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Leisure—a Time Bomb

By B. Charles Hostetter

Have you noticed that when you and your child walked by a big store window that was full of toys, he would pull you toward it and want to stop and window-shop? Of course, the window-shopping didn't take long—then there was a plea to take you into the store so that you could buy one or more of the toys.

This is a natural reaction from a child. You could lead your dog or horse by the same window and you would get absolutely no response of interest from it. If your boy responded to the window of toys in the same way that your horse did, you would be alarmed. Then the child would be either sick or abnormal, and you would have the boy checked immediately by the family doctor.

Play is one of the most basic needs of a child. Karl Groos more than a hundred years ago said, "Play is so important in training for life that nature provides a long period of immaturity for it."

Harold D. Lehman, a college professor, says, "While play is a word which refers to childhood experiences, recreation is an adult word. For an adult, play is re-creation. Recreation satisfies desires we all have for adventure (new experiences), personal participation, social acceptance, opportunity to excel (skills), keen competition, and achievement. Recreation makes up for the lack of these elements in the everyday experiences of most people. The satisfaction of these inner needs, along with a satisfying spiritual experience and a challenging work-life, makes for a rounded-out, integrated personality for God."

Through the centuries man has generally reacted to hard work and longed for the day when he would have leisure time. So he put his genius to work to find ways to get out from under the sentence that Adam and Eve received because they had sinned. God said, "In the sweat of thy face shalt thou eat bread" (Gen. 3:19).

The Abundance of Leisure

This generation finds itself with a great amount of leisure time for almost everyone. Up until this century, however, this was available only to the rich because leisure was secured through the slavery of others. I guess it still is, but our slaves are not humans but machines. Nash says, "The Greeks attempted to keep a proportion of about fifteen slaves to each citizen. It is estimated in America that we have approximately 125 slaves to serve each man. These slaves jump at our beck and call. We merely touch a button and they light our way. They sit twenty-four hours a day in thermostats to regulate the heat in homes and to cook meals. They preserve food in refrigerators; they start cars, run motors, shine shoes, and curl hair. They bring the news of the day, they report tragedies, and they bring entertainment. In fact, they have practically eliminated time and space."

Now that we have an abundance of free time, it threatens to destroy us. We don't have the character and spiritual experience to use these bonuses for good. Rather, they are used to feed our depraved and sinful appetites. Gen. Charles de Gaulle, president of France, said, "We may well go to the moon, but that's not very far. The greatest distance we have to cover still lies within us." Dr. George K. Schweitzer, a research radiochemist of the Atomic Energy Commission, says, "Scientific advance in the past century has been phenomenal. . . . But there is one thing that man has been unable to control: and that is himself."

Man has the ability to capture time, but lacks the moral maturity to use it wisely. God tells us, "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deut. 30:19). Man is the product of his choices. As another has said, "It is at the forks of the road that character is made."

What can I do? This question is being asked by people of all ages today, from the toddler to grandpa. Nash points out, "We have more leisure time; life expectancy has doubled in a century; retirement is at an earlier age, and more people have money." We of this generation have been handed free time

B. Charles Hostetter, Harrisonburg, Va., delivered this message over the Mennonite Hour radio broadcast.

generously. And we are finding out that nothing is more demoralizing and boring than idleness.

The Foolish Use of Leisure

The secular and commercial world has seen this abundance of leisure time that we have and has seized the opportunity. They have developed multi-billion-dollar businesses by providing entertainment, amusement, and excitement. Much of it naturally appeals to the selfish and carnal side of man. But this has not been satisfying. After people have seen all the movies, have read all the comic books, have viewed television hour after hour, have traveled day after day, have listened to commercial after commercial, and have drunk all the strong drink they can stand, then what? What is there to do after that? Viscount Grey says we are a "pleasure-seeking but not a pleasure-finding people."

There is a wide variety of ways in which a person can spend his leisure time. But many have chosen those ways that contribute least to their welfare. Some even select harmful activities to use up their free time. We have spectatoritis; we simply sit and look. Athletic events, movies, cheap paperbacks, and television have become staples of living. We want others to perform and make us happy. But happiness can't be sought. The Bible warns, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment" (Eccl. 11:9).

The Fatal Abuse of Leisure

The building of huge atomic arsenals on both sides of the Iron Curtain, the development of intercontinental rockets and germ warfare, the growing restlessness of the masses and abounding wickedness everywhere, tell us that we are living on a time bomb. But who cares? We go merrily on in our selfish way. We build bigger stadiums and sports arenas in order to be entertained. Our amusements become more sex-centered, lewd, and sensational. Many things which brought jail sentences a generation ago are now legal, in style, and are considered the norm. We have lost our sense of shame and have forgotten the moral codes. But God is not mocked. Pay-day is coming.

The underworld syndicates have capitalized on man's insatiable desire for thrills. Now that we have lots of free time and money, gambling has become a multi-billion-dollar business. Rockets of all kinds are operating openly. Pay-off money is giving protection and security to these racketeers. But through it all, no one is finding true happiness and satisfaction. So on and on the multitudes go, seeking for ways to get greater thrills. With this comes more disintegration and corruption. When will the time bomb explode?

God has been kind to this generation and has given it the bonus of a lot of free time. But we are allowing it to curse us because we can't be masters of ourselves. The Bible warns that misery and judgment will be the fate of every man or nation that rejects God's help. Satan, our enemy, is more than a match for us. The Bible says, "Be strong in the Lord's strength, not your own. Get your power from Him. Put on all

the armor of God. Then you will be able to stand up strong against the clever attacks of the devil. Our struggle is not against flesh and blood. It is against the rulers of the present dark world and it is against evil powers in the spirit world. So put on all the armor of God. Then you will be able to stand firm when days are evil, and to hold your ground to the end" (Eph. 6:10-13).*

Principles for a Wise Use of Leisure

What shall we do with our rich gift of leisure time? Will we abandon it to selfish pursuits? Will we turn it over to the cheap entertainment industry or to the racketeers and gangsters? This is the road we seem to be taking. May God have mercy on us!

Vance Havner says that God does not want us to wear out nor rust out, but "live out" our days. This requires spiritual discipline. If we drift aimlessly without guiding principles and let the world entertain us and do our thinking, we will disintegrate physically, morally, and spiritually.

While the increased tempo of life and its pressures make recreation a necessity, yet we must not accept uncritically everything that comes along to help use up our leisure time. We must remember that recreation, while filling an important role in our lives, is only a means to a very important end.

Here are two guides for a sensible use of leisure time. First, the mother of John and Charles Wesley gave this code of action to her children, "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—that thing is sin for you." Second, the Bible says, "Whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). These are excellent guides for the use of our leisure time; let's follow them.

*The Inspired Letters, by Dr. Frank C. Laubach. Used by permission of Thomas Nelson & Sons.

A Prayer

By Lorie C. Gooding

There is no task so small it may not be performed "as unto Thee";
no servitude that may not glory take from "for Thy sake";
no suffering too full of pain and shame if "for Thy name."

Who plows a field or dusts a room "as unto Thee" makes that task holy with humility.
Who serves with constancy that does not falter, is as he who serves before Thy holy altar.
Who follows righteousness through pain and shame is as he who builds a temple to Thy name.

Worker, servant, sufferer, Lord, let me be;
with every breath and every heartbeat praising Thee.

Sex and Personhood

Sex, when I was a teenager, was something the "good" boys said nothing about as often as they could. Now, only a little over half a generation later, we are in the middle of a sex revolution. Mennonite young people, like others, exhibit a surprising frankness about the subject. They discuss the implications of the sex revolution without embarrassment *among themselves*.

This is precisely what should concern the older generation, not their candidness, but that young people can talk freely about sex only *among themselves*. Youth talk freely unless they find themselves in the presence of the embarrassed. And this is usually where they are when the subject of sex comes up in practical terms.

I am not defending either the new utter frankness or the earlier "hush, hush" approach. But I am deeply concerned that on this matter the young and the older are at opposite poles. It is this that is dangerous to Christian brotherhood and to fellowship. A church must be the church clear across the generation. If communication breaks down between the old and the young at any point, the oneness of the church is threatened. And Christ was deeply concerned "that they may be one."

Often while young people are in college they discuss freely the subject of sex, then while home on vacation they quit talking. But at home the conversation should continue because here the mature Christian experience of adults could bring some perspective to the complex questions the sex revolution is causing young people to ask.

Somehow the communication gap must be closed. Young people must be given the opportunity to hear adults say clearly and meaningfully what the Bible has to say about sex in the kind of world we all must live in. I believe men like Harvey Cox and Gibson Winters are telling us that the church cannot shrug this sex revolution off lightly. In some sense the revolution is a symptom of a much deeper problem.

People in a highly technological society no longer feel like persons who have worth. The "machine" can do their job better than they can. So what are they good for? How can they feel personhood? To compensate for the loss of personhood in one area of life they burst out in another.

Sex is one of the last frontiers where personhood can be proved. So this is the issue that lies back of the sex revolution. In Christ personhood can find fulfillment. He gives us a sense of worth in His presence. I'd like to see adults who have found personal satisfaction in following Christ relate to young people. I'd like to see inter-generational Sunday-school classes discuss this issue.

—Arnold W. Cressman.

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The Publican

*Dear God,
Grant me the courage
To confess sin,
And the humility
To really repent,
For pride persists
In pushing up its head,
And arrogance
Would always keep me
From the blessings
Of the penitent heart.
Help me to know
That to enter
Your presence
Requires a lowly spirit,
And to walk
In your power
Demands a humble heart.*

Amen.



Mission Tacaagle

Mission Tacaagle in Formosa Province of the Argentine Chaco is typical of church buildings among the Chaco Indian Christians. Pictured here is Pastor Francisco Tami Juste with his wife and child.

The Mennonite mission among the Tobas started in 1944 when J. W. Shank and wife first began their work in the Chaco. Today the missionaries serve as spiritual advisers to some 40 congregations, most of which are members of the Evangelical United Church—the name given the Toba Church in 1961. The church now has 1,800 members. Two MBMC missionary couples, James Kratzes and Albert Buckwalters, serve as counselors and are translating the Bible into the Toba language.

Tired of Resting All Day

Guest Editorial

Social scientists are predicting that perhaps in the next 25 or even 10 years, 2 percent of our population can do the necessary work to provide food and consumer goods for the remaining 98 percent. Another author suggests that state governments will soon establish departments of leisure to supplement departments of labor. Schools will teach "Reading, Riting, Rithmetic, and Rest." Dr. Marion Clauson, an American economist, looks into the crystal ball and predicts that by the year 2000, Americans will save 660 billion more hours of leisure than in 1950. The age of leisure will soon be upon us.

This leisure will be quite different from anything human society has experienced in all its history. Previous cultures and civilizations have had periods where leisure was the distinguishing feature of a particular class. In Plato's *Republic* the philosophers are seen as a privileged group given to leisure. Aristotle writes: "Leisure is the centre-point about which everything revolves." Without leisure there could be no contemplation and without contemplation no wisdom. So the pages read, "Leisure is nobler than work." But this held true only for sages.

Leisure for select groups is not new. High society in ancient Rome had its patrician class. From the shade of stately oaks and the cloistered halls of ancient academies came the odes and the dialogues. Thought demands the incubation which leisure affords.

What is new about the prospects of American leisure is its spread to the masses. David Riesman writes in *The Lonely Crowd*: "Because the distribution of leisure in America has been rapid as well as widespread, leisure presents Americans with issues that are historically new."

I see in this "newness" our first problem. When people are born to leisure, they develop a "style of life" which allows for time to help the adjustive and adaptive processes. Society could be represented by a pyramid in which the idle used to form the apex. Now imagine the social disorganization when the pyramid is suddenly inverted and the apex becomes the base. Such an "upside-down world" is now developing. The worker moves from a 40-hour to a 30-hour week. The masses are falling heir to leisure while executives, professors, doctors, and other leaders, because of an expanding population and a shortage of professional men, are putting in the most hours. Men of thought are working while men of brawn have leisure. A strange reversal!

This means that an abundance of free time will be found in the poorer sections of town. The tenement houses will have too many people in too small a space for too long a time.

Rudolph Norden in his book, *The Christian Encounters the*

New Leisure, gives the illustration of a Gary, Ind., citizen who takes his wife on a three-month vacation to Florida. He is not a man of wealth, not a bank president, not a semi-retired chairman of a board. He is a steel worker beginning a 13-week "sabbatical" as provided for by contract between his labor union and the steel company. This "extended vacation" plan is a pilot project and will soon spread to other industries. It means, in brief, that every fifth year workers under this plan will have more than a fourth of a year to themselves.

Another class of "candidates for leisure" are the retired. I have in my congregation a brother who has spent an active life in industry and has been most useful in the church. At present he seems to me to be in excellent health and he doesn't look a day over 55. He was retired recently (at 65) and must now learn to live with leisure time. I feel certain that he will find something useful to do, and rightly so, but imagine the large numbers of 65-ers who won't be able to follow his example and do not have as fine an outlook on life to buoy them up. To them leisure must mean indescribable boredom.

The housewife will be caught in this trend also. The kitchen has been revolutionized. The whole kitchen economy is geared to saving time and labor, not necessarily money. It is estimated that many of the jobs which once kept mother's schedule filled will be no more. The deepfreeze will eliminate canning. Ready-mixes, ready-bakes, automatic laundries, and frozen dinners will soon be the order of the day and within the purchasing range of the average family.

Children have more leisure. Urban youngsters have no chores. Automatic dishwashers are being built into many new homes as standard equipment, much to the delight of teenage daughters. Rural children used to walk to school, and walking took time. Today urban children can arrive at school in minutes and I suspect older ones will come on a Honda.

All of this will have to be interpreted. This article simply states facts. Ernest Havemann, in *Life* (Feb. 14, 1964), writes about "The Emptiness of Too Much Leisure." This is what a future downtown office could look like at 9:30 a.m. on a Thursday:

"Anyone reporting at 9:30 a.m. is almost sure to have to fight his way into the lobby through a wave of nine o'clock arrivals emerging for their first coffee break of the day. And anyone making a tour of the typical office at almost any hour is sure to see an extraordinary number of employees reading newspapers, working crossword puzzles, talking on the phone to friends, or giving themselves manicures."

I wonder what all this will mean for the church in the next decade or two.—F. C. Peters, in *Mennonite Brethren Herald*.

Humility

An old preacher said regarding the great striving for higher seats on the part of many, "How astonished these people will be, if they arrive in heaven, to find the angels, who are so much wiser than they, are laying no schemes to be made archangels!"—D.

Leisure in the Plan of God

By Nelson E. Kauffman

Man was created on the sixth day, and so he rested, took leisure, before he began to work. Could we then say that God's plan is that work follows leisure? But God says we should work six days and rest the seventh. Ex. 20:8-11. Jesus says, "My Father worketh hitherto, and I work." Is God a God of leisure or of work, or of both?

The Scriptures do not discuss the problem of leisure. Leisure seems to present a new dimension of moral living. In past history the church considered God's word to Adam, "In the sweat of thy face shalt thou eat bread," to be permanent, yet God also said, "subdue it [the earth]: and have dominion over . . . [all forms of life]" (Gen. 1:28). Man has now subdued the earth to the extent that all hard physical labor that is fatiguing, and mental detail that is wearisome, can be done by power derived from nature. Man now has leisure. But what is leisure, and how should it be used?

Leisure Defined

Many definitions of leisure press for acceptance, some of which are these: Leisure is freedom from work. . . . It is unpaid time. . . . It is time beyond what is required for existence, or subsistence. . . . Leisure is a perpetual holiday. . . . In work one earns; in leisure one receives the benefits of work. . . . Leisure is the fulfillment of free time . . . freedom from the necessity of being occupied . . . activity for its own ends. . . . Leisure is a rhythm of life rather than a segment of time. . . . It is a condition of spirit, a mental, a spiritual attitude, not based upon spare time.

Dare we say that leisure is sinful? Will leisure inevitably mean idleness, and so demoralization of individuals and society? Not for the person who considers leisure as that living in which he can by his own choice occupy himself with those things which most express his sense of true being, with those things for which God created him, for fellowship with God and men, in search for highest spiritual, intellectual, and emotional fulfillment. For such leisure man needs preparation. Until now most people have been so occupied with providing means for physical existence that there has been little time for meditation, contemplation, and activities expressing true being. The leisure class were considered sinful because they

were so rich they did not need to work. Yet this class often used leisure fruitfully. Now those with most leisure have least preparation for its profitable use.

Leisure Directed

Leisure is related to our theology of time. God through Christ came to give us life and abundant life. Man's greatest problem today is to find purpose and meaning for life. As long as his time is occupied with activity dictated to him, he can endure life, although he feels bound and desires to be free from work. However, being free from necessary labor, and having time for which he himself is responsible, he finds only emptiness, boredom, and nothingness, leading to despair. Man imagines that in leisure of retirement he will fish, but after a few months he hangs up his rods and is bored. What satisfies ultimately he has not found. He discovers that idle time is not leisure but boredom.

True leisure for the Christian is time filled with true joy of being, living above the mere physical, sensate world. Leisure time must be filled with more than "busywork" or activity that produces no rewards. Man must now, with extended leisure in prospect, shorter work weeks, longer and/or more frequent vacations, earlier retirement, and longer life expectancy, prepare to live as a "man" rather than as a mere animal. He must know who and what he is, and why he lives or exists. At this point the questions of the spiritual and eternal emerge. Thank God, He has given us help and hope at this point of the problem of leisure.

The people of God have never had a greater opportunity and responsibility than now. God's love to man, provided in Christ, opens the door to reality in the world of the spirit. We can now have time to enjoy the world of knowledge, thought, beauty, as well as to explore and appreciate the created universe. We must learn to be still and know that God is God. We must learn to relax and enjoy the gifts of God in nature. The generations of people reared on the work-ethic, and busyness-means-holiness morals, will have tremendous adjustments to make. We must find reward and fulfillment in being good grandparents, instead of feeling guilty because we have no income-producing jobs.

Leisure Dedicated

Now God's people, the church, will have time to speak to others of spiritual truth. They will have time to teach others.

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They will have time to pray, and learn from God, and like Mary, to sit at Jesus' feet. Instead of doing manual labor, they will have time to fellowship, to share, to show love and kindness, to heal the brokenhearted, to comfort the mourning, and to rejoice with those who rejoice. They will have time to be parents to the fatherless, and to be a reconciling force in tensions and trouble.

One writer said, "The greatest need of our age is to make itself accessible to grace by releasing itself from the pressures of its fears, its anxieties, its self-pity, and allowing itself to be renewed." This means to be quiet, to listen and be at rest, so that we can realize God's presence.

Another has said, "The ultimate end and destiny of the Christian is the blessedness of life with God in which he suffers with Him, but has joy even in the midst of suffering, because he has found his right relationship with God." So in leisure we dare not expect to be removed from the reality of men's problems and sufferings, but to share with God in His concern and work for reconciling men to Himself.

Leisure and morals are intimately related. In leisure our sense of values emerges. Leisure has always been tied to religion. On the day of rest and leisure we are told to worship and reflect. On this day man is free to choose his course, to worship or not to worship. This time of leisure has potential for good and also for evil. The shift from a work-ethic, whereby the use of our time is prescribed for us, to a leisure-ethic, in which we each determine the use of our time, is a frightening transition, but for this transition there is evidence that we must prepare ourselves. For this God's grace is equal, and for this His Word is adequate.

One thought haunts us: Can we expect our technological civilization to continue to bring us relief from hard work, and give us increasing leisure when most of the world is still hungry, and does not have the benefit of our machines? But when we go to undeveloped nations, do we not endeavor to share with them also the technology which relieves us of hard work and enables the increased production of food and goods?

The need for training and preparation to use leisure time for nonmaterial ends will face other nations as it faces us, unless a world holocaust destroys our civilization. We shall continue to pray,

"Thy kingdom come.

Thy will be done

In earth, as it is in heaven."

Don't Settle Down

Young person, you have no business settling down to some work in your home community until you have given three years of service abroad. — Joseph Shenk, missionary to Tanzania.

Missions Today

The Missionary

By J. D. Graber

"Missionary" is a curious word. It is used in many and varied contexts. A salesman out trying to win new customers in new territory is referred to as a "missionary." We read about a "Peace Mission"; about "Trade Missions." In fact, we can read about "missionaries" spreading the gospel of automation, the gospel of technology, a political or economic theory, etc.—always the meaning is the same. Someone is spreading a "gospel" of some kind, trying to win "converts" to a product or point of view.

"Missionary" is a fairly new word. It began to be used in its modern sense only in the middle of the seventeenth century. It is a word derived from the Latin and means someone who is "sent," while that upon which he is sent is a "mission." This is the nearest English and the nearest Latin equivalent of the Greek *Apostolos*. The root meaning, therefore, of apostle and missionary is the same. The "church apostolic" is simply the "church missionary"—sent to proclaim a message and to win converts to the Gospel.

Why have we then tried to find substitutes for this good word? Because it became very much identified with paternalism in the worldwide missions from the West during the Colonial period. People who were shaking off the stigma of being a subject nation did not like to admit that they were inferior and benighted, because this is what the word "missionary" connoted to them. Their pride was not hurt if someone joined them as an equal to work side by side, but the word "missionary" was loaded too much with the old associations to be acceptable. So substitute terms were sought and sometimes missionaries were camouflaged under the title of "fraternal workers."

But "missionary" is a good word. Sometimes words have to be redeemed as well as people. Rather than lose a useful and significant word, let us understand its meaning and put new connotation into it. The missionary does not need to be some superior person who gives an inferiority complex to the people to whom he goes. Jesus was a missionary in the truest sense of the word. So was Paul. If we could catch again this Christlike spirit of humility and self-giving, the term would rapidly take on new and more acceptable meaning. Actually missionaries have, speaking generally, left this good impression. The designation "missionary spirit" is held up as the ideal for self-giving service by some of the new nations.

The church has a mission to fulfill. She is sent by her Lord into all the world to proclaim a message and to make disciples of all kinds of people. Those disciples who respond to this call and go out to the ends of the earth are "missionaries." No other word is rich enough, true enough, or good enough to characterize them and their task.

Why Ram Christianity Down Their Throats?

By R. Pierce Beaver

Part II

Responsible Christians foster cultural adaptation and indigenization so as to meet the resentment against the foreignness of our faith.

The big difference between the teachers of different faiths is that the Christian evangelist is concerned with evoking obedience to Jesus Christ, while those of other religions are concerned with winning acceptance of the truths which they teach.

Here is the point where there is essential discontinuity. The Christian message can be accepted only by radical conversion, a new birth, and a break in one's life. The natural climax of all this is God's final act of fulfillment when He brings all things under the headship of Christ. The approach to people of other faiths is discussion, and all these topics come into the discussion. We enter into that discussion because we have been entrusted with a mission.

Dialogue, the Way of Encounter

Along the whole range of the spectrum on this issue the consensus is held that the method of encounter between Christianity and other religions today should be dialogue. Behind the idea of dialogue is the implicit assumption that the purpose of Christian witness is not proselytism nor seeking of conversions, but witness to what God has done for the salvation of men in Jesus Christ.

The Biblical basis of this view is that the great commission is to make witness, that only the Holy Spirit can effect conversion, and that the disciple's responsibility is to leave the issue of conversion to the Holy Spirit. Such an understanding of the relationship of the Christian disciple to the Holy Spirit reduces the likelihood of spiritual pride interfering with witness and of the use of wrong methods of evangelism.

Several fundamental facts should be kept in mind about dialogue. One is that systems of religion never meet in dialogue, but only persons who adhere to different religions. Not

Christianity and Buddhism, but Christians and Buddhists talk together. Systems of belief provide subject matter for discussion, but it is living faith that makes an encounter.

Dialogue is not disputation, even when carried on in love. Nor is it simply a statement of positions that may be similar or opposite. It is, instead, a disciplined conversation in a common exploration of some subject of real concern to the participants. It involves stimulus and response, give and take, actual two-way communication, a willingness to try to understand, to get within the other's mind and heart, to listen and to learn as well as to speak.

Dialogue may be formal in an arranged colloquium or conference. It may be informal and spontaneous as persons meet by chance in the course of their affairs.

Obvious conditions of dialogue include respect for the other participant as a person, reverence toward what is sacred to him, openness, honesty, and a readiness for self-examination. Professor Tillich reminds us that when one engages in such dialogue he has to carry on within himself a disturbing and even agonizing reexamination—a kind of internal dialogue.

Professor Katagawa warns against overemphasis on dogmas and doctrines in dialogue, tending to make the conversation academic, abstract, and confined to the intellectual dimension only. The average layman can not engage on that level. But if theologically literate he can talk with others on his own level.

Contemporary social issues are appropriate subjects for beginning dialogue, especially as they are posed by the secular quasi-religions. Whatever the subjects discussed, only persons with genuine faith and religious conviction can profitably engage.

Implications for Mission Policy

The encounter of Christians with representatives of the world religions is now truly worldwide. Our American fellow churchmen, however, are generally unprepared for the encounter. Many are dubious about the propriety of any approach to the other religions and about the justification for mission.

If they are to be enlisted in the mission of the church more than nominally, they must be brought to grips with the ques-

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tion of the other religions. If they can be involved in dialogue, world mission will become a reality for them.

The boards of world missions have responsibilities in two areas with respect to the encounter. One is in the homeland. Here each board of world missions might well take the initiative in providing a common program for the encounter by drawing together its counterpart boards and commissions—home missions, Christian education, higher education, evangelism, and publication.

The program would aim at the provision of good courses in history of religions in church colleges and seminaries along with facing the question of relationship and approach in courses in religion and theology. The program would be concerned with those who prepare curricular material for church schools and for those who shape the interests and programs of the organizations of laymen, laywomen, and youth.

It would give practical guidance on how to bring students from overseas and other representatives of the religions into a family home and spontaneously and naturally converse with them on such matters. A natural objective would be the elimination from promotional material of the things deemed offensive to the peoples of Asia and Africa.

Meet Criticism Responsibly

The major concern of boards of world missions is overseas, in partnership with the younger churches in most places and in pioneer work in some areas. Responsible Christian action will first endeavor to meet the criticisms that the apologists for the other religions direct against Christians. This means the fostering of cultural adaptation and indigenization so as to meet the resentment against the foreignness of our faith and to make communication more readily possible.

It requires encouragement to Christians to break out of their patterns of segregation into greater involvement in community and national life with consequent opportunities for engagement in witness and dialogue. It requires also cultivation of responsiveness to and trust in the Holy Spirit so that Christians will lose their present inhibitions to entering into encounter.

The present deficiency in expert scholarship in the religions needs to be filled both by nationals and by Western missionaries. This is a field of witness that requires lifelong study and discipline, and urgency should not lead to inferior preparation. Training must be both academic and practical, in actual encounter and dialogue. Students for the ministry in theological colleges should be brought to face the problem of relationship. They should be prepared for leadership in the encounter.

Programs of training for voluntary lay ministry and witness should lay great stress on the meaning of people of different faiths. A special apostolate to the religious intelligentsia, scholars, and priesthood ought to be undertaken.

Christian colleges and universities ought to be especially important resources for this type of witness. They have usually been just the opposite. One remembers sadly that President Radhakrishnan of India so reacted to the way in which Hinduism was treated and Indian culture neglected in the Christian high school and college which he attended that he

was turned back toward Hinduism and became its major spokesman on the world scene.

These institutions can so study and present the culture and history of each land, including the religious heritage, that they can make a valuable contribution to the synthesis of the old and new needed by the new nations for their role in the world today. By dealing sympathetically, sensitively, critically, constructively with the national heritage in light of contemporary problems, Christian faculty and students are bound to find themselves in dialogue with their non-Christian colleagues.

When enough Christian disciples voluntarily spend themselves in evangelism and witness, encounter then will take place spontaneously and naturally, unforced and unplanned. As the faithful discuss religion in the natural contacts of each day's course, the encounter will be most fruitful and meaningful. □

Message from Heaven

By Lorie C. Gooding

What Jesus has said, He is still saying. Sometimes, as we read a verse we have read many times before, it comes to us with a freshness, an illumination, which makes it all new, a personal message from heaven to our hearts.

So it is with the great invitation which Jesus gives: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It is as though He were saying:

Bring me your fears, your anxieties, your griefs and sorrows, and I will give you peace of mind and heart.

Bring me your weakness, and I will give you my strength; bring me your sickness, and I will give you my health.

Bring me your golden hopes that are broken and your cherished dreams that died, and I will give you a hope beyond all your imaginings, and a vision greater than all your dreams.

Bring me your plans that failed, and I will give you a share in my plan for eternity, a plan that shall not fail; a plan so great that now you can see it only as through a glass darkly; a plan that I will reveal to you more and more as you enter more deeply into my will.

Bring me your love and devotion, your time and your talent and your treasure; and give me your frail body as a living sacrifice, through which I may pour my mighty power; and I will show you great and marvelous things which the world cannot see, and joys beyond human expression.

Bring me your life, which is so near to dying, and I will give you my life which can never die.

Come to me, all you who are fearful and burdened, and I will give you peace.

The Sell-Out

By Robert E. Fitch

As the Sunday morning service begins, the minister enters, not from the chancel, but from the back of the church. Everyone now understands this bit of symbolism: the pastor is coming out of the secular world. There is only one little question in the minds of a few of the faithful: will he ever make it, really, to the altar, to the pulpit, to the lectern that holds the Word of God?

For this preacher takes pride in being abreast of the times. His doctrine is an honest-to-God theology of a God who is dead. His prayers are an autoerotic exercise in complacency with the contemporary. If there is a new play on the stage, all maudlin with confusion and self-pity, he finds in it a revelation. If there is a fresh musical composition, all wrenched by disorder and dissonance, he will fit it somehow into his liturgy. There is no poem so garbled, no painting so chaotic but he finds it rich in significant meaning. There is no emergent immorality in his secular city but he hails it as the dawn of a new freedom. And so an acculturated clergyman presents an acculturated Christ to an acculturated congregation.

This hit me hardest one day when I was attending worship in the chapel of a theological seminary as we were allegedly celebrating something from "The Wesley Orders of Common Prayer." This time the priestly function was usurped by a jazz combo, with horns and drums and tooting saxophones, which helped to bring us up to date in our pieties. I stuck it out as well as I could. What was most offensive to me (and, I trust, to the Lord God, too) was that the jazz lacked the vitality and rhythmic power of its kind; it was a mere expression of meandering, meaningless mediocrity in music. With the curious tastelessness that goes with this sort of ritual, the service ended with Fosdick's great hymn tacked on as a recessional. I sang and even prayed with fervor: "Grant us wisdom, grant us courage, for the facing of this hour!"

In the language of H. Richard Niebuhr all this signifies that we are returning to an era of immanentism, of "the Christ of culture." In plainer language, this is the Age of the Sell-Out, the Age of the Great Betrayal. We are a new Esau who has sold his spiritual birthright for a secular mess of pottage.

At the base of all this business there is a sociological slant: a bias against the middle classes, a contention that there is nothing more deadly than bourgeois religiosity. This bias is as old as Aristotle, who preferred the aristocracy; as recent as Marx, who preferred the proletariat. In the United States there is neither aristocracy nor proletariat, but there are two alternative classes.

There are the intellectuals. But I submit that if there is anything worse than bourgeois religiosity, it is egghead religiosity. To be sure, most eggheads most of time will affect to be uninterested in religion in any circumstance. But when they do take up with it they want it to be as elegantly attenuated as religionless Christianity, or as churchless religion, or as the God beyond God, or as a demythologized Scripture, or as a summons to "imaginative urbanity and mature secularity." There is in all this no vulgar evangelism, no contamination by a cross.

There are also the denizens of Bohemia. They already make their way into the higher councils of the church with their paintings, poems, plays. Harvey Cox proposes that in an ideal society (William Morris' *News from Nowhere*? B. F. Skinner's *Walden II*?) such persons should be allowed a basic income for living, so that they need not prostitute their talents. But has he ever lived at length in any Bohemia (as I have) and observed the way the "free" artists can prostitute their talents to private caprice instead of to commercial gain? If he does not care to take my opinion on this matter, perhaps he would hearken to Somerset Maugham, whose hero in *Of Human Bondage* finds as many fakes and phonies in Bohemia as he did in the established church.

Certainly nothing is to be gained by moving the center of religious authority from Main Street and Wall Street to Greenwich Village and North Beach, or to Berkeley and to Morningside Heights. The highbrow and the lowbrow taken together do not have a sanctity superior to that of the middle-brow. And as for being smug and stuffy, each in his own cozy corner who is going to win out in that competition? The fact remains that it is the middle classes, with their institutional church, who provide the money, the personnel, and the ideas to support the radical in his program; who listen patiently and meekly when they are castigated for merely digging up the dough instead of giving their lives sacrificially at the expense of someone else.

Besides the class bias there is a bias in favor of this world as against the other world. Here we find the old humanist assumption, explicit in John Dewey's *A Common Faith*, that if we are too much devoted to the life to come we shall fail in our duty to the life that is here. Harvey Cox voices this view when he links Albert Camus with Jack Kennedy, "who, though he was a Roman Catholic, did not allow his belief in some other world to divert him from a passionate concern for this one" (italics mine).

There is only one thing wrong with this assumption: it is demonstrably contrary to fact. There is not space here to mass

Dr. Fitch is dean of the Pacific School of Religion.

all the empirical data, but I may suggest a few items. In art it is the difference between the magnificence of a Michelangelo and the sensuality of a Titian. In political theory it is what separates the totalitarians—Machiavelli, Hobbes, Rousseau—from the democrats—John Locke and the founding fathers of our republic. In Roman Catholic history it is the non-“secular,” otherworldly clergy, all the way down to Martin Luther, who are the great reformers. In Protestant history, from the Levelers and Diggers down to latter-day Quakers and Methodists, there is a direct correlation between otherworldly concern and social reform. Today, in the strategies for racial justice it marks the enormous difference between a LeRoi Jones and a Martin Luther King. The fact is that those who have been exclusively interested in this world are precisely those who have been least able to do it good.

One of the most dramatic examples in the twentieth century is to be observed in the contrast between the careers of John Dewey and of Reinhold Niebuhr. Dewey was an apostle of sweet reasonableness who never understood the heights and the depths, the angel and the devil, the heaven and the hell, that are in man. His vision could never transcend the earthly, secular city. So Niebuhr went way beyond Dewey in making an impact on public affairs and in fertilizing the minds of countless scholars who could not share in the Christian faith. I have heard some of those scholars explain that Niebuhr’s “otherworldliness” was something that could be left out of the reckoning. They could not see that it was precisely this “otherworldliness” that gave him a more powerful and searching perspective on this world. Indeed, neither for Niebuhr nor for Jack Kennedy was such a faith something that would “divert” them from passionate concern for affairs here; it was just this faith that converted their concern.

At this very moment, moreover, there are four areas of pioneering ministry where the clerical collar opens up rather than closes opportunities: the ministry to migrants, the ministry to the inner city, the ministry for racial justice, and the ministry to the armed forces. That is because the clerical collar, or the badge of the cross, signifies a dedication, a discipline, an aspiration that go beyond a purely secular vision of this world.

A third bias has to do with the use of categories. It is expressed in the constantly repeated formula that the minister has a responsibility to employ the thought forms and symbol patterns of the day. On the contrary, it is the responsibility of a great religion to criticize, to transform, and to transcend many of the thought forms and symbols of the day.

We seem to have forgotten that there are abiding experiences and abiding truths in our human heritage and that they find an abiding expression in great works of literature. On my desk at this moment is a recent edition of the *Shakespeare Quarterly*. It tells of the first published Swahili translation of *Julius Caesar* (sic) and of the remarkable man who has done the job, the Hon. Dr. Julius Nyerere, president of Tanzania. The play has been performed several times in east Africa, and is now being read and studied in most of the east African secondary schools. Perhaps some cultural relativist would like to explain how an event in ancient Rome could have meaning

almost 1,500 years later in Elizabethan England and how it could now, centuries later, be reborn in meaning in east Africa. What is striking is not just the continuity of meaning in the event but the continuity of expression in Plutarch-North-Shakespeare-Nyerere. Our Bible can do as much. Indeed, it always has done so.

2 As for the demythologizers who want to get rid of outmoded categories, myths, and superstitions and bring it all up to date, I am reminded of the extraordinary efforts, over some 250 years, to improve and purify the symbols and categories found in Shakespeare. Bowdler in the Victorian era was the most harmless of the lot; most of what he did was just silly, affecting only the periphery of the plays. The worst offenders were the intelligentsia of the Restoration and the Age of Reason. They could convert *The Tempest* into a smutty comedy, rewrite *King Lear* with a happy ending, alternate performances of *Romeo and Juliet* with a happy ending one night and an unhappy one the next, reduce *Macbeth* to banality or convert it into a musical extravaganza. Not until the twentieth century did we learn to take our Shakespeare straight. How many more centuries before we learn that we can also take the Bible straight without benefit of Bultmann?

However, the most offensive of our categories is the mode is “experiential,” or “existential.” The way some modern writers appeal to “experience” one would think that it was something they personally invented within the past three years, something which until then had been nonexistent. And the way others talk about the “existential” one could be led to believe that a private experience has a validity superior to what is public, observable, and verifiable. In either case let us remind ourselves of Kant’s dictum that perceptions without concepts are blind. And then let us go on to recollect that concepts and categories which have their origin solely in the secular yield but an erudite darkness until they are illuminated by a vision which sees this world in the light of another world.

3 If we should dare to pass judgment on this well-acclimated Christian—as he presumes to judge all others—what would be our most pertinent single objection? Let go such trifles as that he deletes the deity, debases the Christ, disintegrates the church, explodes a Christian ethic: about such things how could he care less? There is yet an objection to be lodged against his performance, and it can be expressed only by a plain American term: the whole act is a phony.

First, consider the pretense that we have here a radical sociology, or a radical theology. For with the roots of anything whatsoever all this has nothing at all to do. Indeed, it is the very genius of superficiality—a kind of theological yellow journalism that dishes up, all redolent before our nostrils, the latest and hottest sensation in sex, sin, atheism, the multi-versity, the secular city. Here the eternal is entombed beneath the topical and the trivial. And as for profundity! It is as deep as a cocktail glass, as high as the ceiling of a smoke-filled salon; it reaches as far back as ten minutes ago; it thrusts as far ahead as the tip of the prattling tongue of Mr. Worldly-Wise-Man.

However, the real paradox—and the deeper fraud—is that we do not really have here the latest thing. On the contrary—by any criteria drawn from the much-celebrated secular world—it is fantastically behind the times. It is astounding to find Harvey Cox embracing, at the very start, Auguste Comte's old theory of the three stages—*theological, metaphysical, and positive*—and then holding on to it like a guiding thread through his discourse on the secular city. It is amusing to hear other theologians begin to trumpet today the death of God, which secular philosophers thought they had pretty well established half a century ago. But this message is now radically out of date, in that our culture has already moved on to the very opposite condition—the death of godlessness. Now at last atheism has come to the end of its tether; it is steadily choking with cynicism and despair, has at last found enough rope to make it possible for it to hang itself.

Besides, if the apostles of this world are so much enamored of this world, why do they not bestir themselves to speak to it? A careful scrutiny of the periodical publications of five of the leaders of the movement yields barely five articles of theirs printed in secular magazines. The fact is, their continuing audience consists of the middle classes, the churches, the seminaries—all those they so roundly berate. Reinhold Niebuhr and Paul Tillich have been able, a thousand times over, to address themselves forcefully to an attentive secular world, not "despite" their otherworldly perspective but because of it. If these latter-day "Christian secularists" get no hearing in this world, there are two reasons why not: they are not ahead of it; in its own terms they are far behind it. And from their peculiar perspective they have nothing to say.

Finally, in all this activity there is a weird blend of fake sophistication and fatuous optimism. The sophistication is fake because the true sophisticate keeps alert his critical faculties and insists on discriminating among the "latest things," choosing what he will accept and what he will reject. The optimism is fatuous because it rests on presuppositions that are neither Christian nor, in a contemporary sense, secular. Indeed, its only possible base is the sort of naive secular optimism which prevailed up to World War I. And that is about where, intellectually, a good deal of this business belongs. A more realistic, a more up-to-date treatise in urban sociology would be titled "The Sickness of the Secular City."

Once again it is astounding to read Harvey Cox's reiterated ardors about embracing the "wave of the future." The last notable use of that metaphor in this country was made by Anne Lindbergh, when she was going into lyrical ecstasies over the rise of totalitarianism. Historically there have been assorted "waves of the future"—in the rise of nationalism, capitalism, the industrial revolution, communism, fascism, socialism, the secular city. The church has betrayed itself when it has been too ready to ride along with the wave. It has been true to its mission when it has looked up, past the turbulent surface of things, to an "Eternal Father, strong to save, Whose arm doth bind the restless wave, Who bidd'st the mighty ocean deep/Its own appointed limits keep." Only such a faith gives freedom in this world and some measure of control over it.

4 As the Sunday morning service begins, it matters little whence the minister enters the church. But it matters much that he enter, before God, in a spirit of gratitude, contrition, and renewed commitment, with an opening song of praise on his lips.

It matters most, in this service which he now leads, where he shall stand, how he shall speak. Let him stand in vital relationship to an altar, a pulpit, a Scripture, a cross. Let him, in weightiest matters, dare to utter a categorical "Thus saith the Lord!"—mindful, indeed, of his own infirmities, but gathering power from the grace of a Person, a Bible, a church, a tradition, which may enable him, also, to speak as one having authority.

A little over two hundred years ago, on Sunday, April 4, 1742, there stood up to preach before the University of Oxford one of the great revolutionaries in Western history. This man had no "theology of revolution," was in fact a Tory in political preference. Yet he was so far from obsequiousness in the presence of the secular that he dared to stand up against the whole Age of Reason—with its great universities, its imposing state, its acculturated church, its acculturated Christ. So it was with a magnificent impudence that John Wesley chose his text from Ephesians and directed it against the civilized society of his day: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

Should any preacher today dare to speak in such wise, especially from a liberal pulpit, he too might lay claim to a title debased in current usage but great in our Protestant tradition; he might be called Nonconformist!

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Prayer Requests

Pray that local youth groups may find nonchurch youth who should share the Estes exposure to Christ and His way.

Pray for MYF Convention small group leaders. They will need to be established in Acts, both its message and its quality of life.

Pray for a young girl who says she wants to be a Christian but who is consistently saying yes to what she knows is wrong.

Pray for the members of the London Fellowship, that they may rise to the challenge of inviting and bringing others to the centre services.

With changes taking place at Free Gospel Hall, London, England, due to the Council Town planning, as workers together, we request your prayers for patience and wisdom in these new adjustments.

Italian workers in Germany have been listening to the Word as Filippo Pace brings it to them. May the Lord increase the ministry among the Italians.

Response to Delinquency

By D. R. Yoder

On the whole, Clifford E. King has spoken very creditably (May 3 GOSPEL HERALD) in raising before us the issue of the proper Christian response to delinquent youth. However, several of his concepts need further thought and discussion.

(1) He is strongly advocating that Christians become primarily empiricists in seeking proper responses to delinquents (and, by inference, to other people with behavior and social problems), and that Christianity in the religious sense hold a secondary position, to be inserted only to provide some sort of "meaning" to things which cannot currently be satisfied by empirical methods. The church has historically been authoritarian, claiming to have special access to primary, universal truths given by God through His Word, and which, by extrapolation, can be used to find the best solution to any human and social dilemma. Is the church ready to abdicate this position of authority? Should it?

(2) Both in his assumptions and conclusions, King declares delinquency to be basically a problem of mental unhealth. He thus prescribes a heaping dose of psychiatry, both professional and nonprofessional, as the appropriate Christian response, which, if his assumptions are in order, is absolutely correct. However, if he is wrong and delinquency is *not* primarily a problem of the maladjustment and malfunction of each individual delinquent's psyche, the prescribed response will be generally ineffective, as it has proved to be.

On the other hand, psychiatric theory states that non-normal behavior (neurotic) is perfectly normal and to be expected if the person is operating under extreme physical or psychological tension. Since most delinquent behavior is found in young people who come from the most unstructured, disrupted, and tense portions of society, such as the slums and poverty ghettos, it would seem logical to conclude that many of these young people are basically in good mental health and their delinquency is mainly a neurotic type reaction to the conditions in which they live.

Assuming this, the Christian course of action should at least include working toward changes in our social structure so as to eliminate these pockets of tension which produce the delinquent reaction. For all of the dedicated Christians in the Mennonite Church cannot conceivably repair any significant amount of the mass of delinquents which our very imperfect society is producing. Isn't it better also, if possible, to prevent evil than to treat only the results?

We certainly do need psychiatrically skilled Christians to

bring healing to those who are truly emotionally ill. But most of all we need a theology of social change, prayerfully and thoughtfully born out of the ethic of Christ's love and its demands upon us. So far we have accepted the evangelical concept that positive social change comes only through individual redemption, which is perhaps what makes us such exclusive believers in the psychiatric approach. Careful consideration, I am confident, will reveal both positions to be incomplete and historically ineffective in solving social problems.

Hating the Communists

By John A. Morrison

Some people seem to imagine they are Christians on the basis of whom they hate. Here is a fellow, for instance, who thinks he is a better Christian because he has a bitter feeling toward the Mormons. He has read the early history of the Mormons, a strange mixture of truth and fiction about Joseph Smith and Brigham Young, and he has developed a flaming antagonism toward every person of the Mormon faith.

Here is another fellow who thinks it is a Christian virtue to despise Catholics. He can't see how any person could possibly be a Christian and be a Catholic.

Still another person cannot even look at a Jew without the blood racing to his neck and face. The very facial features of a Jew, the shape of his head, nose, and face, and even his gestures cause this fellow to have an uneasy feeling.

He says the Jews killed Jesus. He does not reflect that what killed Jesus in reality was hate, prejudice, passion, religious and political intolerance, cowardice—a whole list of personal and corporate evils killed Jesus. All people even today who harbor such feelings are partakers in the crucifixion.

In America today there are thousands of people whose main claim to being Christians is their hatred of communists. Communism is a terrible evil, but hating communists is a poor virtue.

It is well to remember that hatred never helped anybody into heaven, but it has kept countless people out. Being a Christian is more than just hating certain things or certain people or groups of people.

I doubt very much if one could be counted very saintly solely by hating Satan himself. Hate is a negative quality and negatives do not build strong and attractive characters. You have got to love something to get anywhere.

—Vital Christianity.

D. R. Yoder is a social worker in Atlanta, Ga.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15083.

His Only Son Our Lord, by Kent S. Knutson; Augsburg Publishing House; 1966; 113 pp.; paper, \$1.50.

This is a book on doctrine, written in a fresh, fascinating, intriguing current style. It is a book about Jesus Christ. It is a book to make one want to talk about Jesus. We do too little of it. This book puts truth about the incarnation, virgin birth, atonement, the ascension and return into living perspective. The type itself makes one think of the freshness of a typed letter rather than a printed book. Young people will enjoy reading this. I highly recommend it to anyone who wants help on how to present Christ to others.—Nelson E. Kauffman.

* * *

Sermons to Men of Other Faiths and Traditions, edited by Gerald H. Anderson; Abingdon Press; 1966; 183 pp.; \$3.75.

This is an outstanding collection of 15 sermons, written not for inspiration but for serious dialogue to communicate the Gospel to men of non-Christian faiths or to promote Christian understanding among men from different traditions. The 15 authors are all well-known men directly involved in communicating the Gospel to the existentialist (M. Marty), the secularist, the Jew (F. Littell), the Black Muslim, the communist, the Hindu, the Buddhist (D. T. Niles), the Muslim (K. Cragg), the Shintoist, or in ecumenical work between Protestants and Roman Catholics, Ecumenists and Conservative Evangelicals (Carl Henry and Eugene Smith), and the western church and the Eastern Orthodox Church (Paul Verghese and Stephen Neil). Before each sermon the author in less than a page summarizes the issues and the necessary approach, followed by a sermon of about 12 pages (average).

This is a most pleasant way to be challenged to missions and Christian unity by outstanding leaders in each area. Laymen will find the short introductory summary and the sermons an exciting way to be introduced to contemporary missions and interchurch dialogues. This is a very useful book for church libraries.—Robert Lee.

* * *

The Illustrated Bible and Church Handbook, edited by Stanley I. Stuber; Associated Press; 1966; 532 pp.; \$5.95.

This is a refreshingly new presentation of thousands of the important facts concerning the Bible and the Christian Church—their history, people, feasts, symbols, and songs—simply and clearly illustrated for the ready reference of people, both lay and professional, from youth on up.

In a day of growing interest in the "cross-pollination" of Christian traditions (for the enrichment, not the compromise, of each of them), it is essential that we have at least a speaking acquaintance with the language and meanings we encounter when we fellowship with Christians of other denominations. This book helps such encounters become adventures instead of perplexities.

I expect to use this book continuously in my study and in my connection with my rapidly widening acquaintance with other churches. The pictures and thumbnail sketches of the great men and women of all Christian history are invaluable. The Anabaptist tradition and contribution to Christian history has been duly acknowledged with pictures and descriptions of Menno Simons, Hubmaier, and Grebel.—Gerald C. Studer.

Man in Conflict, by Paul F. Barkman; Zondervan; 1965; 189 pp.; \$3.95.

At last someone dares to write a book attempting to relate Freud and James of the New Testament! This book is a must for the counselor or minister who believes that something can be done about man's inconsistencies, his problems of choice, his anxieties, and his aggressions.

The book is loaded with insight and personal experiences and case studies of the author, who is not an armchair psychologist, but a busy, hard-hitting, practical, clinical psychologist, an ordained minister, and a seminary professor.

I recommend this book for both pastor and people. It will help the Christian layman and pastor find in both the Bible and psychotherapy "new insights into the resources available for . . . God's intended blessings." The chapter on "Our Consistent Inconsistencies" is a "winner" and worth the price of the book.

—Glenn B. Martin.

* * *

Convictions to Live By, by L. Nelson Bell; Eerdmans; 1966; 185 pp.; \$3.50.

Dr. Bell is a staunch Christian with a varied background. As a former missionary to China, he is an able speaker and writer. His medical knowledge shines through in his writings and provides many illustrative ideas. This book is a collection of the articles he writes for *Christianity Today* in a regular column for laymen.

While he writes on many themes, this book is a collection of essays on four basic topics. The book is true to its title. He makes Christianity very practical and speaks to the need of our faith being expressed in daily living. In a day of shallow convictions, this book is really needed. It speaks to people of all ages and cultures on applying the truth of the Gospel in "shoe leather."

—Norman Derstine.

* * *

The Wrath of Heaven, by Calvin R. Schoonhoven; Wm B. Eerdmans; 1966; 187 pp.; paper, \$2.45.

This book about heaven has a title that will sound strange to many people. I was intrigued by it, and as I began reading, I was so fascinated I could hardly lay the book down. Our ideas about heaven are often very puerile. We have based our thinking of heaven on a few verses of Scripture and neglect the large number of passages that give the impression that heaven is not permanent, the sin that invaded earth invaded heaven also, and God's wrath is revealed from heaven against sin.

The teaching of Scripture dealt with in this book will open new vistas of truth. The book has an excellent bibliography, index of Scripture references, authors, and subjects.

—Nelson E. Kauffman.

Many churches in the British Isles carry what is called "The Wayside Pulpit." It is a short message, a thought for the week, placed on a small boarding easily seen by the passersby. Some of these messages have brought much help to the downcast or the perplexed, but there was one printed some years ago which was not very convincing. "Don't worry," it read, "it may not happen." . . . It would have been truer to the heart of the conviction of the New Testament story if the message had said, "Don't worry, even if it does happen!"—Elam Davies in *This Side of Eden* (Fleming H. Revell Company).



Vietnam Christian Service

*—a cooperative relief program
of the Mennonite Central Committee,
Lutheran World Relief,
and Church World Service.*

Vietnam Christian Service personnel (from left above) Atlee Beechy, director; Paul Longacre, associate director; Paxman Earl Martin, and Donald Sensenig chat with friends in Saigon.

Right: a symbol of a country in war—an abandoned church frames a Marine helicopter.



Dr. Linford Gehman (left above) and Dr. Fred Brenneman relax in Nhatrang after a full day of seeing patients. Dr. Brenneman has since returned to the United States.

CHURCH NEWS



VS and I-W Orientation

Twenty-nine persons attended the Voluntary Service and I-W orientation held at the Eastern Mennonite Board of Missions headquarters at Salunga, Pa. June 12-18, 1966.

(First row, l. to r.) Eunice Ginder, Julie Heller, Thelma Martin, Charlotte Zimmerman, Arlene Groff, Dorothy Wert.

(Second row) Carl Ginder, Fred Heller, Ruth Ann Frederick, Grace Hess, David Frey, Margaret Leonard.

(Third row) Daniel Althouse, David Longacre, Dale Frederick, Dale Martin, Barry Shirk, James Leonard.

(Last row) Larry Martin, Dean Shetler, Leon Weber, Shemaya Magati, Irvin Hershey, Dale Heisey, John Leaman, Allen Glick, Gerald Horst, Wilmer Dagen.

Not on picture: Emma Rissler, Melvin Wert.

Refugees Return to Germany

The number of returning refugees from Paraguay to Germany is increasing. In 1962, 604 returned; in 1963, 716; in 1964, 1,042; and in 1965, 1,130 went back.

Already in the sixteenth century many Mennonites moved when they felt threatened. When they were persecuted in the northern part of the Netherlands, they fled to Danzig.

Descendants of this group settled in the Ukraine in the eighteenth century. Here Catherine II of Russia allowed them several privileges. They cleared the steppes and raised crops, and a number of generations lived here in peace and prosperity. Following the revolution of 1917, however, most of the Mennonites lost everything they owned. Some were killed.

During 1922-30 many Mennonites left Russia, but not until World War II did a mass exodus of 35,000 persons start. However, 23,000 were caught by the Russian army and returned to that country.

Those who reached the West wanted to emigrate to Canada, but this desire was not fulfilled for all. Only 6,500 were able to go to North America following World War II.

During 1947-48 many Mennonite refugees emigrated to South America, and most of them settled in Paraguay. With great courage they fought for an existence and established colonies. But this struggle proved to be so strenuous that some had to abandon the effort. They sold their few possessions to pay for travel expenses to another country.

In 1952 the first returnees to Germany began to arrive. Some traveled to other countries in South America or to Canada.

Fortunately, West Germany accepts these people, where the **Internationales Mennonitisches Hilfswerk (IMH)** lends them a helping hand. The IMH is made up of three relief organizations: the Mennonite Central Committee, the German Mennonite Relief Organization, and the Dutch

Mennonite Foundation for Special Needs.

In order to be able to pay for the trip to West Germany a Paraguayan Mennonite does not have to sell only his land, his house, and his furniture, but the harvest as well. The ocean passage has to be paid for in United States dollars, which amounts to about \$300 per person. The Paraguayan currency has been devaluating rapidly, and at present it takes about 40,000 guaranis to equal \$300.

The returnees who arrived in 1963 told of the many families who hoped to leave Paraguay when the times were bad. As soon as one was partly able to do so he prepared to move from Paraguay to West Germany. In Germany, economically speaking, the future looks much brighter.

It is not easy for a returnee to get used to West Germany's high standard of living. However, these people are willing to make the necessary adjustment. They feel the need to work hard to give their children a better future. Therefore, assistance to the returnees is not only rewarding but also a valuable service.

After their arrival in Germany most of the returnees are housed in refugee camps. The duration of their stay is indefinite and may vary from a couple of months to two years. Thousands of people live in such camps, but the community life that the returnees were used to in Russia and Paraguay is absent. Yet life offers some material advantages. Living there is inexpensive, and one is in the company of other returnees.

The greatest disadvantage is that the refugee's stay in a camp is too long. Because of the close living conditions (one family usually has only one little room) family life can be damaged seriously. Each family is assigned to new living quarters as soon as possible. Some are transferred to a village, while others are housed in the city. Either place has its peculiar problems.

The indigenous village population looks upon the returnees as "strange intruders" because they speak an unintelligible language (a combination of Dutch and German) and because they were born in Russia and arrived from a country that the villagers seldom heard of.

Those returnees who must get acquainted with the faster way of life in the city have trouble in forgetting the quietness of the Paraguayan jungle. The absence of the social controls that they were used to in the Mennonite colonies causes many to feel lost in this new environment. The women don't have a garden anymore and there is no livestock to be taken care of.

The children also miss the large Paraguayan expanses for play and for running around. The men have to change over from an agricultural to a factory occupation. They soon observe that the businesslike atmosphere and the interpersonal relationships on the job differ immensely from

those of the Paraguayan village and small farms. Even though they used to be very poor, they were "their own bosses."

Affluence is also an entirely new concept for these people. In Paraguay they drank maté, an aromatic beverage, in the evening by the light of oil lamps. In their new environment they find that almost all of their fellow factory workers own the most modern appliances, such as a radio, a television set, a record player, a refrigerator, a washing machine, and other luxuries. It is understandable that the people feel threatened by all these foreign and strange situations.

In summary, the returnees to Germany should be helped until they are ready to assume responsibilities in the community. Material aid is necessary, but more important is social guidance. The returnee needs to live among others who returned. Much work is waiting to be done and much money will be needed to continue on with the relief work.

The Mennonite Central Committee, as a member of the IMH, has on several occasions helped returnees with building loans. At present MCC is providing \$15,000 in long-term, low-interest loans to returnees. Of this amount, \$9,500 comes from the Schwalter Foundation.

—M. Hoogveen,
Dutch Mennonite Weekly.

Goshen College

Elmer G. Homrighausen, dean of Princeton Theological Seminary, told 238 graduates at Goshen College's 68th annual commencement on June 6 that these are anxious days for young people.

In his sermon, "For the Living of These Days," he instructed the graduates, "Think of anxiety as being normal. This is the way God has made us; it's the vortex out of which all creativity comes."

"Think of all the things that are happening in the world and among the nations today—the war in Vietnam, poverty in America, and the unleashing of nature's forces by science—not as judgments of an evil force, but as disciplines of a good God desiring to perfect and mature us. Finally, think of life as being lived in an exciting time within the context of God's purpose now being fulfilled for all mankind."

Other commencement activities at Goshen College were the baccalaureate service, senior nurses' class program, choir program, the alumni college, and alumni reunions.

Paul M. Lederach, president of the Mennonite Board of Education, preached the baccalaureate sermon, "The Witness of the Neighbor." Dr. Philip S. Zeidler, of the medical staff of Elkhart General Hospital, gave the address at the senior nurses' class program.

Two Fellows Named

C. Richard Friesen has been named a Conrad Grebel Fellow and Jerold L. Weaver a John S. Coffman Fellow for study at Goshen College Biblical Seminary next year. Ross T. Bender, dean of Goshen College Biblical Seminary, made the announcement late in May.

The Conrad Grebel Fellowship provides tuition, room, and board to a student who is committed to continuous attendance in the three-year bachelor of divinity degree curriculum.

The John S. Coffman Fellowship is named for the prominent Mennonite evangelist and churchman of the late nineteenth century. It covers tuition, room, and board for one academic year for a student committed to preparing for the pastoral ministry.

Other tuition grants and scholarships for the 1966-67 year at the Biblical Seminary total about \$5,000.

Accept Pastoral Ministry

Eight men graduated with bachelor of divinity degrees from Goshen College Biblical Seminary this month have accepted calls to the pastoral ministry.

Curtis E. Burrell, Jr., of St. Louis, Mo., will be associate pastor of the Woodlawn Mennonite Church, Chicago.

David W. Cressman, of Breslau, Ont., will be pastor of the Holdeman Mennonite Church near Elkhart.

Harold G. Ford, of Warsaw, Ind., will be associate pastor of the First Methodist Church there.

James E. Horsch, of Foosland, Ill., will be associate pastor of the Hesston Mennonite Church, Hesston, Kans.

Harold G. Kreider, of Goshen, Ind., will be pastor of the Osceola Mennonite Church, Osceola, Ind.

Raymond W. Rife, Jr., of Mechanicsburg, Pa., will be pastor of the Dearborn Brethren in Christ Church, Dearborn, Mich.

Keith G. Schrag, of Goshen, Ind., has accepted the pastorate at the Mennonite Church at Fremont, Texas.

Harlan W. Steffen, of Dalton, Ohio, will be pastor of the Wawasee Lakeside Chapel near Syracuse, Ind.

Four B.D. graduates plan on more study, teaching, and international service.

Philip K. Clemens, of Lansdale, Pa., will enter graduate study in church music at Union Theological Seminary, New York City.

Abram J. Dueck, of Coaldale, Alta., will teach at Mennonite Brethren Bible College, Winnipeg, Man.

James R. Wenger, of Wayland, Iowa, will be a missionary associate in Japan, serving under the Mennonite Board of Missions.

John S. Wengerd, of Salisbury, Pa., will be joining Team Products, of Calling Lake,

Alta., as an associate.

Summer Session

The first term of Goshen College's summer sessions opened June 7 with a 16 percent increase in enrollment compared to last year.

Last year 217 students registered for the first term; this year 252 students registered.

The second three-week term of the summer sessions will begin on June 27 and continue through July 15. Courses will be offered in English, Greek, Spanish, commerce, political science, sociology, biology, chemistry, art, mathematics, physical education, Bible, education, and psychology.



Mr. and Mrs. Harold C. Good and Paul Mininger, president of Goshen College, turned the first shovelful of dirt for the college's \$1,000, 000 library on June 4.

More than 700 persons, including families of the graduating seniors, alumni churchmen, many local business and industrial men, and other friends, were on hand. The groundbreaking service was a highlight of the college's 69th annual commencement weekend.

Mr. and Mrs. Good, of East Lansing, Mich., are the donors of the library. They are both graduates of Goshen College.

Prairie View Mental Health Center

Plans are progressing for the family camp for the retarded held at Rock Springs Ranch near Junction City, Kans., Aug. 28 to Sept. 3.

Five professional workers assisting with the camp include Kenneth Frye, Northview Opportunity Center, Newton, Kans., who will be program director. Armin Samuelson, activities coordinator at Prairie View, Newton, Kans., will serve as administrative director. Mr. and Mrs. Hans Regier, social workers from Columbia, Mo., will be counselors to the parents of the retarded. The devotional periods will be under the direction of Tom Wentz, associate pastor of the Presbyterian Church, Newton.

Fourteen college students have applied to assist with the activities for the retarded. Applications to assist are due July 1; noti-

cation of ten group leaders will be announced after this date.

A limited number of camperships, a maximum of \$30 per family, are available for those applying by July 15. Recipients of camperships will be notified by July 20. The total cost of the camp is \$22.20 per person.

The Rock Springs Ranch, a place of quiet and scenic beauty, is made available through the 4-H foundation. Housing, meals, and special activities like swimming, horseback riding, archery, and handicrafts are provided. Three half days will be given for side trips to points of interest in the area, such as the Eisenhower Museum in Abilene and the Indian burial grounds at Salina.

Applications and further information may be received from Armin Samuelson, Prairie View, Box 467, Newton, Kans.

Salunga Orientation

Nicholas J. Dudchek, employment manager of the Yale-New Haven Medical Center, New Haven, Conn., spoke to the voluntary service-I-W orientation group at Salunga, Pa., May 20, and showed a film relating to the hospital where 14 Mennonite young persons are now employed. Dudchek has been employment manager at the medical center for six years. Prior to this he served with the Connecticut Labor Department. He also attended St. Tikhons Theological Seminary, a Russian Eastern Orthodox seminary.

The Yale-New Haven Medical Center consists of a hospital and medical school. The twentieth largest hospital in the world, it employs just under 3,000 persons. It is a pioneer in inhalation therapy. Graduates from this course can head inhalation therapy departments in other hospitals.

Dudchek was introduced to the VS and I-W program through Luke Wenger, an inhalation therapist, and other I-W men. There had been no contact with a sponsoring group until I-W man Jim Leaman instigated formal contacts with Dudchek and John Eby, VS and I-W director. A VS unit was opened in New Haven last January.

Dudchek is enthusiastic about VS and I-W persons being engaged in the medical center. While he does not agree theologically with the nonresistant position, he appreciates the stability a two-year commitment gives to the program. VS and I-W workers are employed in inhalation therapy, medical records, operating room, recovery room, and clinic. Several are licensed practical nurses.

Impressed with the overall operation at Salunga, Dudchek said, "I didn't know what to expect. I knew something about the Mennonite religion, but I thought you were an offshoot of the Amish. I am quite

impressed that a little town like Salunga has worldwide tentacles in operation."

Attendance at orientation classes introduced him to the Mennonite faith. He observed, "Mennonite religion is that faith alone is your salvation and not particularly good deeds. Your mission in life is one big good deed. Good deeds and faith are synonymous. If you have a strong faith, you have to be working in good deeds."

Hesston College



New Dormitory

The end and side view of one of two identical units of Hesston College's new dormitory for men evidences the construction progress being made. The new dormitory will be ready for occupancy of 160 students this fall.

The complex of three buildings, costing approximately \$550,000, is made up of two identical units joined by the third structure. The dormitory is built in modules of six, each housing 12 men. Each unit or module is self-contained, with an outside entrance.

The central unit will provide for administrative offices, a public lounge area, guest rooms, and housing for houseparents on first floor. The basement will be a recreation area and the top floor will house 16 men.

In view of the present enrollment trends it appears that the new dormitory may be filled for the 1966-67 school year.

Food for India

A coordinated approach to the India famine problem was formulated May 26 and 27 in a joint meeting of the Council of Mission Board Secretaries and the Mennonite Central Committee in Chicago.

Rather than have each Mennonite group attempt to meet food and relief needs in a small area, it was felt that a coordinated effort would be more successful in meeting the need. The Council of Mission Board Secretaries (COMBS) represents the mission boards of the various Mennonite groups.

One area of India, North Bihar where

the Brethren in Christ have a mission program, is not affected by the famine problem. In fact, food production in this area is greater than it has ever been before.

In the Dhamtari area and the Central Province, where the Mennonite and General Conference Mennonite missions are located, the situation is different. Food is needed here, but there are transportation problems.

Andrew Shelly of the GC group noted that a ship with food supplies requires three weeks to travel from the United States to India and then it takes another three weeks before the food arrives at the location where it is used. India port facilities are the same as they were 40 years ago and there is serious spoilage before the food reaches its destination.

Because of these problems it is all the more necessary to develop other projects to avert future famine. Among these are well-digging projects (the main cause of the food shortage was the lack of rainfall) and the use of multipurpose foods to augment the usual diet.

It was decided at the COMBS-MCC meeting that a huge food program would not be undertaken because of the transportation difficulties. The food that is shipped to India, however, will be channeled through MCC.

In other action the COMBS group took further steps toward adopting a statement on questionable fund-raising of mission organizations. There are numerous overseas mission groups, some of them legitimate and some not so legitimate, who make appeals for funds and the statement is to help clarify which mission groups can be supported with some assurance that the funds will be used for a worthwhile purpose.

African Mennonites for the first time were members of the presidium planning for the Mennonite World Conference, it was noted at the meeting. The presidium met recently in Amsterdam, where the conference is to be held next year. Each African Mennonite group also will be represented at the conference for the first time.

Chicago Conference

An International Education Conference was conducted May 26 and 27 in Chicago involving the Council of Mission Board Secretaries, the Council of Mennonite Colleges, and the Mennonite Central Committee. Excerpts from the conference findings follow:

1. The imperatives of the world mission of the church, rapid technological developments . . . and the results of these changes . . . suggest that the educational institutions of the church explore fully the possibilities of a greater internationalizing of the educational college program for all students.

2. Similarly, the mission and service agencies of the church should explore possibilities of cooperating more fully with the educational institutions of the church (to help) the colleges and seminaries in performing their educational task, and (for) more effective preparation of overseas workers.

3. The colleges and seminaries should seek ways to enlarge the number of foreign students on their campuses and to make more effective use of these students in the total educational program of the schools.

4. The colleges and seminaries should seek to bring to their campuses qualified nationals from the younger churches abroad and to use them as faculty members for short-term appointments.

5. The colleges and seminaries, in addition to a possible expansion of their present summer and academic year abroad programs for selected students, should give consideration to sending large numbers of their students to locations abroad in proximity to the United States and Canada, but sufficiently removed to provide for a substantial encounter with another culture. Such a foreign experience should be brief (perhaps three months). It should be accompanied by intensive study of the language, culture, history, and current economic, social, and political problems of the area, and it should be supervised by regular faculty members and thus qualify for academic credit. It should also involve rendering of a genuine service . . . to the persons in the area visited.

6. The colleges and seminaries should assume greater responsibility for educating the whole constituency in international and intercultural understanding.

7. . . . The Council of Mennonite Colleges should study the possibilities of establishing specialized training centers on their various campuses in specific area studies, with each institution or group of institutions specializing in a different area.

8. . . . Consideration should be given to expanding the number of faculty members with (foreign) experience. The educational institutions and all other agencies of the church should consider ways of making more effective use of persons who, through Pax, TAP, and other short-term appointments, have already had valuable experience abroad.

9. Faculty members from Mennonite colleges and seminaries need to be informed more fully of opportunities for their own service abroad during periods of sabbatical and other leaves of absence. . . .

10. Institutional rigidities in policies (including length of appointment) by both educational institutions and mission and service agencies need to be examined to make possible the greater use by these agencies of college faculty members.

11. As colleges and seminaries seek to internationalize their curriculums, and as mission and service agencies seek to make more effective use of specialized personnel, it must always be clearly recognized that the physical, economic, and social services performed must be performed in the context of the primary and ultimate motive of missions and service, which is the Gospel.

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22. Institutional rigidities in policies (including length of appointment) by both educational institutions and mission and service agencies need to be examined to make possible the greater use by these agencies of college faculty members.

23. As colleges and seminaries seek to internationalize their curriculums, and as mission and service agencies seek to make more effective use of specialized personnel, it must always be clearly recognized that the physical, economic, and social services performed must be performed in the context of the primary and ultimate motive of missions and service, which is the Gospel.

24. The colleges and seminaries need to be informed more fully of opportunities for their own service abroad during periods of sabbatical and other leaves of absence. . . .

25. Institutional rigidities in policies (including length of appointment) by both educational institutions and mission and service agencies need to be examined to make possible the greater use by these agencies of college faculty members.

The net meets to handle any traffic which might come up and for fellowship with other Christian hams. There are no prerequisites for joining the net.

During the 1965 tornado in Northern Indiana the net met twice daily for about two weeks and rendered much-appreciated service in an area without normal communications.

You are invited to join the net for a period of fellowship and exchange of useful information. Traffic is welcome. Several members have phone patches and are glad to accommodate.

The following were elected to carry on the affairs of the group at the Mission Board meeting in June, 1965:

Chairman—K9WJU, J. F. Swartzendruber, 1720 South 13th Street, Goshen, Ind. 46526. **Vice-Chairman**—W9BNI, Claude Beachy, 1603 South 12th Street, Goshen, Ind. 46526. **Secretary**—W4JZC, Richard S. Weaver, 933 College Avenue, Park View, Harrisonburg, Va. 22801.

Eastern Mennonite College

The forty-eighth annual commencement exercises at Eastern Mennonite College were held June 5 at 2:30 p.m. for a class of 125 members.

Donald R. Jacobs of Musoma, Tanzania, delivered the commencement address on the subject, "Called unto Liberty." Bro. Jacobs has served as a missionary in East Africa since 1954.

An alumnus of EMC, Jacobs challenged the graduating class to use their freedom as moral beings in serving God and their fellowmen, rather than to use this freedom for selfish ends. He stated, "We are truly free only when we exercise the option to choose obedience, and the man or woman who chooses to disobey exercises freedom all right, but obtains by it a greater bondage."

John E. Lapp of Lansdale, Pa., preached the baccalaureate sermon at the 10:00 a.m. service. Using as his theme, "Prophets for Our Times," Bishop Lapp described the period of time in which we are living. With this background, he appealed to the graduates to be prophetic in meeting these human needs by living lives of dedicated service to others.

There were two candidates for the Bachelor of Divinity degree; 71 for the Bachelor of Arts degree; 34 for the Bachelor of Science degree; 9 for the Bachelor of Science in Nursing degree; and 9 graduates from the two-year diploma program. Seventeen members of the class will receive their degrees upon completion of their work in August.



Missionaries of the Week

Ernest and Lois Hess are in Tanzania as a teacher and part-time secretary. They arrived at the location Aug. 13, 1965.

Before going to Tanzania Ernest was a Sunday-school teacher, summer Bible school teacher, youth group officer, and camp counselor. He was on a voluntary service team in Honduras for six weeks prior to the present assignment.

Lois was a secretary in Lancaster, Pa., for three years. She also has been a Sunday-school teacher, summer Bible school teacher, and camp counselor.

Ernest now teaches at the Musoma Secondary Alliance School in Tanzania, and Lois is part-time secretary for the Tanganyika Mennonite Church and at the mission office in Musoma.

Both attended Lancaster Mennonite School and Eastern Mennonite College and Ernest also attended Millersville State College. Their home address is Willow Street, Pa., and they attended the Byerland and Mechanic Grove congregations.

The Menno Net

The Menno Net was "born" on Jan. 16, 1957, and has continued since that time under varying conditions. W3UNV, now W9BNI, played a large part in getting things under way.

Presently the net meets every Tuesday evening (Wednesday at 0100 GMT) at 8:00 EST at 3.815 5 kc/. Most members operate on lower side band, but several operate on AM and all modes are welcome. Operating usually continues for an hour or an hour and a half.

FIELD NOTES

Change of address: Arlin Yoder from Sao Paulo, Brazil, to Mennonite Mission, C.P. 979, Belem, Para, Brazil. **Elmo Steiner** from Elkhart, Ind., to Route 4, Box 127-A, Goshen, Ind. 46526. Phone: 533-3017.

Richard Ross was ordained to the ministry at the Salem Church, Wooster, Ohio, June 19.

Ephraim Gingerich was installed as pastor of the Zurich, Ont., congregation on June 5. He now serves both the Blake and Zurich congregations.

Dessie Hostetter of the First Mennonite congregation, Nampa, Idaho, was honored on her 90th birthday with open house on June 19.

Alvin Eichelberger was ordained as minister to serve the Broken Bow, Nebr., congregation on June 19. The services were in charge of P. R. Kennel and Lee Schlegel.

Nevin Horst, Dire Dawa, Ethiopia, will speak in the morning service at Steelton, Pa., July 17, and **Don Jacobs**, Tanzania, in the evening service of the same day.

John H. Kraybill will be installed as pastor of the First Mennonite Church, Johnstown, Pa., July 10, evening. Speaker: Paul Erb, Scottsdale, Pa.

Marcus Lind, Salem, Oreg., will be speaker at the Bible Conference, Logsdon, Oreg., July 22-24.

New members by baptism: six at Hersteins Chapel, Neffers, Pa.; ten at Evangelical Mennonite, Fort Dodge, Iowa; three at Worcester, Pa.; three at Lititz, Pa.; four at Erb Street, Waterloo, Ont.; two at Sycamore Grove, Garden City, Mo.; three at Plainview, Aurora, Ohio.

In Israel Workshop

Linden M. Wenger, acting dean of Eastern Mennonite Seminary, has been granted a scholarship by New York University for six weeks of study and travel in Israel.

Mr. Wenger will be a participant in the Land of the Bible Workshop in Israel. The group will study present-day Israel and the Biblical background and history of the land. The scholarship includes round trip air travel to Israel and full maintenance and local travel in Israel for the six-week period. Mr. Wenger spent July 2 in New York City in orientation, and will leave for Israel shortly thereafter.

In addition to serving as acting dean of Eastern Mennonite Seminary, Mr. Wenger is assistant professor of philosophy at Eastern Mennonite College and a bishop in the Northern District of Virginia Mennonite Conference.

The **Alumni Association** of the La Junta Mennonite School of Nursing is having its annual business and fellowship meeting at Hesston on July 9, 10, Saturday and Sunday. The meetings will be held in the Whitestone Church fellowship hall. There will be a tour of the campus and Schowalter Villa in the afternoon and a banquet in the evening. Richard Showalter will give an address on the Association Degree Nursing Education Program. Mrs. Clayton Diener is chairman of the arrangements committee.



Gerald Lichti

Gerald Lichti and his wife, Treva, who have been teachers at Nappanee, Ind., are serving this summer as interim I-W sponsors in Indianapolis. Richard Yoder, now pastor at the North Main Street Mennonite Church in Nappanee, will become pastor of the Indianapolis church at the end of the summer and also will assume some I-W sponsor duties.

The telephone number of Laurelville Mennonite Church Center, R. 2, Mt. Pleasant, Pa. 15666, has been changed to (412) 423-2056.

Keith Esch of Richmond, Ind., has been appointed associate director of the Laurelville Mennonite Church Center. The Eschs will locate at Laurelville Aug. 1 when Keith assumes his new responsibility. Bro. Esch was formerly pastor at Johnstown, Pa., and received a master's degree from Earlham School of Religion, Richmond, Ind., in June.

The **John Kauffman family** of Tiskilwa, Ill., gave a program of sacred music at the Evanston Mennonite Church, Sunday, June 19, in the morning worship service. It was also the final day for a three-day orientation school for I-W men and others anticipating service soon. The Kauffmans are preparing for a singing tour into the West this summer returning in time for the Youth Convention at Estes Park, Colo.

MDS Construction

A total of 109 MDS volunteers have rebuilt and repaired ten houses in Scott and Leake counties, Miss., and one near Tuscaloosa, Ala., after they were destroyed by the March 3 tornado that cut across these two states.

The men helped by constructing the foundations, roofs, sidings, floors, walls, and partitions. They also installed most of

the plumbing and trimmings. The Red Cross supplied the construction materials and designated the homes to be repaired.

The volunteers generally stayed at motels. One group working in the Walnut community in Leake County, however, was invited by the owner of a restored house to stay in his home. Six houses were built in this community. The Red Cross provided the food and the ladies of the community prepared the meals.

This is the second time that the Mennonite Disaster Service volunteers went to Leake County. Several months ago a group helped rebuild the Mt. Charity Baptist Church after it burned down.

The tornado-hit area residents appreciated the MDS help. The **Carthaginian**, a Leake County newspaper, reported in its March 31 issue, "The Mennonites came to help and though they were strangers to the people in the tornado area, today they are close neighbors. A bond of friendship and love between these men and the people that received their aid in Leake County will be a lasting one."

The local residents also enjoyed the company of the volunteers. The **Carthaginian** wrote that Charlie Jones, at whose home some of the volunteers stayed, declared, "These are wonderful people. All the time they have been here working I have not heard one use a bad word. Most of them did not know each other when they arrived, but you would think they were lifelong friends the way they talk and

Walsenburg Hospital Expands



Workmen weld girders into place for an addition to the 20-bed Huerfano County Memorial Hospital in Walsenburg, Colo. The addition is to be ready for occupancy this fall. In the distance are the Spanish Peaks of the Rocky Mountains. Lee Schlachab is administrator of the hospital, which is operated by the health and welfare department of the Mennonite Board of Missions, Elkhart, Ind.

enjoy one another's company. And man, when they get through working and after supper, you should come over and listen to them sing. I never heard of them before, but I like them."

The Scott County Times also provided extensive coverage of the MDS work. In its April 20 issue it quoted British explaining the reason why the volunteers were there. "We are here because the Bible teaches us to be here. The Bible says, *Bear ye one another's burdens* and so fulfill the law of Christ. *Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself.*"

Peter Dyck, MCC Director in Europe and North Africa, will serve as guest speaker in a public meeting to be held at the Landsville Mennonite Church at 7:30 p.m. on Sunday, July 10.

Readers Say

Submissions to Readers Say column should come on printed articles and be limited to approximately 200 words.

Every Mennonite, and especially Mennonite leaders, should read the article, "Feedback from Overseas: Witnessing," by David W. Shenk (May 31 issue). Now after 75 years of renewed interest in witnessing, perhaps the Mennonite Church should stop and look at its witnessing techniques. I would like to suggest that our failure in witnessing is tied to our borrowed techniques. We should be willing to admit this and seek the nontraditional ways, the Scriptural ways. Will we do this, or are we too traditional, Pharisaical, etc?—Leland M. Haines, Columbus, Ind.

With thankfulness to God, I appreciate the leadership you are giving in the Gospel Herald. The March 8 issue with the article, "Confession of a Liberal Turned Conservative" has become a personal experience with me. Getting people to assent to become members of a church is far different than having people come to Christ and His church through repentance and the new birth experience.

Your editorial, "The Cry for Leadership," is certainly to the point (May 3 issue, just arrived). Recently here in Tokyo three chairmen of three missions who are attempting a "union" work met for two days. When reporting to the larger mission body, the chairman of the chairmen reported: "We have met for two days of sharing; we have nothing new to present, nor do we have any particular answers." It is encouraging to me in seeing how the Holy Spirit is using you and other Mennonite writers whose witness is not always published in the Gospel Herald. We truly need leadership in our lost message to the lost that rings with the authority of the Word of God.—Lee H. Kanagy, Tokyo, Japan.

I read the Gospel Herald with great interest and want to commend our editor for the tremendous job he is doing in face of a "diversified" Mennonite Church. Though I cannot honestly say I sanction every article that has appeared in the Gospel Herald, I do admire any author that is frank, honest, and fair in his presentation.

I was therefore disappointed in the article by Daniel Kauffman, "An Open Letter to Mennonite Congregations" (May 17 issue). First of all, Corinth was not the only place Paul did not accept support, as the author suggests; but he

didn't accept it in Thessalonica either. 1 Thess. 2:9; II Thess. 3:8, 9. Furthermore, he made the statement that Paul apologizes in II Cor. 12:13 for not having accepted it when in the very fact he states that he plans to continue to do as he has done before. I would hardly call that an apology.—Eli B. Yoder, Gladys, Va.

The Gospel Herald has come to our home for approximately ten years. I appreciate it, especially since I feel it keeps me abreast of the Mennonite Church at large.

The provocative front cover picture without comment is the best format yet, in my opinion. Let me say heartily, though belatedly, that I am glad Lukewarm with his "near sacrifice" has fled the pages of our otherwise enjoyable periodical. The Mother's Day issue was an especially excellent one—challenging and inspiring. We hope to see an issue honoring the good fathers.—L. S. Allen, Orlando, Fla.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Baer-Diller.—Darrell Baer, Chambersburg, Pa., and Sharon Diller, Greencastle, Pa., both of Cedar Grove cong., by Mahlon D. Eshleman, May 14, 1966.

Bitkofer-Gerber.—Melvin B. Bitkofer, Salem, Oreg., Western Mennonite cong., and Sarah Gerber, Fairview (Mich.) cong., by Harvey Handrich, June 18, 1966.

Cramer-Martin.—Edwin Cramer and Sally R. Martin, both of the Indianapolis cong., Ephrata, Pa., by Mahlon Zimmerman, June 18, 1966.

Eby-Horst.—Elwood Eby, Hagerstown, Md., and Sharon Horst, Greencastle, Pa., both of the Salem Ridge cong., by Mahlon D. Eshleman, May 7, 1966.

Erb-Burkholder.—Harry Erb, Newmanstown, Pa., Kralls cong., and Laverne Burkholder, Ephrata, Pa., Martindale cong., by J. Paul Graybill, June 11, 1966.

Good-Weaver.—Glenn L. Good, East Earl, Pa., Bowmanville cong., and Faye Weaver, Ephrata, Pa., Weaverland cong., by J. Paul Graybill, June 11, 1966.

Graber-Huber.—Alvin LaVern Graber, Humboldt, Ill., Sunnyside Conservative cong., and Doris Louise Huber, Wayneboro, Va., Hildebrand cong., by Marion C. Weaver, June 4, 1966.

Hollis-Liggins.—Clinton Hollis and Estella Liggins, both of Saginaw, Mich., Grace Chapel, by Melvin Leidig, June 18, 1966.

Kauffman — Mosemann. — Charles Edward Kauffman, Middlebury, Ind., and Ruth Faye Mosemann, Gosden, Ind., both of the College Mennonite cong., by John H. Mosemann, June 11, 1966.

Kuhns-Hoetster.—Samuel Kuhns, Greencastle, Pa., Chambersburg cong., and Janice Hoetster, Ephrata, Pa., Martindale cong., by J. Paul Graybill, June 18, 1966.

Liggins-Gaines.—Carlo Liggins, Saginaw, Mich., Grace Chapel, and Bobbie Gaines, Saginaw, Tabernacle Baptist cong., by R. B. Austin, June 19, 1966.

Longenecker-Moyer. — Alton Longenecker, Mechanicsburg, Pa., Slate Hill cong., and Lois G. Moyer, Ottsville, Pa., Deep Run cong., by Richard C. Detweiler, June 18, 1966.

Meck-Rensberger.—Mervin Earl Meck II, New Smyrna Beach, Fla., and Kathy Elaine Rensberger, Wayland, Iowa, both of the College Mennonite cong., by J. Robert Detweiler, June 19, 1966.

Nafziger-Nafziger.—Richard Nafziger, Archbold, Ohio, Central cong., and Sara Jane Nafziger, Archbold, Zion cong., by Ellis Croyle, May 14, 1966.

Pawling-Good.—Ronald C. Pawling, Ephrata, Pa., Grace Evangelical cong., and Nancy J. Good, Terre Hill, Pa., Bowmanville cong., by John R. Martin, June 18, 1966.

Roth-Roth.—Russell Roth, Milford, Nebr., Bellwood cong., and Charlotte Ann Roth, Beaver Crossing, Nebr., West Fairview cong., by Milton Troyer, June 4, 1966.

Schwartzentruber-Snyder.—David Schwartzentruber, Milverton, Ont., Riverdale cong., and Marion Florence Snyder, Baden, Ont., Shantz cong., by L. H. Witmer, June 18, 1966.

Shantz-Bender.—Douglas James Shantz, New Hamburg, Ont., and Doreen Faye Bender, Tavistock, Ont., both of the East Zorra cong., by Newton L. Gingrich, June 18, 1966.

Shetler-Stutzman.—Ora Shetler, Middlebury, Ind., and Marilyn Stutzman, Arthur, Ill., both of the Sunnyside C.M. cong., by Menno H. Mast.

Snider-Toman.—Boyd Snider and Elaine Toman, both of Guernsey, Sask., Sharon cong., by James Mullet, June 11, 1966.

Stoltzfus-Hughes.—Lester R. Stoltzfus, Honey Brook, Pa., and Catherine I. Hughes, Birdsboro, Pa., both of Rockville cong., by Millard Shoup, June 18, 1966.

Stoner-Hess.—Harry R. Stoner, Conestoga, Pa., and Rhoda M. Hess, Lancaster, Pa., both of River Corner cong., by David N. Thomas, June 18, 1966.

Stutzman-Handzo.—Robert Stutzman, Toluca, Ill., and Sue Handzo, Streator, Ill., both of Roanoke cong., by Norman Derstine, March 5, 1966.

Swarts-Layman.—Marlin Swartz, Fairview, Mich., Riverside C.M. cong., and Sherrill Layman, Fairview (Mich.) cong., by Harvey Handrich, June 10, 1966.

Witmer-Heistand.—Jay E. Witmer, Manheim, Pa., Erlsman cong., and Elsie Ann Heistand, Manheim, Risser cong., by Clarence E. Lutz, June 18, 1966.

Yoder-Raber.—Michael Yoder, Millersburg, Ohio, and Marlene Raber, Berlin, Ohio, both of the Berlin cong., by Paul Hummel, June 10, 1966.

Yordy-Hoetster. — John Yordy, Ashley, Mich., Bethel cong., and Winifred Hoetster, East Union cong., Kalona, Iowa, by J. John J. Miller, June 17, 1966.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bauman, Aden M. and Joanne C. (Patterson), Elmira, Ont., first child, Michael Wayne, May 3, 1966.

Boll, J. Richard and Esther (Longenecker), Lititz, Pa., fourth child, second daughter, Lisa Renee, born Jan. 28, 1965; accepted for adoption, May 13, 1966.

Boll, Mervin E. and Pauline (Weaver), Lititz, Pa., second son, Steven LaMar, June 11, 1966.

Brenneman, Paul K. and Elizabeth (Mast), Lancaster, Pa., third child, second son, Nevin Mark, June 1, 1966.

Burkholder, Ivan G. and Gloria (High), Lebanon, Pa., fifth child, fourth daughter, Ann Renee, June 1, 1966.

Bushman, Alvin and Lois (Smith), Perryton, Texas, fifth son, Mark Ray, April 25, 1966.

Eicher, Ernest and Marilyn (Hooley), Burr Oak, Mich., second son, Roger Scott, April 28, 1966.

Gerber, James L. and Carol (Handrich), Mio, Mich., second child, first daughter, Dawn Renee, June 6, 1966.

Gochenour, John and Esther (Briskey), Pettisville, Ohio, fourth child, third son, Gregory Eugene, June 8, 1966.

Jantz, Clair and Ferne (Hostetler), Shelton, Nebr., fourth child, second son, Gary LaMar, May 15, 1966.

Klassen, Walter and Virginia (Baer), Kitchener, Ont., first child, Lisa Marie, June 10, 1966.

Kraybill, Nevin and Barbara Ann (Kecner), Tarime, Tanzania, second daughter, Rosella Ann, June 17, 1966.

Lauterbach, William and Doris (Malone), Marlboro, Alta., first son and first daughter, Daniel Mark and Laurie Jane, June 10, 1966.

Martin, Luke and Mary (Kaufmann), Saigon, Vietnam, second child, first daughter, Becky Joanne, June 11, 1966.

Mast, Ernest S. and Esther (Baer), Harrisonburg, Va., second and third sons, Edwin Dean and Elwood Dale, June 4, 1966.

Miller, Daniel M. and Alice E. (Martin), Waynesboro, Pa., fifth child, third son, Arvin Lee, May 2, 1966.

Miller, David R. and Janet (Weirich), Goshen, Ind., first child, Christina Marie, June 9, 1966.

Reed, Harold and Ethel (Martin), New Holland, Pa., second child, first daughter, Rondi Ann, June 12, 1966.

Reed, Mr. and Mrs. Mansel, Saginaw, Mich., second son, Marco, June 10, 1966.

Schmitt, Stewart and Dianne (Rickert), Kitchener, Ont., first child, Lesa Ann Marjorie, May 17, 1966.

Stoll, Danny Martin and Joyce (Slaubaugh), Indianapolis, Ind., second son, Hugh Alan, June 5, 1966.

Thomas, Mr. and Mrs. Percy, Saginaw, Mich., fourth son, Derrick, April 1, 1966.

Wagner, Allen and Lucille (Conrad), Sigourney, Iowa, fifth child, third son, David LeRoy, April 11, 1966.

White, Donald E. and Sally (Roeschley), Ann Arbor, Mich., second daughter, Miriam Lynn, April 8, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Harshbarger, Alica Manora, daughter of John B. and Nancy (Allgier) Harshbarger, was born in Bratton Twp., Pa., Feb. 19, 1876; died in Bratton Twp., May 19, 1966; aged 90 y. 3 m. Surviving are 11 nieces and 6 nephews. She was a member of the Mattawana Church, where funeral services were held May 22, with Elam Glick and Newton Yoder officiating; interment in Pleasant View Cemetery.

Hershberger, Christian E., son of Emanuel and Lydia (Shetler) Hershberger, was born near Kalona, Iowa, July 3, 1872; died at the Mercy Hospital, Iowa City, Iowa, June 3, 1966; aged 93 y. 11 m. On Nov. 18, 1894, he was married to Esta Miller, who died in June, 1948. Surviving are their 7 children (John, Edward, Albert, William Delmar, Lydia—Mrs. Clifford Emery, Lloyd, and Earl), 18 grandchildren, 23 great-grandchildren, and one sister (Mrs. Mary Brenneman). In 1892, he was baptized into the Lower Deer Creek Church, where funeral services were held June 7, with J. V. Swartzendruber, Robert K. Yoder, and Dean Swartzendruber in charge.

Hobbs, Leah, daughter of Peter and Elizabeth (Steinman) Spenter, was born at Poole, Ont., June 1, 1891; died at Fort Wayne, Ind., May 30, 1966; aged 74 y. 11 m. 29 d. In Nov. 1911, she was married to Rudolph Beller, who died April 12, 1940; on May 9, 1942, she was married to Orman Hobbs, who died July 10, 1963. Surviving are 5 daughters (Mrs. Adeline Ropchan, Mrs. Irene Beck, Mrs. Mary Geiser,

Mrs. Idella Aschliman, and Mrs. Eva Shumaker), one stepdaughter (Mrs. Mildred Dietzel), one sister (Mrs. Barbara Beachy), 8 grandchildren, 2 stepgrandchildren, and 3 great-grandchildren. She was a member of the First Mennonite Church, where funeral services were held June 2, with John R. Smucker and D. A. Yoder officiating; interment in Leo Cemetery.

Hoffman, Velma, daughter of Henry and Maggie (Ernst) Kuhns, was born near Chappell, Nebr., April 15, 1904; died at St. Mary's Hospital, Detroit Lakes, Minn., after an extended illness, April 27, 1966; aged 62 y. 12 d. On April 3, 1924, she was married to Joseph Hoffman, who survives. Also surviving are 2 daughters (Lola—Mrs. Dale Oswald and Verda—Mrs. James Erb), 16 grandchildren, one great-grandchild, her stepmother (Mrs. Susie Kuhns), 3 brothers (Glen, John, and Lawrence), and 3 sisters (Mary—Mrs. John Hoffman, Lucille—Mrs. Ervin Kempf, and Laura—Mrs. Alvin Miller). Preceding her in death were one sister and two brothers. She was a member of the Lake View Church, where funeral services were held May 1, in charge of Glen I. Birky and E. D. Hershberger.

Kulp, Hiram R., son of Abram L. and Emma Jane (Rohr) Kulp, was born in Bedminster Twp., Bucks Co., Pa., Sept. 17, 1891; died at Grand View Hospital, Sellersville, Pa., June 3, 1966; aged 74 y. 8 m. 17 d. Surviving are his wife (Esther Overholt Kulp), 4 sons (Winfred O., Paul O., Joseph O., and Abram O.), 2 foster sons (Alfred and Aubrey Gilmore), 5 grandchildren, 5 sisters, and 2 brothers. One daughter, one son, and one brother preceded him in death. He was a member of the Deep Run Church, where funeral services were held June 6, with Richard C. Detweiler, Abram W. Yothers, and Erwin K. Nace officiating.

Martinez, Emanuel, son of Tilman and Elizabeth (Martin) Martin, was born near Elmira, Ont., March 25, 1900; died at the Quakerstown (Pa.) Hospital, April 1, 1966; aged 66 y. 7 d. On July 10, 1927, he was married to Rachel Martin, who survives. Also surviving are 5 sons and 6 daughters (Elam, Emerson, Emanuel, Jr., Ezra, Allen, Ruth—Mrs. John Giagnocavo, Erma—Mrs. J. Dale Landis, Lavina—Mrs. Ivan Redkey, Alvin—Mrs. Mark Landis, Rachel—Mrs. Henry Freed, and Karen), 5 sisters, 33 grandchildren, and 6 stepgrandchildren. He was a member of the Haycock Church. Funeral services were held at the Gingrich Church, in charge of Daniel Wert and Stanley Beidler.

Mast, Daniel R., son of Rudy and Sovilla (Troyer) Mast, was born at Arthur, Ill., Jan. 3, 1894; died instantly when struck by car near Edgar, Ala., March 19, 1966; aged 32 y. 2 m. 16 d. On June 16, 1962, he was married to Joann White, who survives. Also surviving are his parents, 4 sisters (Sarah—Mrs. Lloyd Litwiler, Edna—Mrs. Eldon Hochstetler, Clara—Mrs. Wayne King, and Mary—Mrs. Graham Litwiler), and 2 brothers (Paul and Freeman). Daniel and his wife moved to Littleboro, Alta., in September, 1965, to assist in the ministry of the Mennonite Church to the métis people of the area. He was a member of the Arthur Church, where funeral services were held March 25, in charge of Paul Sieber and J. J. Hostetler.

Miller, Annie Frances, daughter of John N. and Melissa (Steele) Durr, was born in Gretna, Va., Dec. 25, 1876; died in Martinsburg, W. Va., May 22, 1966; aged 89 y. 4 m. 27 d. She was married to Edward D. Miller, who survives. Also surviving are 3 sons (Clark, Curtis, and Daniel), 3 daughters (Edith—Mrs. Earl Lautenschlager, Elva—Mrs. Kyle Phillips, and Mrs. Maude Pettus), 11 grandchildren, 9 great-grandchildren, and 2 sisters (Mrs. Mary Kamber and Mrs. Isaac Metzler). She was a member of the Springs, Pa., Mennonite Church, but was active in the church at Inwood, W. Va., for many years. Funeral services were held at the

Inwood EUB Church, May 24, in charge of Lee B. Sheaffer; interment in Rest Cemetery, Frederick Co., Va.

Ryan, John, son of Joseph and Elizabeth (Stauffer) Ryan, was born at Chambersburg, Pa., Oct. 20, 1887; died at Sarasota, Fla., May 26, 1966; aged 78 y. 7 m. 6 d. In 1914 he was married to Daisy Reinhardt, who died March 18, 1916. On June 18, 1947, he was married to Ella Ebersole, who survives. Also surviving are one son by first marriage (Robert) and one grandchild. He was a member of the Bay Shore Mennonite Church, where funeral services were held May 30, with Nelson Kanagy and Paul Krumm officiating; interment in Sarasota Memorial Garden.

Springer, Edward H., son of Valentine and Magdalena (Detweiler) Springer, was born near Milford, Nebr., Jan. 11, 1896; died at the Memorial Hospital, Mt. Pleasant, Iowa, May 25, 1966; aged 70 y. 4 m. 14 d. In 1923 he was married to Nettie Conrad, who died in 1924. To this union was born one son, who died in infancy. One brother and 2 sisters also preceded him in death. On Feb. 3, 1944, he was married to Emma Conrad, who survives. Also surviving are a grandniece (Sharon Ogden), who was raised in the home, one brother (Chris), and 3 sisters (Mrs. Alvin Saltzman, Kate Tossy, and Mrs. John Meyer). He was a member of the Bethel Church, Wayland Iowa, where funeral services were held May 27, in charge of Willard Leitchy and Iva Wenger; interment in Sugar Creek Cemetery.

Troyer, Rebecca, daughter of Simon P. and Barbara Good, was born near Eldia, Ohio, March 17, 1887; died May 3, 1966; aged 79 y. 1 m. 16 d. On May 27, 1909, she was married to Eli Troyer, who died in 1950. Surviving are 5 daughters (Laura, Barbara, Loretta, Beulah—Mrs. Paul Kaufman, and Mary Ann—Mrs. John Litwiler), 2 sisters (Anna—Mrs. J. M. Brenneman and Clara—Mrs. Robert Ross), one brother (Menno), and 5 grandchildren. Three sisters preceded her in death. She was a member of the Central Church, where funeral services were held May 6, with J. N. Kaufman and Walter Smeltzer officiating; interment in Pike Cemetery.

Wesley, John Adam, was born in Lancaster Co., Pa., Oct. 1, 1904; died April 23, 1966; aged 61 y. 7 m. 22 d. He was married to Emma Hoobler, who survives. Also surviving are one daughter (Carolyn—Mrs. Paul Zeiser), 3 foster children (Mary Jane—Mrs. Paul Hess, Ruth Ann—Mrs. David Stoltz, and Chester Steinman), 3 grandchildren, and 13 foster grandchildren. He was a member of the Weaverland Church, where funeral services were held, with J. Paul Graybill and Alvin Martin officiating, assisted by Aaron Hollinger.

Calendar

Allegheny Mennonite Mission Board meeting, Mahoning, Pa., July 15.

Virginia District Conference, Eastern Mennonite College, July 26-29.

Indiana-Michigan Conference, Christian Education Center, and Mission Board, at Clinton, Frame Church, east of Goshen, Ind., July 28-31.

Allegheny Conference, Belleville, Pa., Aug. 5.

Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.

Iowa-Nebraska Conference, Riverside Park, Milford, Nebr., Aug. 16-19. West Fairview congregation sponsor.

Conservative Mennonite Conference meeting, Greenwood, Ind., Aug. 18.

Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.

Annual sessions South Central Conference, Heston, Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.

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cross of Christ offers an abiding faith, hope, and love. There is no room at the foot of the cross for fear, bigotry, or hatred."

* * *

A former president of the Southern Baptist Convention declared at a denominational conference in Detroit, Mich., that the "God is dead theology" isn't theology at all but is a "frustrated humanism."

Dr. Herschel H. Hobbs, of First Baptist Church in Oklahoma City, told some 5,000 pastors—meeting in advance of the SBC 109th annual meeting—that "our age is plagued with pseudo-theologians . . . who are in reality philosophers posing as theologians. . . .

"Much that goes under the name of modern theology," he said, "is philosophy which disregards the Bible altogether or else uses it merely as a springboard for a leap into agnosticism."

Predicting that the death-of-God philosophy will die, Dr. Hobbs declared that preachers must "believe something" and find their basis of faith in the Bible.

"Perhaps the most vicious of its (the Bible's) enemies," he said, "are those who would reduce the message of the Bible to a vaporous existentialism whose pronouncements are balloons floating aimlessly through the air with no rootage in history, or the demythologizers who approach the Bible as though it were a storehouse of half-truths or of ancient superstitions."

* * *

Dates for the eleventh annual Writers' Conference at Wheaton College have been set for Oct. 20-22. Dr. Clyde Kilby, chairman of the department of English announced. Participants include Dr. Calvin Linton, dean of the college of arts and sciences at George Washington University; Elliott Coleman, professor of English and director of the writing seminars at Johns Hopkins University; Paul Fromer, editor of *HIS* magazine; Edward Ziegler, managing editor of religious books department of Harper and Row; and Dr. J. J. Lamberts, professor of English at Arizona State University.

* * *

The Jeffersonian principle of separation of church and state is in greater danger under the present administration in Washington than under a Roman Catholic president, a noted church-state separation leader declared at New York.

"President Kennedy really respected the Constitution and the Jefferson principle of a wall of separation between church and state," said Paul Blanshard, former special counsel for Protestants and Other Americans United for Separation of Church and State. But, he added, "President Johnson treats the whole problem with the opportunism of a bargaining politician, and he is getting too much encouragement from both Protestant and Catholic sources."

EDNA SHANTZ
GOSMEN COLLEGE
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Tuesday, July 12, 1966

Volume LIX, Number 27



Christian Response to Aging

By Ruth Oswald

By 1975 approximately 20 million U.S. people will be over the age of 65. Service to these people should be of special concern in our society. Often they need help in their own homes as well as in institutions. My years of experience at Lebanon Community Hospital have pointed up concerns and challenges both in the institution and in our congregations.

We observe here at Lebanon hospital that when we admit a patient, he has numerous visitors the first two weeks. By the time he has been here a month, he has hardly a visitor per week. Because her sisters came every Wednesday, Mrs. W. had something to look forward to. She often mentioned, "Well, today my sisters are coming to see me." This definitely gave her a boost. Maybe the church could do more in this area too.

We try to have other things for our guests to look forward to also. A church service is provided for them every Sunday afternoon by the Lebanon Ministerial Association. Guests like to sing and listen to singing. Tuesday and Friday mornings the hospital auxiliary provides activities in arts and crafts. Some of the patients are eager for this, while others are unable to participate or are not interested.

"I Wish I Could Die"

Mr. U., an 85-year-old gentleman, greeted me nearly every morning with, "I wish I could die; I'm no good." We urged him to attend the arts and crafts program, but he refused for a while. We told him that if he didn't like it, he would never have to go again. He agreed to try it one day. That afternoon he told me it was the last time he'd go down there; so we didn't mention it again.

When the next Friday rolled around, he asked if it was the day for the workers to be there and said, "Well, I might as well go down there and work." He enjoyed the attention he received and made several animals out of ceramic clay. He was delighted with his accomplishments, his attitudes changed, his appetite improved, and he even sent one of his ceramic models to his sister in Iowa.

Each month there is a party for those whose birthday falls in that month. The hospital auxiliary provides entertainment



Older persons like the company of the young and youngsters like to be of help.

and refreshments. Educational films are shown every other Tuesday evening.

Mrs. M. came to us several months ago with paralysis of the left side and mental depression. Doctors had told her there was nothing they could do for her. She was eager to be able to use her limbs again. Aides encouraged and helped her, and in a few weeks she was able to walk again without a cane. It is important never to give up hope, even if the situation does appear hopeless at first.

Minds Must Be Used

Another aged woman, Mrs. B., had severe arthritis. She came to us in delirium. After a few days of proper food and nursing care she talked rationally. With constant encouragement and exercise she was dismissed, walking, and later lived in an apartment by herself.

Older people deteriorate quickly. They need interests and occupations for their minds and hands. As someone has said, "If they don't use their minds, they lose them, just as a muscle not used becomes weak and useless."

E. W. Belter asks, "What does the church expect for the aging?" He answers, "Whatever anyone else expects for the aging, the church expects the best plus." He emphasizes making physical care adequate by educating personnel who are caring for the aged. He mentions concern for *preventive*

Mrs. Ruth Oswald, R.N., was supervisor of the convalescent wing of the Lebanon (Oreg.) Community Hospital from its opening in 1958 until some months ago. Her husband is employed by Lebanon Community Hospital. She now works with the county health department. The Oswalds, parents of teenage boys, are members of the Lebanon Mennonite Church.

therapy which some congregations or churches are attempting: meals on wheels, family counseling, home-based meals, house-keeper service, day-center care, transportation, information and referral service, golden age clubs, and visitation by volunteers. Each of these is geared to maintaining the individual in his own home as long as possible.

Restorative therapy, that is, physical and occupational therapy, is equally important in order to restore bodies, minds, and spirits. This might also include personal involvement and assignments in church and community activity, job placement for those capable of productive labor, counseling in nursing homes and with family. It has been proved that, with adequate professional and trained staff, it is possible to orient and motivate residents to become less dependent upon others.

Occupational Therapy Helpful

We are fortunate to have a professional occupational therapist working as a volunteer in our convalescent wing here at Lebanon. She knows how to cope with those who do not want this therapy but urgently need it. In a county in Maryland an occupational therapist is teaching workers to become O.T. assistants for service in nursing homes. The strong appeal of occupational therapy lies in the fact that it treats the mind and emotions as well as the body. Some of the results were:

1. Decreased friction and squabbling among patients during bad weather.
 2. New hope.
 3. Reduced nursing care. Patients do more for themselves and for one another.
 4. Clearer and more active minds.
 5. Interest and enthusiasm instead of gloom and boredom.
- With new nursing homes being established by the Mennonite Church, I would encourage Christian young people to enter both occupational therapy and nursing. Two schools in the state of Washington offer O.T. training: Puget Sound College in Tacoma and the University of Washington in Seattle. There are several in California and others in the Midwest and East. It is a four-year college course with a one-year internship. Registration is possible after one year of qualified work. I feel it is "high time" nursing schools offer geriatric training in a similar way to pediatrics and obstetrics.

These and the many other occupations offer opportunities for real Christian service by those who truly love our older people. Perhaps the most important contribution we can make to them is to love and encourage them in helpful, realistic ways. Both training and experience can be helpful here. But, without Christian commitment or call, we will likely not even begin.

The CO's Living Testimony

By David P. Neufeld

(On Feb. 19, 1966, Frank J. Dyck, Menno Wiebe, Rudy A. Regehr, and David P. Neufeld, employees of the Conference of Mennonites in Canada, were traveling on business on Vancouver Island. Because they were within a few miles of some of the former conscientious objector camps, they decided to see some of the tree plantings done by conscientious objectors during World War II. This article concerns that visit.—Ed.)

"Wow!" was Menno Wiebe's only comment as we drove into a beautiful tree plantation north of Campbell River on Vancouver Island. It was really something to exclaim about, for these were the trees which conscientious objectors had planted during World War II.

Straight, tall firs and cedars were reaching 45 feet into the heavens. The planting is so close that lower branches are dying off. The trees are already a foot and more in diameter, so that in another two decades they will be ready for harvest.

Twenty years ago, when World War II was raging on the varied fronts of Europe, conscientious objectors were planting trees and fighting forest fires on Vancouver Island. They were well aware of the regulation that "men shall be required to work according to their ability 48 hours a week and, in an

emergency, work such additional hours as the camp foreman may deem necessary to meet each emergency situation."

Going out into the rain, cutting snags which stood as sooty sentinels proclaiming a previous fire, and then planting evergreen seedlings was something other than a holiday.

Make a hole with the grub ax, place in the seedling, step on the loose dirt: once, twice, ten times, a thousand times. In 1943 the conscientious objector boys planted a total of 17,006,550 seedlings covering 21,520 acres. (J. A. Toews, *Alternative Service in Canada During World War II*.)

One grows a little sentimental walking among trees which "our" boys planted at a time when they insisted that they would rather maintain life than take it. Living under primitive conditions far away from loved ones, these young men were telling a nation that war is wrong.

Their contribution to the maintenance of life seemed so insignificant at the time. Sometimes they wondered if it was worth the effort. Twenty years later things look much better, for the trees continue to be a "living testimony" to a faith which the conscientious objectors had.

Unity Without Uniformity

I can't imagine why "uniformity" has become so sacred in Mennonite circles. It is not a Biblical concept. Surely God who creates every snowflake and leaf different is for diversity. Sometime someone must have officiated at the marriage of unity and uniformity. We accepted the union and blessed it, though God, I am sure, did not join them together.

Our muddled thinking about unity and uniformity is coming to the surface this year in the way some people are interpreting the general church theme, "Our Mission Is One." I hear it said that our mission is one because all across the church people are studying the same lesson on a given Sunday, they are singing the same songs, and during the summer months our children all use the same SBS materials.

Does uniformity in education for mission make our mission one? If it does, then let us have prescribed sermon texts for each Sunday. Or better still, let us print a complete sermon in the *Gospel Herald* each week so that every congregation can hear the reading of the same identical message. Wouldn't it be wonderful if we had the satisfaction of knowing that every uniform Mennonite ear would be hearing the same carefully censored sermon at the same identical hour all across the land? Wouldn't we then have reached a grand new level of unprecedented oneness in mission?

No, we wouldn't! It would be exactly the reverse, I think. We would have reached a new low in rigid uniformity. Nothing more.

The point is this, "Our Mission Is One" because God is calling all congregations to be stewards of the same Gospel. Here is where our unity lies. We are all brethren; we are all saved by the same Christ and we are all asked to share in the fulfillment of *His* purposes. Congregations, church agencies, and boards, although working at different facets of the task, all have the same ultimate purpose. It is in this sense that our mission is one. Our goal is the same, though methods for getting there will be quite different.

Every congregation must begin its mission where it is. And since its field of mission is *different* from any other congregation's field, it must also educate for mission differently. A congregation must discern what its field is like before it can shape a Christian education program which will properly educate its people for mission.

Could it be that the great amount of uniformity in our congregational education programs strongly indicates that most of us have really not done much discerning about the nature of the field of mission in which our congregation lies? If this is true, then *uniformity* in our Christian education program tells more about dried up missionlessness than about unity.

—Arnold W. Cressman.

The Publican

*O God,
Thank you
For allowing me to come
To you.
Deliver me today
From the desire
To be esteemed,
To be loved,
To be sought,
To be mourned,
To be preferred,
To be approved,
To be praised.
Free me from the fear
Of humiliation,
Of injury,
Of suspicion,
Of ridicule,
Of calamity,
Of persecution.
And, when you
Have helped me
Be the best that I am able,
Make others better
Than myself.
Then may all glory
Go to you
Forever.*

Amen.

Reach the Masses

Years ago a convention met in Indianapolis to discuss "How to Reach the Masses." One day during that convention a young man stood on a box on a street corner and began to preach. He gathered a crowd which he led down to the Academy of Music where he preached to them again. But he had to cut short that service, for the convention on "How to Reach the Masses" was soon to gather in the same auditorium. While the convention was discussing how to reach the masses, the young man, who was Dwight L. Moody, was doing it!—Vance Havner in *Why Not Just Be Christians?* (Fleming H. Revell Company).

The Bible We Believe

Perhaps too many times we take for granted things that we have always had or have had for a long time. Some of these could be our home, our car, our parents, our church, and especially the Bible.

Where would you be and where would I be today if it were not for the Bible? A little speculation on this question may be helpful. We would not have any Christian homes, any churches, any denominations, or any Christian institutions. There would be no church boards, no church colleges, no publications of a Christian nature, no missions, and no Christian principles and laws upon which so many institutions of society are founded or by which they are influenced.

But today the Bible is with us and it is here to stay. In fact, its appearances in hundreds of languages and dialects as well as scores of English translations only seem to say to us, "The Word of the Lord shall abide so long as the earth shall stand." The efforts and interest in continuing the spread of the Word of God are by no means lessening; rather, they are increasing and growing even as the Bible itself has said.

Strange as it may seem, we have among us as professed believers those who would discount many of the things the Bible says about its people, places, principles, and laws. These attacks on Scripture cannot of course destroy God's Word; rather, the attacks are judgments upon these believers. As a person looks at a classic painting and passes his own judgment upon it thereby actually judging himself, so the same holds true for the harmful critic of the Scriptures.

In the face of that which seems to be a harmful use and misuse of Scripture, we have honest, trustworthy, and diligent scholars who have given much of their lives not only to preserve the meaning of the Scripture but also to increase its clarity and effectiveness for us as believers. Some have lost their lives in the task. This trend can be credited, it seems to me, only to the determined hand of God and the Spirit that His Word shall increase and not perish from the earth.

The Bible is in itself made up of paper, ink, type, covers, a little glue, and a little thread to hold it together. Too many of us are satisfied to have this material symbol lying around in our homes but not reading it. Just to be satisfied that we have a dozen Bibles around could be a form of bibliolatry. The symbol itself carries the meaning, but the worship of the symbol makes the symbol an idol.

The Bible is really a book for the spiritual life of mankind. It is God telling us about Himself, His Son, and His Spirit; about His work and relationship to the human race; about certain moral and spiritual laws by which we should live.

It is not a book on philosophy, although it contains a tremendous amount of wisdom and good common sense. It is not a book on astronomy, although it refers to the heavenly bodies. It is not a book on sociology, psychology, or any of the scientific disciplines studied in universities and colleges.

It is not a book on mathematics, although numbers are found many places. It is not basically an exhibition of literary forms, although it has many of these, such as history, letters, parabolas, and so on.

Underlying the Scriptures is a perfect spiritual unity. There is one Lord, one Spirit, one church, and one theme. It is this spiritual unity, which shows no contradiction, that is so meaningful to the true believer. Although the Bible opens with man and woman in a beautiful garden and closes with believers in a beautiful city, between these two events is the account of a great conflict between good and evil. It culminates in the victory of the resurrection.

The Bible says many things about itself; it interprets much of its own truth. The interpretation grows richer and fuller as one reads along. We cannot see it as a book of rules and creeds. But we may be called wooden literalists if we believe, for example, in the bodily resurrection of Christ as it is told in the Gospels. Or if we believe in some other statements of the Bible. But the true believer sees the Bible not as a collection of proof texts to undergird certain theories and philosophies; rather, he sees these statements as sources of spiritual promise and encouragement. In this way the Holy Spirit speaks to us through the Word of God since this was the promise of Christ after He should leave us.

You may increase your own interest and understanding of the Scriptures if you read the forthcoming book by J. C. Wenger, entitled, *God's Word Written*. Perhaps many of you have heard him give these Conrad Grebel Lectures. The book will be published this fall and we commend it to you as a believer in God's Word.—Z.

One or the Other

In 1768 one of our encyclopedias devoted only four lines to the word "atom" and five pages to the word "love." The same encyclopedia, in its latest edition, devotes five pages to the word "atom" and completely ignores the word "love."

A civilization which loses the power of love will quite naturally turn to another kind of power—the kind that destroys. What else can we expect but war and hate in a world where love has become so rare?—Rolla O. Swisher.

Destroying an Enemy

Lincoln once said, "I destroy my enemy when I make him my friend." He could have added, "I master my difficulty when I make it my opportunity." It is always to our advantage when we turn a critic into a friend; when we keep our temper in spite of angry accusations made against us, allowing the accuser to cool off; when we dismiss our worries while they are still small; when we learn to profit by our mistakes so that they pay dividends; when we do not allow our difficulties to frighten us but keep faith with the best we know; when we remain humble when we are praised; when we believe the best in spite of the worst, and when we begin to live as if God cared for us deeply.—D. Carl Yoder.

Why Don't We Talk About Heaven?

By J. C. Macaulay

Christians today don't talk much about heaven. Why should they when there are hockey and football to discuss, stocks and markets, holidays and retirement schemes, travel and television programs, exotic foods and fashions? Indeed, there are so many fascinating, exciting things to talk about that the old standbys, religion and politics, have little chance—except during a revival or an election.

To put it another way, we have it so good here that heaven has lost its attraction. Between our improved working conditions and our beautiful homes, our laborsaving devices and our increased recreation, our acceptance in the world and our carefully guarded circles of fellowship, we would seem to have no need of heaven. Our present materialistic heaven has vitiated our spiritual appetite until we are more concerned about our present participation in "the great society" than about the "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven."

But do we really have it so good? If so, why do so many—even some Christians—need psychiatric treatment, tranquilizers, and the like? Is this heaven—to be continually fighting crosscurrents, to be caught in the rat race, to be under constant pressure? A Christian genuinely experiencing "the peace of God" is almost a rarity in this world. Discontent is rife and frustrations are multiplied, not only among the ungodly but too often in Christian circles too. It is not just worldly homes that are being broken up in our over-sexed age. Christian homes are going on the rocks at a frightening pace. Preventive medicine and miracle drugs have not rid us of the scourge of sickness, and our socialized society has only slightly relieved the fear of old age. No, this is not heaven.

Perhaps our hesitancy to talk about heaven stems from our fear of being thought weaklings, sentimentalists, or fanatics. Heaven was real to the old Puritans and early Methodists, but our sophisticated twentieth century has discarded such wild notions, and any who entertain and express them are just out of step or in the category of the irrational, the credulous, the childish. Our critics say heaven belongs to the ancient idea of

a personal salvation, which, of course, was pure escapism, and not worthy of a real man. How much more noble to devote oneself to the regeneration of society! This thought has been so pressed, even in "evangelical" circles, that many Christians have swallowed the bait and would be actually embarrassed to find themselves involved in a discussion of heaven.

There may be another reason for our reticence on this theme. It is said of the Holy City, which undoubtedly symbolizes the heavenly state, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. 21:27). A Christian who

Even Christians today
are strangely silent
on the life which lies
beyond the here and now.

is dabbling in defiling things, who is engaging in business practices which are an abomination to God, who does not scruple to lie for personal advantage, will be no more comfortable at the thought or mention of heaven than at the thought or mention of hell. Some people do not want to go home because their conduct is so out of line with the standards of home that they would be uneasy there. Thus some who profess the name of Christ are unhappy at the mention of heaven because the thought rebukes their sin. Not until we have allowed heaven and its standards of holiness to possess our hearts shall we relish the anticipation of heaven.

I suggest that heaven is a welcome topic of meditation and conversation mainly to a certain rather small group of people.

Who are they?

First, they are the Christians who know the sharpness of affliction in this life. This affliction may be physical, economic, domestic, or social. It is surely significant that our hymns which speak of heaven for the most part do so with reference to release from the ills of this present life. Take this as an example:

J. C. Macaulay, author of "Through the Bible Week by Week" in *Moody Monthly*, is president of London College of Bible and Missions, London, Ont. Reprinted from *Moody Monthly*. Used by permission.

*Here we labor, here we pray,
Here we wrestle night and day,
Here the battle rages sore,
Here the tempter ne'er gives o'er;
There we rest from toil and pain,
There all losses turn to gain,
There we lay our burdens down,
There we wear the victor's crown.*

Although this is not all there is to heaven, it is a legitimate approach, quite in keeping with some of the negative descriptions in the latter part of the Book of Revelation: "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Rev. 21:4). Get rid of these things and you have heaven begun. Afflicted people have a right to dream of heaven in these terms, and there is enough affliction with the people of God to make us think of and long for heaven, if only we could rid ourselves of our sophisticated doubts.

Secondly, to the Christians who know the sting of persecution heaven is sweet consolation. Persecution has a purging effect in the church, ridding it of all pretenders and casting true believers more upon the Lord for strength to endure. When his persecutors asked J. W. Vinson of China if he were afraid to die, he replied, "No! if you shoot, I go straight to heaven." Whatever form the persecution may take, the vision of heaven beyond lifts the spirit and gives courage to the faint. Our Lord Himself had such an experience: "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

Sometimes the persecution is subtle and prolonged, expressing itself in cutting remarks, malign reports, discriminations, and the like, rather than in physical violence, until the distressed soul cries out, "How long, O Lord, how long?"

Christians who have an intense longing for holiness also anticipate heaven. There are such people. In their view sin is the only tragedy, and whenever it creeps into their own lives they are vexed beyond words. Moreover, they do not make light of "little" sins. To them sin is sin, and they have learned to abhor it in all its forms. They remember that salvation is not simply escape from hell, but it is becoming new creatures in order to be transformed into the image of the Son of God.

This transformation becomes their first passion. Knowing that it will not be fully realized in this life, and conscious of the clinging vestiges of sin, they long for transference to heaven, where sin cannot enter, where these wrestlings with temptation will be no more. They read, "When he shall appear, we shall be like him; for we shall see him as he is," and they cry out, "Even so, come, Lord Jesus."

Such Christians are not only distressed by the sin in their own lives but are greatly burdened for the sin they see around them. They are grieved for the dishonor that all this sin brings to God, and as they contemplate the corruption that is in the world, they long for the fair realm of heaven which will never know the blight of evil.

Mind you, they are not just dreamers, drawing apart from the world of sin and waiting for heaven. They are doing some-

thing about it. Chiefly they are seeking to introduce men to the Saviour who alone can deliver them from the bondage of sin, cleanse them from the stain of sin, and release them from the judgment due to sin. But even while they challenge the powers of darkness with the Gospel, these godly witnesses, like Lot of old, are "vexed with the filthy conversation of the wicked" and desire the purer air of heaven.

Finally, those who talk of and long for heaven are those who love our Lord Jesus Christ. Let us not imagine that all who profess the name of Christ *really* love Him. That many who claim to be Christians love themselves far more than they love the Lord is evidenced by their seeking their own comfort and pleasure and advantage before the honor and exaltation of Christ.

"If ye love me, ye will keep my commandments," said Jesus. It is a good test.

But here is another. Love yearns to see the beloved one, and the soul that truly loves the Saviour longs to see Him and to be with Him. The chief lure of heaven to such a soul is the presence of the Beloved. This thought is well expressed by Mrs. Cousins in the lovely poem in which she gathers together the sentiments of the godly Samuel Rutherford:

*The Bride eyes not her garment,
But her dear Bridegroom's face:
I will not gaze on glory,
But on my King of grace;
Not at the crown He giveth,
But on His pierced hand,
The Lamb is all the glory
Of Immanuel's Land.*

Heaven indeed has many attractions, both in what is missing there and in what is present. Rest, peace, joy, security will all be there, eternal and pure. The company of angels, prophets, martyrs, and apostles will be our delight. There we shall meet the loved ones who have fallen asleep in Jesus.

But the sum of all heaven's blessedness is this: we shall see Him, we shall dwell with Him, we shall be like Him. Is not this something to talk about?

Late Blooming

By Lorie C. Gooding

I cannot hope for spring's return,
to see again the jonquil burn
its candle; but before the summer goes
there yet may be the blooming of the rose;
and hope remains that autumn's ardent gold
may warm the edge of the approaching cold.

All Life is Light. And therefore I surmise
the snows reflect the fires of the skies.

Why I Do Not Vote in Political Elections

By John E. Lapp

Every political election is a time for great excitement. The fever which sweeps over the modern society of the world is different in a democracy from that in other societies with a different type of government. When the world about us is stirred with so much commotion, Christians do really not need to become panicky. Jesus gave us many, many warnings about the world situation in which we find ourselves today. He reminded Christians to "look up . . . for your redemption draweth nigh." It is the upward look which gives the Christian a sense of poise and serenity in the midst of a troubled world situation.

Since the close of World War II this world has been under the constant strain and tensions of the continuing cold war. This cold war became a hot war during the Korean conflict and during the present Vietnam war. How shall the Christian behave? What does the Bible say are the great questions to which he should address himself, and thereby determine what should always be his attitude toward his government?

The Bible Speaks on Our Citizenship

"We . . . are citizens of heaven, and from heaven we expect our deliverer to come, the Lord Jesus Christ."¹ The disciples asked Jesus, "Lord, is this the time when you are to establish once again the sovereignty of Israel?"² This indicates the narrow political ideas of these who had been in such close company with their Lord for three and one-half years. For Jesus had not long before said, "My kingdom does not belong to this world. If it did, my followers would be fighting to save me from arrest by the Jews. My kingly authority comes from elsewhere."³ When the question was put to Jesus by the Herodians as to whether they should pay taxes to the Roman emperor, He replied, "Pay Caesar what is due to Caesar, and pay God what is due to God."⁴

Peter said, "Dear friends, I beg you, as aliens in a foreign land, to abstain from the lusts of the flesh which are at war with the soul. Let all your behaviour be such as even pagans can recognize as good, and then, whereas they malign you as criminals now, they will come to see for themselves that you live good lives, and will give glory to God on the day when he comes to hold assize."⁵

The first question that we must ask ourselves is: "Is the Christian Church a part of the nation in which it exists?" The Scripture plainly says Christians are sojourners or "strangers and pilgrims."⁶ As such, the Christian Church rises above all the bounds of nationalism. Just as the Jewish people have never become amalgamated with any particular nation and

have retained their individual identity and are so recognized under the United Nations Charter as a distinct nationality, so the Christian Church must also be considered.

Following World War II when the thousands of Russian Mennonites were stranded in West Berlin, Peter Dyck and C. F. Klassen appeared before the Russian tribunal making requests for the deliverance of these Christians from their refugee status, with permission to go to Paraguay. The Russian judges insisted that these people are Russians. Dyck and Klassen said, "They are not Russians; they are Mennonites." So, like the Jewish people, they were recognized as not belonging to any political nation and were released, and were permitted to go to Paraguay for resettlement.

Another question is: "Where does the Christian's citizenship exist?" Paul says he is a citizen of the heavenly kingdom. In fact, the Christian does not ask the question raised by the disciples, "Lord, wilt thou at this time restore again the kingdom to Israel?"⁷ The Christian is always ready to accept the answer of Jesus, "My kingdom is not from hence."

What obligations does the Christian have? The first obligation of every Christian is to live for God. "We must obey God rather than men."⁸ He further has the obligation to provide for and protect his own family. "If anyone does not make provision for his relations, and especially for members of his own household, he has denied the faith and is worse than an unbeliever."⁹

He has obligations to the society, the state, and to the nations of the world in an international sense. "As we have therefore opportunity, let us do good unto all men."¹⁰ But the Christian is always conscious that his first and highest obligation is toward his God and he always says, "I must obey God rather than man."

What, then, is the relation of the church to the state? We must recognize that the state is not Christian. Our first president plainly said, "This government is not Christian." There is no such thing in today's world as a Christian nation.

God issues the call to His people to separate themselves completely from all evil associations—unequal yokes—fellowship and activities which hinder the development of Christian character. "Therefore, come away and leave them, separate yourselves, says the Lord; do not touch what is unclean. Then I will accept you, says the Lord, the Ruler of all being; I will be a father to you, and you shall be my sons and daughters."¹¹

Lessons from Anabaptist History

Does Christianity need a democratic government in order to flourish? Is the American way the Christian way? Can one be a Christian under a communistic government, or in a totalitarian Catholic state such as exists today in Russia and

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in Spain? While it is true that there are many Christians in America today and more names may appear upon the church rolls than in Russia, does it necessarily follow that there are more devoted saints of God in our own land?

Our Anabaptist forefathers recognized that the state is divinely ordained. Ambrosius Spittelmair said in 1527, "Every government that has existed since the time of Adam and exists today has been instituted by God."¹² The Schleithem Confession written in 1527 says, "The sword is ordained of God outside the perfection of Christ. It punishes and puts to death the wicked, and guards and protects the good."¹³

Menno Simons said the purpose of the government is "to punish the evil, to protect the good, . . . to care for the widows, the orphans, and the poor, and to provide a police force that is not against God. . . . In pure fear of God . . . and Christian moderation . . . with honorable means . . . without tyranny and blood-shedding."¹⁴ Menno, who wrote the above words, also clearly gave his testimony that in God's sight it is wrong for the state to mete out capital punishment.

Our Anabaptist forefathers stood for complete separation of church and state. They said this must result in the full expression of freedom of conscience. The individual believer must have the right of choice for his own spiritual fellowship. It is true that they embraced the attitude of full obedience to the government, except in the spiritual realms of the church life.

In our Anabaptist heritage it is clear that participation in government or the holding of government office was rejected. They submitted four major reasons why they could not participate in the government of the state. First, they said Scripture gives no authorization for it. Second, they said Christ's example is against taking part in the government. Jesus refused to be a judge; Jesus refused to let the people make Him king. Jesus' example of suffering is contrary to the proud, dominating authorities of the state.

Third, the indirect teachings of Jesus are against "lording it" over others. They said government rule means might and lordship. To be a Christian means to serve, suffer, and be persecuted. Fourth, they saw the need for a radical separation of the church of Christ from the world. "The Christian does not need to render to the state the oath, nor military service, nor war taxes." Another quote: "The church will discipline its own members for their misdeeds, using only the ban. Of course gross sins are rightly punishable by the state, even if the criminals have been church members."¹⁵

It is true that not all of the Anabaptists did take this position. Balthasar Hubmaier is a notable example of one Anabaptist who did not share in the above positions. His congregation, however, was extinct in less than two years' time.

Obligations of the Christian to Government

The Christian has the obligation to pray for his government. "First of all, then, I urge that petitions, prayers, intercessions, and thanksgivings be offered for all men; for sovereigns and all in high office, that we may lead a tranquil and quiet life in full observance of religion and high standards of morality."¹⁶ In our own country the church is woefully weak in praying for

her rulers. In England, for example, on every Sunday morning in every church, prayers ascend in behalf of their queen. Does the queen of England deserve more recognition than the president of the United States?

A second obligation of the Christian to his government is to obey the government. "Every person must submit to the supreme authorities. There is no authority but by act of God, and the existing authorities are instituted by him; consequently anyone who rebels against authority is resisting a divine institution."¹⁷

The Christian needs to obey his government for conscience' sake. "It is an obligation imposed not merely by fear of retribution but by conscience."¹⁸ The only exception to this commandment is in case the decrees of the government conflict with the higher laws of God. Then, "we must obey God rather than man." Are we a conscientious law-abiding group of citizens in this country in which we live?

A third obligation of the Christian toward his government is to pay his taxes cheerfully and promptly. "That is also why you pay taxes. The authorities are in God's service and to these duties they devote their energies."¹⁹ Jesus also taught that we should render to Caesar the things that are Caesar's. It is pretty much up to the individual's honesty as to how well he will pay his federal income taxes.

What is our record? Is it an honest record? All of the services that we get from our government, such as mail service, good highways, care for the aged, provisions for medical and hospital services for those who can't pay, even for the retirement needs at the age of sixty-five! We should certainly be cheerful in the paying of our taxes in this kind of state.

A fourth obligation is to respect and honor those who are serving as officials in the government. "Discharge your obligations to all men; pay tax and toll, reverence and respect, to those to whom they are due."²⁰ "Give due honour to everyone: love to the brotherhood, reverence to God, honour to the sovereign."²¹ Do I offer the proper degree of respect and honor to my rulers?

Why I Cannot Conscientiously Vote in Political Elections

First, because I am a member of the heavenly kingdom.

Second, like Nehemiah, I am doing a greater work and cannot come down.

Third, I want to see the separation of church and state continue.

Fourth, I believe that prayer is the way to exercise a greater power than by way of the polls. Daniel said to Nebuchadnezzar, "The most High ruleth in the kingdom of men, and giveth it to whomsoever he will."²²

Fifth, I do not want to suffer any defeat. I do not always know what is God's will for our times and therefore I should not participate if I really take a neutral attitude.

Sixth, since I do take the stand as a conscientious objector to war in all forms, and do represent a number of people who take a similar stand, therefore I do not want to jeopardize the possibilities of myself or any other persons in times of war. For it is true that the president of the United States is also the commander in chief of the armed forces.

I have asked myself these questions which I read several years ago:

1. "Does the church weaken its world witness when it identifies itself too closely with the specific political system?"
2. "Does aggressive involvement in a particular system of government serve as a check on our missionary enterprise?"
3. "How can the church best witness to its supporting nation as well as to the larger community of nations?"
4. "Do the ambiguities and compromises of political involvement short-circuit the spiritual ministry of the church?"
5. "Can I as a conscientious objector to war maintain a clear testimony and a good conscience when I become involved by participation in political controversies?"

I do want to be an obedient citizen of the state. I do want to make my contribution to the society and to the state in which I live and move. This I owe to my fellowmen. I do want to be a loyal and a patriotic citizen in the true sense of Christian patriotism. I believe this can be done best if I do not participate in political affairs either by voting or by holding any public office.

I do want to do my part in preserving the peace of the

world, and in maintaining the beauty and holiness of the church. I do want to do my part to support my government in a Christian way. I have no subversive interests whatsoever. My aim and my purpose in life is to bring the utmost glory to my God and to maintain the principle of separation of church and state.

* All Scriptures, except those otherwise designated, are taken from *The New English Bible*, © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

1. Phil. 3:20.
2. Acts 1:6.
3. John 18:36.
4. Matt. 22:21.
5. 1 Pet. 2:11, 12.
6. 1 Pet. 2:11 (KJV).
7. Acts 1:6 (KJV).
8. Acts 5:29.
9. 1 Tim. 5:8.
10. Gal. 6:10 (KJV).
11. 11 Cor. 6:17, 18.
12. *Mennonite Encyclopedia*, Vol. IV, p. 612.
13. *Schleitheim Confession*, 1527, Article 6.
14. *Mennonite Encyclopedia*, Vol. IV, p. 612.
15. *Mennonite Encyclopedia*, Vol. IV, p. 613.
16. 1 Tim. 2:1, 2.
17. Rom. 15:1, 2.
18. Rom. 15:5.
19. Rom. 15:6.
20. Rom. 15:7.
21. 1 Pet. 2:17.
22. Dan. 4:17 (KJV).

Teaching "Acts Alive"

By Allen and Malinda Erb

We were asked by the MYF to direct the MYF study of *Acts Alive*. We had had experience in teaching the Bible in the Sunday school, summer Bible school, and from the pulpit, but we were completely ignorant of what the method of study would be in *Acts Alive*.

When *Acts Alive* was finally presented shortly before time to begin instruction in our regional meeting, I was completely surprised. I knew nothing at all about the creative method as introduced by the book. The rapid glance at the book left me perplexed and at sea. I thought I was so ignorant of the approach that probably we were out of place in trying to teach the course.

We took the text and made a careful study of it. As we went through the text, we noted that the study was the Book of Acts. Further, we noticed that the objective of this study was to lead to an understanding of the book and of the particular portions presented that would show that men were dead in trespasses and sins and could do nothing until touched by the power of the resurrected Lord Jesus Christ. When we saw that such portions of the Bible as Rom. 7 were used in the Scripture text, we were convinced that any study

that could cause our young people to approach such a serious and difficult passage of Scripture as Rom. 7 certainly is worthy of the most serious application. We finally decided that we knew the Book of Acts. I had taught this book many times and had partially memorized it during my life. Clearly the object of the study was to make this book come alive to the young people.

In the second place, I knew the second law of teaching, after knowing your subject, was to know the people you were teaching. I was not as well acquainted with these young people as I should have been, but I knew young people and had been young once myself. So I felt sure that I could, to a certain degree, master this qualification.

The third qualification is to know the method. While I knew nothing about the method, I was much encouraged when the text said that it was not necessary for the leader to know much about the method; in fact, it might be an advantage not to know much about it. To this requirement I felt I could at least be justified in making the attempt.

If the above objectives were our clear intent, I felt we should be willing to adapt ourselves to the limit to and with the young people in using the method. This we earnestly and seriously did.

We announced to the class that this would be a creative

Allen and Malinda Erb are counseling sponsors of the Whitestone Mennonite MYF, Heston, Kans.

process. We all understood that there would be no objective tests, no grading, no rewards, no announcements as to who was best. The only basis of judgment or grading was honesty and sincere hard application.

Now we all began to work together. We approached each lesson and the sponsors and teachers worked out the lesson with the class. We divided into discussion groups and shared in the discussion. There were students of various degrees of advancement in education and in ability, but all found themselves in one common experience.

The result was a surprise in that all could produce and that all made some efforts. Some whom we had not thought would be able to produce some of these creative suggestions did completely surprise us. In fact, this was the first time in my life that I ever wrote a poem. I am 77 years of age and my wife also, and we both had the experience of writing our first little poem.

Another surprise was that most youth persisted to the end. Some who showed little interest in MYF took an active part. But the best surprise of all was that in the last folk night the truth that we are dead and come alive through the intervention of an agency outside ourselves was the main thrust of the creative expression.

I do not know how long it would have taken in a formal lecture or teaching method to have brought this truth across. Here it was deduced from the Scripture itself by the student in his application and in his attempt to make creative the things that he got out of the Scripture lesson. The lesson that was the most difficult for the students and from which we got the least response was Unit IV. My own judgment is that this was one cause: It was too heavily weighted with the interpretation of tradition being a main block of interference in extension. Had the emphasis been on the deeper, general principles of success in reaching the unsaved, I believe there would have been a better and easier response.

In our own situation we did not have the success we anticipated in reaching non-churched young people and others. But an effort was made, and we believe that the effort did focus the eyes of the young people upon the necessary objective of reaching those around us.

Acts Alive is only a method. The value of the method shall be determined by the degree of success in leading our young people to an immediate study of the Bible. With this beginning there may be the result of being creative in Bible study. To attempt to place ourselves in a living situation with the Scripture is certainly an element of success in reaching its interpretation for us. The more difficult task of follow-up will be measured by the degree of success the young people shall have in making the immediate study of the Bible their objective without a help so heavily loaded with suggestions and aids. But of course we all must begin with aids. The aid we believe can be constructive in leading to the ultimate success of our young people reaching the Bible message.

We look forward with anticipation to hear the reports of the results of the youth convention at Estes Park in August. May God bless and lead our young people until they will reflect the image of our Christ.

Missions Today

Why Missions?

By J. D. Graber

"God be merciful unto us, and bless us; and cause his face to shine upon us" (Psalm 67:1). What beautiful and comforting sentiments these are! We would need to read no further. It is wonderful to be blessed and illuminated by Almighty God. But the psalmist does not stop here. If God has blessed us, there is an inevitable sequence, as he says in verse 2.

"That thy way may be known upon earth, thy saving health among all nations." Have we a right to enjoy or claim God's blessings without assuming the responsibility of passing these along to others? It would appear that the Bible always ties responsibility for evangelism with the privileges of the Gospel.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Pet. 2:9). This part of the verse we all know very well. We do not easily forget what are the riches in glory by Jesus Christ that are our portion through Him. But we can easily overlook the attendant responsibility:

"That ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." This is the devastating purpose clause that the Biblical writer naturally attached. Nor is this merely a New Testament idea. In Isa. 60:1 we read, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Always the imperative to witness is tied to the receiving of the blessings of salvation.

The great commission is recorded in the context of Christ's resurrection. This is not incidental or accidental. It is exactly because Jesus rose from the dead and therefore can give life eternal to all who permit Him to do so by faith that worldwide evangelism becomes imperative and inevitable. The angel told the women at the tomb, "Come, see the place where the Lord lay." They needed to be convinced that He did rise from the dead indeed. But as soon as they saw and were convinced they then were told to "go quickly, and tell his disciples." Come—see—go. These words are repeated several times in Matt. 28 and these central ideas follow one another in logical procession.

Why am I a Christian? Is it because of what I get out of it? Christ does indeed give us the true riches in great abundance. But as long as I keep the center of my concern in what I can receive through Christ my motivation is still quite immature. We worship and serve Christ because He is Lord; not because of what He gives us. We also witness, share, and evangelize, not because of what we have to give, but again because He is Lord and because He gives eternal life to all who come to Him in faith believing.

Two Kinds of Obedience

Translated and Edited by J. C. Wenger

Introduction

One of the most valuable books in the Mennonite Historical Library of Goshen College is a German *Sammelband*, two thirds of which is devoted to a concordance, while the remaining third consists of nine Swiss Brethren items: The Schleithem Confession of Faith, 1527, Sattler's Letter to the Horb Congregation, 1527, Sattler's Trial and Martyrdom, 1527, A Treatise on The Satisfaction (Atonement) of Christ, A Tract on Two Kinds of Obedience, and several other epistles and tracts. Herewith is presented an English translation of Item Six of the Collection, a tract entitled, *Von zweyerley gehorsam*.

The tract is anonymous and the date and place of composition are unknown. It is evident, however, that the treatise was written by a member of the Swiss Brethren group, either by Michael Sattler or by someone close to him theologically. The tract makes the same doctrinal assumptions as the Schleithem Confession of Faith and the treatise, *Concerning the Satisfaction of Christ*. It was probably written between 1525 and 1530.

The first sentence of the tract is its theme: *Es ist zweyerley gehorsam / ein Knechtischer vn Kindlicher*. . . Here are some of the leading concepts of the tract: (1) Filial obedience, explains the Swiss Brethren writer, springs from love, while servile obedience originates in selfishness. Love, declares the writer, is incomparably more effective in producing a redeemed life than is legalism. (2) In the second paragraph the writer anticipates a casuistical charge of antinomianism and dismisses it by pointing out that filial obedience is both higher and better than loveless conformity to the letter of law. (3) Only Christian freedom makes possible the creation of Christian character. Legalism starves the souls of men whether it be the Old Testament variety or a contemporary sixteenth-century type. (4) The chief function of the law, however, is a good one, namely, to prepare sinners for redemption. Were it not for the law of God, men would go to perdition drowned in an ocean of "love for the creature." (5) The author makes the familiar Anabaptist distinction between the lower ethical standards of the Old Testament and the higher law of the New. (6) He then writes a description of Christian faith and

life, made up of Biblical phrases taken from the words of Christ. (7) The tract closes with a paragraph which evinces a militant spirit of resistance to the accusations of and persecution by the state churches. The author has moreover absolute confidence in the providential care of God in the present, and he looks forward to a divine vindication when the judgment scenes of the Apocalypse shall be enacted.

The Anabaptists, as Johannes Kessler, 1502-74, observed, insisted "even more vigorously than the papists on righteous works." The state churchmen of the sixteenth century, in a vain attempt to crush the Anabaptist movement, sometimes charged the Brethren with condoning and practicing gross immorality, while at other times they claimed that the Anabaptists were neorealists, devoid of any appreciation of God's grace, they said, who claimed to be a church without spot or wrinkle—perfectionists. The Schleithem Confession attests at once to the moral earnestness of the Swiss Brethren and to their need of disciplining failing members of the group. The *Sammelband* treatise on the atonement, breathing the same spirit of New Testament Christianity, shows clearly that the Brethren believed alike that salvation was solely by the grace of God and that holiness of life was the earthly earmark of being God's child. The chief contribution of the present tract on Christian Obedience is its refutation of the unfounded notion that the Brethren were cold legalists, followers of the letter of the law, slavish conformers to Biblicism or even to church rules. The tract, produced as it was in the heat of battle, is perhaps somewhat lacking in literary unity, but its insights, its wholesome point of view, and its sturdy faith, make it after all a charming little treatise. The text of the tract follows in translation.

—J. C. W.

Two Kinds of Obedience

Obedience is of two kinds, servile and filial. The filial has its source in the love of the Father, even though no other reward should follow, yea even if the Father should wish to damn His child; the servile has its source in a love of reward or of oneself. The filial ever does as much as possible, apart from any command; the servile does as little as possible, yea nothing except by command. The filial is never able to do enough for Him; but he who renders servile obedience thinks he is constantly doing too much for Him. The filial rejoices in the chastisement of the Father although he may not have

An Anabaptist Tract on Christian Freedom, taken from *The Mennonite Quarterly Review*, January, 1947.

transgressed in anything; the servile wishes to be without chastisement although he may do nothing right. The filial has its treasure and righteousness in the Father whom it obeys only to manifest His righteousness; the servile person's treasure and piety are the works which he does in order to be pious. The filial remains in the house and inherits all the Father has; the servile wishes to reject this and receive his lawful reward. The servile looks to the external and to the prescribed command of his Lord; the filial is concerned about the inner witness and the Spirit. The servile is imperfect and therefore his Lord finds no pleasure in him; the filial strives for and attains perfection, and for that reason the Father cannot reject him.

The filial is not contrary to the servile, as it might appear, but is better and higher. And therefore let him who is servile seek for the better, the filial; he dare not be servile at all.

The servile is Moses and produces Pharisees and scribes; the filial is Christ and makes children of God. The servile is either occupied with the ceremonies which Moses commanded or with those which people themselves have invented; the filial is active in the love of God and one's neighbor; yet he also submits himself to the ceremonies for the sake of the servants that he may instruct them in that which is better and lead them to sonship. The servile produces self-willed and vindictive people; the filial creates peaceable and mild-natured persons; the servile is severe and gladly arrives quickly at the end of the work; the filial is light and directs its gaze to that which endures. The servile is malevolent and wishes no one well but himself; the filial would gladly have all men to be as himself. The servile is the old covenant, and had the promise of temporal happiness; the filial is the new covenant, and has the promise of eternal happiness, namely, the Creator Himself. The servile is a beginning and preparation for happiness; the filial is the end and completion itself. The servile endured for a time; the filial will last forever. The servile was a figure and shadow; the filial is the body and truth.

The servile was established to reveal and increase sin; the filial follows to do away with and extirpate the revealed and increased sin. For if a man wish to escape from sin he must first hate it, and if he would hate it he must first know it, and if he would know it there must be something to stir up and make known his hidden sin. Now it is law or Scripture which does this: for as much as the law demands, that much more the man turns from God to that which he has done, justifies himself therein, by his accomplishments, clings thereto as to his treasure and the greater such love becomes the more and the greater will grow his hatred for God and for his neighbor. For the more and the closer a man clings to the creature the farther he is from God. The more he desires the creature the less he will have of the Creator. Moreover the law gives occasion to people to depart farther from God, not because of itself (for it is good) but because of the sin which is in man. This is also the reason why Paul says that the law was given that it might increase sin, that sin might thereby become known. Yea, the law is the strength of sin and therefore it is just like the servile obedience, that is, obedience to law, which

leads people into the most intense hatred of God and of one's neighbor. Therefore filial obedience is a certain way through which man escapes from such hatred and receives the love of God and of one's neighbor. Therefore as one administers death, the other administers life. The one is the Old Testament; the other, the New.

According to the Old Testament only he who murdered was guilty of judgment; but in the New, he also who is angry with his brother. The Old gave permission for a man to separate from his wife for every reason; but not at all in the New, except for adultery. The Old permitted swearing if one swore truly, but the New will know of no swearing. The Old has its stipulated punishment, but the New does not resist the evil.

The Old permitted hatred for the enemy; the New loves him who hates, blesses him who curses, prays for those who wish one evil; gives alms in this manner that the left hand does not know what the right has done; says his prayer secretly without evident and excessive babbling of mouth; judges and condemns no one; takes the mote out of the eye of one's brother after having first cast the beam out of one's own eye; fasts without any outward pomp and show; is like a light which is set on a candlestick and lightens everyone in the house; is like a city built on a hill, being everywhere visible; is like good salt that does not become tasteless, being pleasing not to man but to God alone; is like a good eye which illuminates the whole body; takes no anxious thought about clothing or food, but performs his daily upright tasks; does not cast pearls before swine, nor that which is holy before dogs; seeks, asks, and knocks; finding, receiving, and having the door opened for him; enters through the narrow way and the small gate; guards himself from the Pharisees and scribes as from false prophets; is a good tree and brings forth good fruit; does the will of his Father, hearing what he should do, and then doing it.

[The church of true believers] is built upon Christ the chief cornerstone; stands against all the gates of hell, that is, against the wrathful judgment of the Pharisees, of the mighty ones of earth, and of the scribes; is a house and temple of God, against which no wind and no water may do anything, standing secure, so that everything else which withstands the teaching which proceeds from it, denying its truth, may itself finally give evidence that it is a dwelling of God—although it is now maligned by the Pharisees and scribes as a habitation of the devil: yea, finally they shall hear, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God, etc. But of the house of the Pharisees and scribes, it shall be said, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird, etc. But to God (through whom everything which boasts that it is not, may be manifested that it is) be all honor, praise, and glory through His beloved Son, our Lord and Brother Jesus Christ, Amen.

—*The Mennonite Quarterly Review*, January, 1947.

The Dilemma of Discipline

By James Fairfield

Must the Mennonite Church live by written standards for membership, or die without them? Is it necessary for us to require of each other a visible, common form of discipleship? Is this Anabaptism? And are we thus faced with the inevitable and arduous process of reinterpreting Mennonitism in the culture of today? Failing this, is our only alternative to abdicate responsible thinking and return to former strongholds, to some elusive, undefinable "conservative position"?

Or is there another alternative, both Biblical and Anabaptist (if we must insist on both), by which we may order our lives as members of the body of Jesus Christ? I suggest this alternative later, but first, more looking at where we are.

Currently in the Mennonite Church we are experiencing a peculiar uneasiness which comes from having left a rigorous disciplinary heritage, without having found a suitable substitute. To be sure, hosts of Mennonites are personally satisfied with the freedom and individualism which have been won. But there are undeniable symptoms that freedom and individualism have not brought with them a hoped-for revival of Christian vigor.

In fact, the accusations of conservative brethren are too uncomfortably true. "We told you so!" is an echo we can ignore, but not without misgivings. Fond memories of neatly organized ranks of well-disciplined Mennonites are the conservative's best criticism of a disorderly unconcern he is sure he sees in many of our congregations.

We can argue that he does not see properly, but let's face his criticisms honestly. By any reasonable evaluation we must admit that our new individual freedoms have not found satisfactory expression in the kind of powerful tool our Lord meant His church to be.

I find it difficult to match the kind of Sunday morning church we are tending to become with the world-irritating fellowship of the Book of Acts. This is the dilemma, not only of Mennonites but of modern Christianity as a whole. In its comfortable pew, it has too often remained aloof from pressing social issues. And the message of its Gospel is tainted with the flavor of its unconcern for man-where-he-is. Why should our world look to us for answers? When we haven't shown the world that our answers necessarily satisfy our own concepts of living?

It is obvious that Mennonite congregations are struggling against this unconcern. I thank God for the earnestness with which "conservatives" are challenging "drift." Because if "drift" simply leads us to noninvolvement, what does it profit us to gain the world, and lose our mission?

On the other hand, I thank God for the "liberals" who are challenging the morbid distance we have put between us and our world.

Both elements, liberal and conservative (if we must use labels), are struggling for an answer—to be in the world, yet not of it. We are working at how to be effective, *now*, for Jesus Christ. We are willing to express fellowship with suffering humanity through MCC, VS, and MDS. And this does things to the way we say, "I love you," in evangelism.

Yet we are also struggling with a breakdown in the life of the church, a failure of discipline in our own ranks. Large numbers of us are saying the old way is not effective, and there is question if it ever was anything but a distortion of Biblical principles. Is the answer to conservative forms of discipline, then, no discipline at all? Are we inevitably bound to forgo the vigor of Biblical discipline? I reject this—and suggest instead a means whereby we can once again become a disciplining church, with all that discipline can bring for growth and strength and witness—as well as "righteousness and joy and peace in the Holy Ghost."

How? Not more rules, God forbid! Instead, let us make it much harder to be and stay a Christian than simply measuring up to a peculiar nonconformity. Let us call each other to be willing to be brothers, and members one of another. Let's include in our understanding of conversion and the new birth, that we come alive, not only spiritually united to Christ, but physically, in His body, the church.

This would involve my commitment first of all to Jesus Christ, that is, both head and body. Then, upon the basis of my commitment I will say, in effect, "I am now willing to submit to the process of brotherly discipline, both to be spoken to and to speak." I expose myself to honest challenge, encouragement, and edification. I take up the responsibility to challenge, encourage, and edify.

This is not a submission to a written statement—for how can brotherhood ever agree to anything less than the whole teaching of the Bible? Obviously we have not been able to do so. Witness the sordid testimony of years of bitter bicker-

James Fairfield serves on the Mennonite Hour staff, Harrisonburg, Va.

ings over whose doctrine we should agree to agree to.

Instead, we submit ourselves to the living church, our brothers and sisters, not to their opinions, not to conform automatically to their consciences whether weak or strong, not to a narrow "let's do it my way" defining of Christian action. Such things deny the "living" nature of the church, and that we are meant to meet and deal with situations and problems in a living way. "For as many as are led by the Spirit of God, they are the sons of God."

We will affirm that Jesus is Lord, then proceed to live it. We will teach our doctrinal positions, but not make them tests of fellowship. We will seek to find our unity not in the singleness of our opinions, nor in the uniformity of our appearance, but in the diversity of our gifts which we bring to the enhancing of the body of Christ.

Why should we be so concerned to mold each other into a "ticky-tack" conformity? Paul's concern for the body of Christ was to develop its significant, Spirit-gifted *differences!* Only as you are developed fully in Christ, in what God has

meant you to be—only then am I fully blessed by your fellowship. Why should I deprive the church of what you can be, by crushing you into my image, when Christ yearns to be formed in you? Paul longed to present each believer "complete in Christ," complete with the full development of talent and gift and leading of God.

What will this do to Mennonite solidarity? It may mean admitting "significant difference" of opinion. But are we really strong in dis-fellowshipping contrary opinion? Or are we only strengthened in the vigorous exchange of opinion and criticism, in open, honest searching of the Scriptures and listening to the Spirit who has made us sons of the same Father?

Here, then, is another alternative—an alternative from drifting into an individualistic nothingness, or from returning to an arbitrary nonconformity, or from endlessly revising and restating our membership requirements. It is to recapture the Anabaptist rediscovery of the early church brotherhood. It is the priesthood of believers who intercede in one another's lives by simply and earnestly being a brother.

Planting of the Lord

By Virginia Crider

Planting. Tiny, lifeless-looking seeds dropped into the earth and covered with soil. A planting of the Lord? Perhaps.

While the Master Gardener must find much joy in seeing His physical creation growing and producing, He is vitally concerned with the health of His other "plantings," His "new creations."

"For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." To be identified with Christ in His death results in being transplanted, or translated, into His kingdom. Those who have accepted the Father's offer of sonship, and have been "transplanted" into His kingdom, are His planting.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Christ, the soil into which we are planted, provides all the nutrients necessary for our growth. Peter says, "According as his divine power hath given unto us all things that pertain unto life and godliness."

The Master Gardener tends or cares for His planting. He roots out those who do not respond to His care. With chastisement or perhaps the "faithful wounds" of others, He prunes those twigs which would hinder our growth. By the fertilization of instruction, He stimulates and aids our growing process. He planted within us part of Himself that we might truly know Him. He says of His vineyard, "Thou shalt be like a watered garden"; "as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

Because the cost to Him was tremendous, the Master Gardener expects returns from His investment. He says to Israel through the prophet, "Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" Again He speaks of His vineyard: He chose a fruitful hill, fenced it, gathered out the stones, planted it with the choicest vines, and built a wine press in it. The Gardener pleads, "What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" The Master Gardener expects returns from His plantings.

"That I may be glorified"—this is the return the Father desires from His planting. Fruitful vines fulfill this desire. "Herein is my Father glorified, that ye bear much fruit." The vine which proves unfruitful is cast out and burned. The Gardener receives no glory from its presence in His vineyard.

"Those that be planted in the house of the Lord shall flourish in the courts of our God." Christ says, "Every plant, which my heavenly Father hath not planted, shall be rooted up." A fruitful vine, planted by the Father into His kingdom, anticipates a future in the courts of the Master Gardener. Those who have refused "transplanting" into His kingdom cannot share this hope.

We are planted together in His death, raised in His likeness, transplanted (translated) into His kingdom, and bear fruit to His glory.

The future? Glorious! The present? Challenging.

□

Contagious Christians

By Mario O. Snyder

When my six-year-old daughter Anne was in the hospital in Mt. Pleasant, Pa., last August, somebody asked her: "What does your father do?" She answered: "He is a missionary, and my mommy was a missionary too." And after a short pause she continued: "And my sister Mary and brother Mark are missionaries, and . . . *I am a missionary too!*"

This really makes a parent feel good inside. But more, it is very true. Our children were the best of missionaries. Our Sunday school in Villa Adelina grew, thanks to their initiative and efforts. Every Sunday morning they were ready to go to church about a half hour before starting time, by way of the house of their friends. Sometimes they had to help them finish their breakfast and get dressed!

Have you wondered how people can develop missionary vision and conviction? I believe we need a bit more, and especially we ought to be concerned with helping our children have a sense of mission in today's world.

Keith R. Bridston has written the book, *Mission, Myth, and Reality*, and in the introduction asks the question, "When and how are the primal concepts of the mission of the church communicated? Certainly it is not only through formal education channels and media. *A great deal of what is thought about mission is simply absorbed*, osmotically, when one is in church. In fact many of the most important elements are never articulated at all."

I am sure that Mr. Bridston would agree that one could acquire this perspective of life in the home. This is the point of my little story. It is as our children notice our concern for the church and listen to the prayers on behalf of non-Christian neighbors and their children, that they begin to absorb this concern. It is as we imitate Christ, that they will imitate us. Many of the most important spiritual elements that we try to communicate to our children, and others too, are never articulated. Our cup runs over, and they absorb the joy, passion, and goals of our lives.

Since our General Conference is calling our attention during the next two years to the fact that *Our Mission Is One*, it would be well for parents to work out in the home this concept of our mission in life. We need to *act as if we believe* that each is called to the same vocation. There aren't many vocations; there is one vocation. That is God's calling to each to be men of missions whatever our job may be.

I asked Anne why she is a missionary. She answered without hesitation: "Because I go to church and love Jesus." And so it is. "The love of Christ constraineth us . . ." to be His representatives and witnesses. And this has to show before our children and our neighbors. "By their fruits ye shall know them," our Lord said.

The success of our church's mission, not only in the next two years, but always, will largely depend on our ability to communicate our concern that others might have *life*, beginning in our homes. Then tomorrow when God calls our teenagers, they too will be able to respond as Isaiah did: "Here am I; send me."

Let us be people of purpose, each of us a missionary. Missions then will cease to be a myth and start to be a reality in the daily course of our life.

Prayer Requests

Please pray for a daughter who wants to marry a non-Christian.

Pray for Stanley and Delores Friesen as they grow into the work of the church and the Bible school in and about Uyo, Nigeria.

Pray that God will open the need for help in the Nigeria church program to young people in America. Two families have had to leave, and personnel are needed to fill the ranks.

Pray for the leaders of the Mennonite Church in Nigeria as they grow in understanding and maturity.

Pray for the emerging churches in South Texas, where small groups of believers have unusual need for pastors and spiritual leaders. Pray that God will provide pastors.

Pray for all service counselors who counsel with young people entering alternative and voluntary service. May God give them the wisdom to guide our young people into deeper service convictions.

Evangelism has been given a new emphasis in the churches in Madhya Pradesh, India. Pray for vision and commitment to the command of Christ to witness to all people in India today.

Pray for the twenty-four recently baptized Christians near Witmarsum Paraná, Brazil. Mennonites in this colony are developing convictions to evangelize.

Pray for the Pax team as they work on the building program of the Foyer Fraternel (a workshop for retarded youth) in Paris, France.

Pray for the leadership of the French Mennonite churches. Most of them are lay preachers, and can give only marginal time to the church.

Pray for the VS-ers in Los Angeles who are attempting to be witnesses to persons whose lives are filled with hate and ill will toward those who have done them injustice.

Pray for VS-ers working in isolated communities, that they may have strength and courage to do their task.

Pray for the VS unit in Pueblo, Colo., as they help the congregation there to serve the people in the community and present Christ to them.

Mario O. Snyder is a Mennonite pastor in Buenos Aires, Argentina.

CHURCH NEWS



Elkhart VS Orientation

Twenty-nine young persons attended a voluntary service orientation school June 8-18 in Elkhart prior to receiving their VS assignments. The VS-ers, who serve under the Mennonite Board of Missions, their home address, and place of assignment are as follows (from left):

Row 1, Keith Swartz, Prement, Texas, Sangreale Boys Village, Onward, Ind.; Gladys Stutzman, Mantua, Ohio, nurse aide at Eureka, Ill.; Christine Eichorn, Sturgis, Mich., to Ary, Ky.; Karen Ehrisman, Becmer, Nebr., unit housekeeper at Woodland Park, Colo.; Gloria Zook, Riverside, Iowa, division secretary at Cleveland, Ohio; Ronald Detweiler, Lincoln, Nebr., truck driver and maintenance at Cleveland, Ohio.

Row 2, Verlin Haarer, Shipshewana, Ind., child care worker at Woodland Park, Colo.; James Hathaway, Palmyra, Mo., maintenance at Melmark Home, Berwyn, Pa.; Earl Hofstetter, Apple Creek, Ohio, to Claremont, N.H.; Ralph Mast, Clarence Center, N.Y., I-W earning service; David Lantz, Broadway, Va., child care worker at Woodland Park, Colo.

Row 3, Sam Weaver, Harrisonburg, Va., I-W and VS director for Virginia Conference; Carolyn Amstutz, Goshen, Ind., teacher at Aibonito, P.R.; Janet Longenecker, Ashley, Mich., teacher at San Juan, P.R.; Ann Beth and Howard Birky to Marlboro, Alta.

Row 4, Gene and Sue Yoder, Millersburg, Ohio, unit leaders at Woodland Park, Colo.; Charlotte and Gerald Hurst, Goshen, Ind., teachers and unit leaders at San Juan, P.R.

Row 5, Mary Ann and David Suter, Harrisonburg, Va., to Anzac, Alta.; Roger and Irene Bornman, Goshen, Ind., to Aibonito, P.R.; Karen and Phil Troyer, Syracuse, Ind., unit leaders at La Junta, Colo.

Not pictured: Dorothy Atkinson, Scottsdale, Pa., hospital dietitian at Aibonito, P.R.; Mary Swartzentruber, Manson, Iowa, girls' club leader at Surprise, Ariz.; Mary Sue Yoder, South Bend, Ind., teacher at San Juan, P.R.

Training in Germany

By July 1 six young men were expected to arrive in Germany from Paraguay as the first participants in a technical training program. A seventh Mennonite, Rudolf Loewen, is already in the country.

The idea of such a training program comes from the "Deutsch-Mennonitischen-Missionsrat" of Paraguay. All five Mennonite colonies are represented on this committee. About a year ago Cornelius Walde, the committee's business manager, wrote that persons from the colonies ask repeatedly whether there would be the possibility for young people to receive advanced training in various vocations, such as the technical trades and nursing.

Walde said the young people would not be able to pay for their trip, their stay, and their study and inquired whether a public

or governmental organization in Germany might do this.

After some correspondence, telephone calls, and a personal visit in Bonn, the Mennonite Central Committee office in Frankfurt found that the Ministry for Cooperation in Economical Affairs would be ready to entertain applications from Paraguayan Mennonite young people.

The program is to give advanced training to those who already have the basic training in a trade or in agriculture in South America. At the completion of their 18-22 months in Germany the young people are to pass a "Meister" exam. Participants are to be between 22 and 30 years of age.

The six recipients of this training scholarship were to arrive in Frankfurt, June 30. After spending a day at the MCC headquarters in Frankfurt, they will fly on to

Berlin, where they are to receive their training.

The participants are Harry Wall and Waldemar Jefremow, Neuland; Rudolf Fast, Volendam; and Ernst Unruh, Rudolf Wilms, and Rudolf Doerksen, Fernheim.



Cleo and Nellie Mann

A Manifold Ministry

When you are invited to three baby showers in one evening and receive hundreds of greeting cards at Christmas, you either have a lot of contacts or are popular, or both.

Both would probably describe Cleo and Nellie Mann, who served as sponsors to nearly 700 I-W men who worked in Indianapolis during the last 12½ years. They received the invitations to the showers and annually get all those Christmas cards.

Wishing not to disappoint any of the persons who had invited her to the showers, Nellie Mann went to one herself and had the voluntary service girl who helped with the housekeeping split her time between the other two. The Christmas cards are sent as well as received.

The Manns left Indianapolis in June for Eugene, Oreg., where Cleo will assume leadership for a new fellowship of 30 persons. The fellowship is seeking to become an organized church.

A farewell dinner was conducted for the Manns June 12 in Indianapolis, and they received over \$2,000 as a gift of appreciation from the I-W fellows and community persons whom they had served. The Manns had invested their savings and their lives at Indianapolis and in the work of the church.

Nellie and Cleo Mann were Mom and Pop to the almost 700 I-W fellows that have been at Indianapolis. They have said that they tried to imagine their own son or daughter in the same situation as the I-W men and their wives, and then would attempt to treat them the way they would want their own children treated.

What this meant practically was that the Manns operated a small "hotel," which was open to anyone in need of a meal or a place to stay overnight. As one person put it, "They had a hospitality that was genuine and warm and a 'please come stay with us attitude.'"

Along with serving as I-W sponsor, Cleo Mann organized a Mennonite congregation in the city. This meant that his assignment had two dimensions in addition to that of I-W sponsor: he conducted an evangelistic outreach in the community and was pastor for the I-W men and their families who stayed in Indianapolis after their term of service was completed.

The Manns went to Indianapolis in 1953 at the request of the Indiana-Michigan Conference mission board to be houseparents for a small group of I-W fellows who were starting work there. Today there are 250 I-W men from a dozen different denominations in Indianapolis, and the city has been considered a good place for the fellows to work because of the Manns' presence there.

Every two years a reunion is conducted by I-W men who have worked at Indianapolis. The list of persons who receive invitations to the reunion numbers over 1,000 names, and each year several hundred of them attend. Last year they came from California in the West to Pennsylvania in the East.

The Manns had a special affection for the needy, sometimes keeping persons in their own home for a period of time. The one thing Cleo seemed frustrated about the most was the fact that he did not have enough time to call on as many families as he wished to in the neighborhood and assist persons in need.

This doesn't mean they weren't keeping busy, though, for the Manns were on the go from morning till night. One family found out one morning at 7:00 that they couldn't move into an apartment they expected to. They called Cleo, who immediately went to help them find another apartment.

Other families who moved to Indianapolis and didn't have a place to live would stay with the Manns until they found a place.

The need to slow down a bit, since Cleo has reached the retirement age, is the reason for the Manns' leaving Indianapolis and moving to Oregon.

One of the most difficult things for them in leaving, they said, was that they would have to cut a lot of ties of friendship made over the 12½ years. They undoubtedly will make many more friends in Oregon, though, and their "slowing down" will be pretty gradual, too.

Eastern Mennonite College

Eight members of the college faculty have received doctor's degrees in spring commencement exercises from seven different universities.

James R. Bomberger, associate profes-

sor of English, received the Doctor of Education degree from Columbia University.

Lewis J. Brubacher, associate professor of chemistry, received the Doctor of Philosophy degree from Northwestern University.

J. Lester Brubaker, associate professor of education, received the Doctor of Education degree from the University of Virginia.

Jesse T. Byler, guidance counselor and student pastor of the high-school division of EMC, received his Doctor of Education degree in the field of guidance from the University of Virginia.

Irvin B. Horst, professor of church history, received the Doctor of Philosophy degree from the University of Amsterdam.

Glenn M. Kauffman, assistant professor of chemistry, was granted the Doctor of Philosophy degree from the University of Pennsylvania.

Carl S. Keener, associate professor of biology, received his Doctor of Philosophy degree from the North Carolina State University.

Ester K. Lehman, associate professor of education, received the Doctor of Education degree from Syracuse University.

In addition to these eight persons receiving earned doctor's degrees, President Myron S. Augsburg received the honorary Doctor of Laws degree on June 6 from Houghton College, Houghton, N.Y., in recognition of his work as an evangelist.

Thirty-seven percent of the teaching faculty of Eastern Mennonite College now hold an earned doctor's degree. Four additional members have completed residence requirements for the doctorate and are currently working on their dissertations.

Spruce Lake Retreat

Each week of July has been given a different designation. Norman Derstine, pastor of the Roanoke Mennonite Church, Eureka, Ill., led the Family Week program, July 2-7. He chose the Ten Commandments as the basis of his messages with the theme, "Morality Begins in the Home." Discussion of family living, problems, and challenges followed each message.

July 9-16 is Businessmen's Week sponsored by the Clayton Kratz Fellowship. The three main resource speakers are Dr. J. Winfield Fretz, president of Conrad Grebel College in Waterloo, Ont., Henry A. Ginder, bishop in the Brethren in Christ Church of Manheim, Pa., and David F. Derstine, pastor of the Blooming Glen Mennonite Church in Blooming Glen, Pa. The programs also involve many businessmen on panel discussions about the problems facing the business world. Golf, fishing, swimming, and shuffleboard are just

a few of the recreational activities participated in by the businessmen and their families.

Coming retreats will include a Music Conference, July 22-26, Young Adults' Retreat, July 29 to Aug. 2, with Calvin Redekop as the speaker, and an Inspiration Retreat, Aug. 5-10, conducted by Abner Stoltzfus of Atglen, Pa. The address of Spruce Lake is Canadensis, Pa. 18325.

East Africa Centre

Returning from a recent visit to Kenya, Paul Kraybill, secretary of the Eastern Mennonite Board of Missions, reported that the missionary guesthouse in Nairobi is operating to capacity. It is serving as a much-appreciated center for missionaries in transit to Somalia and Tanzania or persons in the city in need of medical attention, or on leave, or for other purposes.

Hershey Leaman serves as acting director of the Eastern Board's East Africa area office. This office is becoming an increasing resource to the Tanganyika Mennonite Church and to the mission in Somalia.

Donald Jacobs, who served 12 years in Tanzania, will return to Nairobi following his present furlough. From this base he will be available as area representative for the Eastern Board. He will serve the Tanganyika church in specific assignments and act as pastoral counselor to missionaries in Tanzania, Kenya, Somalia, and Ethiopia. In addition he will devote part time to his role as secretary of the Africa Mennonite Fellowship.

52 at Board Business Sessions

Fifty-two members of the Mennonite Board of Missions attended business sessions of the Board during the annual meeting in Kitchener, Ont., June 21-26.

Reelected president for the coming two years was John Mosemann. Reelected to the executive committee were Laurence Horst and Rufus Jutzi. Reelected as members-at-large were Norman Derstine, Laurence Horst, Samuel Janzen, and Lewis Strite. Personnel committee members reelected were Newton Gingrich, Roy Koch, and Laban Peachey.

J. D. Graber was appointed general secretary, H. Ernest Bennett executive secretary, and David Leatherman treasurer. Leatherman has been serving as assistant treasurer during the last several years. The budget for the coming year was approved, requiring an increase in church support of 5 percent.

Leatherman reported an increase in con-

tributions of 2.3 percent over last year. Contributions totaled \$1,791,910, or \$26.50 per member. Expenditures totaled \$1,949,400 during the year, a slight decrease.

Dorsa Mishler, secretary for personnel, pointed to the rapid increase in VS personnel—from 197 in 1963 to 263 this April.

A total of 1,359 persons served under the Board during the past year, 798 of them in the health and welfare program and 243 in overseas missions. The number of persons who served, including part-time and those in summer service, was 1,678.

The Board approved several resolutions recommended for adoption by the resolutions committee, including a lengthy one on the ministry and witness of the Christian Church. The Board also asked the resolutions committee to prepare a special resolution on Vietnam and committed itself to a special session to approve the resolution.

For those interested in looking ahead, next year's Board meeting will be at Heston, Kans. It will be at Kidron, Ohio, in 1968; Kalona, Iowa, in 1969; the Franconia Conference in 1970; the Illinois Conference in 1971; and the Oregon Conference in 1972.

Youth Who Can't Go

Did you say you can't go to the MYF Convention at Estes Park this summer? Then why not take in the Youth Conventionette at Laurelville Church Center to be held Aug. 26-28?

"Acts in Action" will begin Friday evening and close Sunday noon. Leaders will be Jim Burkholder, Springs, Pa.—Director; Truman Brunk, Jr., Harrisonburg, Va.—Bible Study Leader; and Wayne North, Louisville, Ohio—Speaker.

The activities will include digging into creative Bible study, hearing exciting talks, participating in all kinds of fun and recreation—hiking, swimming, archery, trampoline, and lots more. This will be a great opportunity to learn to know new people and make new friends.

The total cost for the weekend will be \$12.75. Write Laurelville at Route 2, Mt. Pleasant, Pa., 15666, for more information and reservation forms.

Camp for Retarded

Mr. and Mrs. Hans Regier, social workers at the Marshall State School and Hospital, Marshall, Mo., will offer professional counsel for parents at the camp for the retarded and their families to be held at the Rock Springs Ranch, Junction City, Kans., Aug. 28 to Sept. 3.

Topics of seminar discussions led by the Regiers will include: "How Important Are the Parents?" "How Special Is the Retarded Child?" "The Retarded Child—a Part of or a Part from the Community," "The Mentally Handicapped Citizen of Tomorrow."

Mr. and Mrs. Regier participated in this area of counsel last year at the first family camp for the retarded at Laurelville, Pa.

Mr. and Mrs. Regier helped organize the first Association for Retarded Children in Kansas as charter members of the Wichita Association for Retarded Children. Mrs. Regier continued as an active board member for several years.

The Regiers were instrumental in organizing the Newton Council for Retarded Children and the Newton Northwest Opportunity Center. They assisted with the organization of the Kansas Association for Retarded Children.

In 1963, Mr. and Mrs. Regier completed graduate study at the School of Social Work, University of Missouri, where they received Master's degrees and became members of the Academy of Certified Social Workers.

Since 1963, they have worked in the Social Service Department of Marshall State School and Hospital for the Retarded. Mr. Regier is chief social worker; Mrs. Regier is pre-admission coordinator for families over the state of Missouri.

Further information concerning the

camp, which is sponsored by Mennonite Mental Health Services, may be received by writing to Armin Samuelson, Prairie View, Box 467, Newton, Kans. 67114.

Enkenbach Celebrates

The Mennonite congregation at Enkenbach, near Kaiserslautern, Germany, one of the largest congregations in Germany but also one of the newest, celebrated its tenth anniversary in May. The congregation was organized in 1956 and the Pax-built church house was completed a year later.

In 1949 a Mennonite home for the aged, "Friedensort," was opened in Enkenbach through the efforts of C. F. Klassen. Four years later, in the summer of 1953, a team of 15 Pax men moved in to build homes for Mennonite refugees, who came primarily from Danzig and West Prussia. Pax assistance in this large resettlement project continued for many years.

In order to receive a government loan for 80 percent of the cost of the construction, each family was required to furnish the remaining 20 percent. Since the refugees had no capital, the work of the Pax men was recognized by the government as its equivalent.

One of the first Pax men to serve in this resettlement project, Don Wyse, coincidentally passed through Enkenbach at the time of the anniversary celebration. He and his family were en route home from the island of Halmahera in Indonesia, where he served as a medical doctor with the Mennonite Central Committee for nearly four years.

The pastor of the Enkenbach congregation is Dr. J. S. Postma.

Businessmen's Family Week

Laurelville's Businessmen's Family Week will be held Aug. 20-26 this summer. Reservations are still available for businessmen to bring their families to the relaxing and scenic Allegheny Mountains for a week's vacation.

Richard E. Martin of Elida, Ohio, will be directing the week and J. N. Hostetter of Nappanee, Ind., leads the Bible studies. Musical devotions by the Yoder families of West Liberty, Ohio, are scheduled each evening. During the evening there will also be a message on "Effectual Evangelism for End Times."

Laurelville has many and varied recreational opportunities and there will be formal discussions as well as time for quiet reflection and meditation.

Plan now to attend! Laurelville Mennonite Church Center, Route 2, Mt. Pleasant, Pa. 15666.



Missionary of the Week

Mary Jane Zimmerman serves as a nurse in Ethiopia under the Eastern Mennonite Board of Missions. She arrived in that country Feb. 5, 1965.

Mary Jane has worked as a store clerk and a bookkeeper and teller at a bank in Mt. Joy, Pa. She also was a nurse at Lancaster General Hospital and served a mission term in Ethiopia from 1960 to 1963.

Mary Jane attended East Hempfield and Mt. Joy High Schools and received her degree as a registered nurse at Lancaster General Hospital. Her home address is Elizabethtown, Pa., and she attended the Bossler congregation.

FIELD NOTES

John David Zehr, bishop at Yellow Creek, Goshen, Ind., died shortly after involvement in a car accident near Racine, Wis., on Saturday, July 2, while en route to the Writers' Conference at Green Lake, Wis. His wife and 12-year-old son were critically injured. Bro. Zehr's funeral was held July 5.

The Park Street Church in Boston, through the services of the World Relief Commission of the National Association of Evangelicals, has contributed \$2,952 to be used to help distribute food in India. The contribution was sent to the World Relief Commission which gave it to the Mennonite Central Committee for the distribution of United States surplus commodities. The MCC is conducting a food distribution and relief program in and around Calcutta and assisting in relief work in Madhya Pradesh.

Spanish broadcast messages are being reprinted in the Spanish edition of **Decision** magazine, published by the Billy Graham Evangelistic Association. Lester Hershey's Light and Truth sermons are also appearing in a Pentecostal monthly in Brazil and the Mennonite periodical in Chihuahua, Mexico.

Henry W. Goossen, pastor of the Trinity Mennonite Church in Hillsboro, Kans., has been appointed director of the Mennonite Central Committee program in Korea. His three-year term begins Aug. 1.

The Elizabethtown Mennonite Chorus has contributed \$1,168.88 to support the release of Minute Broadcasts by Mennonite Broadcasts, Inc. This amount will pay for the production and release of one record of 30 one-minute programs to over 300 radio stations. The Cheerful Anthems Men's Chorus of Ephrata, Pa., gave \$200 to the Mennonite Hour. The group of 18 men comes from all walks of life but with a common desire to sing for Jesus Christ.

Increased activity in the MCC (Manitoba) collection center has forced MCC (Canada) to find office space in a different area of Winnipeg. Additional services plus the fact that constituency contributions of material aid supplies have increased substantially in the last two years create the need for more room. The move will take place on or after Aug. 1.

Dr. and Mrs. L. W. Moomaw, Lancaster, Pa., began a three- to six-month term in late June as program consultants for Vietnam Christian Service. The Moomaws will advise personnel on the expansion of present programs and the establishment of new relief and rehabilitation projects. They will be located in Saigon. Since last year the Moomaws have been in Lancaster where he was guest professor of church and com-

munity development at Lancaster Theological Seminary.

Howard Jost, Hillsboro, Kans., has been appointed administrative assistant to the East Pakistan Christian Council's Economic and Social Welfare Committee. He will serve in the MCC Pax program, succeeding David Bower of Boyertown, Pa.

WMSA officers elected at the annual Board meeting in Kitchener, Ont., were: Mrs. Wallace Jantz, Perryton, Texas, as secretary for literature and Mrs. Doris Kramer, St. Jacobs, Ont., reelected as WMSA secretary. Mrs. Ernest Clemens, Lansdale, Pa., was reappointed editor of the Voice, the WMSA monthly, and Mrs. Paul Graybill, Dakota, Iowa, as treasurer.

New address: Nelson Litwiler, c/o Mennonite Mission, Araguacema, Goias, Brazil. This address is until Sept. 7.

The Lee Kanagys have started a new work in Japan under the Mennonite Board of Missions. The Kanagys are located at Furano, a city of 60,000 in central Hokkaido, where they are conducting a pioneer evangelism and church building program. The Hokkaido Mennonite Church made the arrangements for the new work. The Kanagys' address: 12-go, Midori-cho, Furano-Shi, Hokkaido, Japan.

Frontier Boys Village, Divide, Colo., is in need of a carryall vehicle to carry on the work at the rehabilitation center for boys more effectively. This project has been approved by the Mennonite Board of Missions for above-budget giving. Contributions should be sent to the Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514, and designated for the Frontier Boys Village Carryall Project.

Margaret Martin returned to Neumühle, Germany, for her third term of missionary service on June 5.

Helen Ranck returned to Somalia for her second term of missionary teacher service on June 11.

Naomi Weaver, a nurse in Tanzania, and **Lena Horning**, a teacher in Somalia, arrived home for their furloughs on May 29.

The Women's Missionary Service Auxiliary chose as its project for the coming year the Choctaw Indian work in Mississippi where the Mennonite church has been destroyed twice by bombing. The project has a goal of \$3,500. **The Girls' Missionary Service Auxiliary** chose as its project the education of missionary children in Israel. The goal for this is \$1,500. The projects were chosen during WMSA meetings at the annual Board meeting June 21-26 in Kitchener, Ont.

Annual reunion of the conscientious objectors of World War I will be held Aug.

14 at the Black Rock retreat, Route 472, four miles south of Quarryville, Pa., sponsored by the CO's of Camp Meade, Maryland.

The Lancaster Area Christian Writers' Fellowship will meet at 1:30 p.m. Sunday, July 24, at the home of John K. Breneman. Directions: Follow Pa. Route 324 (New Danville Pike) from Lancaster for 2½ miles to just north of New Danville. Everyone interested in writing is invited to bring a manuscript for criticism.

The Annual Inspirational meeting will be held at Long Green, Md., on Aug. 6. The program will begin at one o'clock. Menno Sell will be the speaker; singing by the Valley Chorus from Harrisonburg, Va.

Missionary Prayer Conference, July 22-24, at Riverdale Church, Millbank, Ont. Publisher Douglas Snyder, Waterloo, Ont., will serve as speaker.

Biannual joint business session of Eastern Mennonite Board of Missions and Lancaster Conference Board of Missions at Chestnut Hill, Lancaster, Pa., July 19. Speakers include: Dorothy Smoker, Earl B. Groff, and Donald R. Jacobs.

One hundredth anniversary and homecoming at the Sycamore Grove Church, Garden City, Mo., Aug. 6, 7.

Marcus Lind, Salem, Oreg., in a Bible conference at Logsdon, Oreg., July 22-24.

John and Catharine Leatherman, Tanzania, Africa, at Evangelical Mennonite, Millersville, Pa., Aug. 7.

S. J. Hostetter, Ft. Wayne, Ind., is serving as interim bishop at Leo, Ind.

J. C. Wenger, Goshen, Ind., will give his Conrad Grebel lectures at Marion, Pa., Aug. 19-21.

J. D. Graber, Elkhart, Ind., at Sugar Creek, Wayland, Iowa, Sept. 18-25.

Fortieth anniversary and homecoming at Alden, N.Y., Aug. 6, 7.

Sixty-nine volunteers have been assigned to nine different locations in the United States for eight to ten weeks of service during the summer under the Mennonite Central Committee. In early June they attended orientation sessions at Wichita, Kans.; Washington, D.C.; Bethesda, Md.; Atlanta, Ga.; and Nashville, Tenn.

Tel Hai Conference Grounds, Honey Brook, Pa., announced the following: Thomas G. Lawrence, Philadelphia, Pa., July 16; Unshackled film, "The Street," July 23; J. C. Wenger in a Bible conference July 30 to Aug. 7; Kennel's Woods singing will be held at Tel Hai, July 31, at 2:00 p.m.; bring Life Songs #2.

Changes of address: Daniel D. Wert, Sr., from Manheim, Pa., to 38 Harvest Road, Lancaster, Pa. 17602. Telephone: 717 392-1480; D. D. Miller from Berlin, Ohio, to 909 College Ave., Goshen, Ind.; Keith G. Schrag from Goshen, Ind., to Box 523, Premont, Texas; Nevin Bender from Pres-

ton, Miss., to 446 Pecan Ave. Philadelphia, Miss.; Elno Steiner from Elkhart, Ind., to Route 4, Box 127A, Coates, Ind.

Little Eden Camp, Onekama, Mich., scheduled a week for MYF groups, pastors, and sponsors, July 15-23. The sponsors and pastors will arrange for their own program and daily schedule and be with the group in their activities. The cost will be \$2.75 per day per camper, which includes all meals, lodging, and full use of camp facilities.

General Conference receipts are close to 99 percent of the budget. During the first year of the current biennium, July 1, 1965, to June 30, 1966, receipts totaled \$96,500 as compared with a budget of \$97,900. General Conference officers are deeply grateful to all who have contributed.

Plans have been made for the ordination of a bishop at the Weaverland church, near Blue Ball in eastern Lancaster County on Saturday morning, July 16, to serve the eight congregations of the Weaverland district.

Calendar

Allegheny Mennonite Mission Board meeting, Maestown, Pa., July 15, 16.
Virginia District Conference, Eastern Mennonite College, July 26-29.
Indiana-Michigan Conference, Christian Education Cabinet, and Mission Board, at Clinton Frame Church, east of Goshen, Ind., July 28-31.
Allegheny Conference, Belleville, Pa., Aug. 5, 6.
Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.
Iowa-Nebraska Conference, Riverside Park, Milford, Neb., Aug. 16-19. West Fairview congregation sponsor.
Conservative Mennonite Conference meeting, Greenwood, Del., Aug. 18.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.
Annual sessions South Central Conference, Heston, Kans., Oct. 7-9.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

This is a reply to Clemens L. Hallman's letter (May 31 issue) in regard to an earlier article on education.

How can he say a state university will contribute to a student's spiritual life when it does not even attempt it? True, some few students may grow spiritually because of evaluating childhood teachings. But isn't it reasonable to assume these same students would grow stronger spiritually if they were challenged and stimulated by sermons and discussions? How many active church workers (other than a few in congregations) come from state universities?

Since the Christian life is the basic foundation to any vocational pursuit, how would a state university have a preferable influence for a Christian? Since many of life's values are

formed earlier in life, how can a public institution, regardless of the sincerity of the teachers, take the place of a Christian school when it is available? A money value cannot be placed on many things in life, and a Christian education is one of them.—Dennis Blosser, Wayland, Iowa.

This is a belated comment on your Church-Related School issue of April 19. Because of its criticism in Readers Say column, I must voice my appreciation of Noah Good's article on "Christian Philosophy of Education." We parents dare not be afraid to indoctrinate our children. We know environment and people around young folks mold their character. We do not expect a tender young plant to thrive and bear fruit when choked with weeds and hindered by poor soil. We do not expect teenagers in high school (with whom Bro. Good works) to always make the right decisions in complete academic freedom. Though there are strong young folks like Joseph in the Old Testament who stay or become strong in secular environment, what about the hundreds or thousands of others who fall by the way? Even college-age youth need educated Mennonite men to explain our faith on their level. It is different with mature Christians than with babes in Christ. . . .

I also appreciated the Congregational Renewal issue (May 10), especially the African brother's portrayal of revival in Tanzania. . . .—Mrs. Allen Strite, Clear Spring, Md.

I just want to let you know how much I look forward to and enjoy reading the Gospel Herald each week. I wouldn't want to be without it. I like the new face and format. Its articles continue to be interesting and stimulating.—Esther Kanagy, Mobile, Ala.

In the May 31 Gospel Herald article, "Lord, the Preacher Is Bugging Me," reminded me so much of Prayers of Luke Warm that I almost wanted to cancel my subscription to the paper. I feel that a religious paper should be instructive and not entertaining or so lightly worded.—Edith Litwiler, Middleton, Mich.

I hasten to add a voice to those who are surely hearing, in both directions no doubt, about the very timely and much-needed article, "The Pattern of Pentecost." I thank God there are those in our church who recognize this as the real source of the "renewal" we make such a fuss about—not a program, but a Person: the Holy Spirit.

It has not been so very long since I was numbered among those who saw no difference between "Holy Spirit" and "holy roller," and self-righteously declared the noise and show something less than Christian. I still feel that way about a circus atmosphere—but our gracious Lord has showed me that His Spirit is no circus! He can and does today everything He ever did, praise God! I have learned neither to roll, yell, nor stamp my feet. But I have learned, under His patient teaching, how He longs to fill us with His power—for discernment of hidden plans for help and also hidden dangers; for spiritual and physical healing; for understanding of His Word; for prophetic speaking to church and society by word or deed; and for praying—with understanding when this is adequate, and beyond it when my thoughts are too clumsy. And I have seen, through His grace, the barest beginnings of the life I've searched for so long.

God grant to our church the real renewal of a Biblical recognition and acceptance of His Spirit.—Ruth Martin, Casselton, N. Dak.

I really appreciate the way the GOSPEL HERALD is set up, especially the front cover

and the many interesting contents.—Paul Gerber, Walnut Creek, Ohio.

In Arnold Cressman's article, "Church Buildings Talk" (June 28 issue), I wonder if there is not some misunderstanding concerning the approach of the architect as he designs a church structure.

The sensitive architect will thoroughly acquaint himself with the doctrines and practices of the group for whom he is designing a church structure. Out of this background he will then be able to create a structure that is both functionally and artistically satisfying. I believe an example of this kind of church design is the Chapel of the Sermon on the Mount, Mennonite Biblical Seminary, Elkhart, Ind.

I do not believe that a church building that looks like all the other buildings in which contemporary man works and plays will necessarily invite him to fellowship, decision, and action. I am afraid that many buildings (church buildings included) often accentuate the dullness of his life.—Marion D. Schrock, Bluffton, Ohio.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bechtel, Lester and Alma (Bast), Preston, Ont., third child, second daughter, Deborah Yvonne, May 7, 1966.

Good, Edgar and Grace (Steiner), Acadia Valley, Alta., first child, Sharon Lynette, May 28, 1966.

Good, Glenn W. and Mildred (Saner), Lancaster, Pa., first child, Dana Mark, April 17, 1966.

Gough, Kenneth and Savilla (Nisly), Hutchinson, Kans., second child, first daughter (by adoption), Sandra Kay, Jan. 31, 1966.

Green, W. Ethelbert and Miriam (Shantz), Waterloo, Ont., first child, Melanie Jane, Dec. 12, 1965.

Houser, Jacob R., Jr., and Verna (Kauffman), Lampeter, Pa., third child, first son, Jay Randall, May 16, 1966.

Kauffman, Harold and Jean (Bachman), Lansing, Mich., second son, Richard Harold, June 24, 1966.

Kaufmann, William H. and Ruth (Birky), a daughter, Karen Ruth, June 26, 1966.

Kulp, Clarence and Nancy (Histand), Lansdale, Pa., third child, second daughter, Cynthia Diane, May 25, 1966.

Peachey, Chester R. and Ruthann (Brilhart), Maugansville, Md., first child, Jeffrey Scott, June 18, 1966.

Resler, Glenn D. and Clara (Zimmerman), Dalton, Ohio, fourth and fifth children, third and fourth sons, Donald Ray and Ronald Jay, June 15, 1966.

Richardson, John and Eleanor (Baker), Breslau, Ont., first child, Joyce Ann, March 5, 1966.

Ropp, Richard and Lou Ann (Nofziger), Fayette, Ohio, first child, Philip John, Jan. 31, 1966.

Roth, Leslie and Laureale (Roth), Milford, Neb., first child, JoAnn Kay, June 2, 1966.

Shantz, Ralph and Dorothy (Schmitt), Baden, Ont., first child, a daughter, Kerry Lynn, Feb. 18, 1966.

Short, Dale and Arlene (Rupp), Archbold, Ohio, second child, first son, Kevin Dale, Feb. 4, 1966.

Stoltzfus, Harvey Z. and Lillian (Stoltzfus), Elverson, Pa., fifth child, second son, Myron David, June 10, 1966.

Yoder, Ervin A. and Bernadine (Albrecht), Arthur, Ill., second child, first daughter, Laura Dionne, June 20, 1966.

Yoder, Melvin H. and Orpha (Miller), Hutchinson, Kans., first child, Ronald Lynn, born March 28, 1966, received for adoption, May 6, 1966.

Zehr, Melvin and Delphine (Erb), Kitchener, Ont., second son, Jeffrey Dean, June 19, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Doohan-Yoder.—R. Lee Doohan, Lutheran Church, and Barbara L. Yoder, Rockville, Pa., cong., both of Rochester, N.Y., by Edward Kennedy, May 23, 1966.

Erb-Breneman.—Kenneth Erb, Milverton, Ont., Maple View cong. and Elva Breneman, Hickson, Ont., Cassel cong., by Vernon Zehr, June 11, 1966.

Jantzi-Swartz.—John Jantzi, Pigeon, Mich., Pigeon River cong. and Naomi Swartz, Au Gres, Mich., Riverside cong., by Levi Swartz, father of the bride, June 4, 1966.

Kaczor-Ashchiman.—Gerald Kaczor, O'Neill, Neb., and Valetta Ashchiman, Archbold, Ohio, both of the Central cong., by Charles H. Gautsche, June 18, 1966.

Kauffman-Britsch.—Phillip Kauffman and Barbara Britsch, both of Archbold, Ohio, Central cong., by Charles H. Gautsche, June 3, 1966.

Mast-Fansler.—Paul R. Mast, Arthur, Ill., and Mary Lee Fansler, Hindsboro, Ill., both of the Arthur cong., by Paul C. Sieber, June 4, 1966.

Mack-Mack.—Wesley S. Mast and Elsie May Mack, both of the Zion cong., Birdsboro, Pa., by Ross M. Goldfus and Noah Mack, father of the bride, June 18, 1966.

Ness-Nauman.—Charles A. Ness, Hanover, Pa., cong. and Janet L. Nauman, Hanover, Pa., York's Corners cong., by Melvin L. Kauffman, June 25, 1966.

Nussbaum-Mishler.—Chester N. Nussbaum, Dalton, Ohio, and Doris Mary Mishler, Sugar creek, Ohio, both of the Walnut Creek cong., by Paul R. Miller, June 18, 1966.

Ruckert-Kropf.—Michael Ruckert, Halsey, Oreg., Plainview cong. and Joyce Kropf, Harrisburg, Oreg., Harrisburg A.M. cong., by Wilbert Kropf, May 28, 1966.

Shenk-Hamman.—Gerald L. Shenk, Landisville, Pa., cong. and Ruth M. Hamish, Lancaster, Pa., Willow Street cong., by Clayton L. Keener and Paul Burkholder, June 25, 1966.

Stutzman-Schweitzer.—Jerry Stutzman, Milford, Neb., East Fairview cong. and Mary Schweitzer, Schickley, Neb., Salem cong., by Lee Schlegel, June 4, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Armbrust, Eva, daughter of Seth and Elizabeth (Weaver) Hochstetler, was born at Smithville, Ohio, Jan. 26, 1889; died at the East Avenue Nursing Home, New Philadelphia, Ohio, June 9, 1966; aged 77 y. 4 m. 14 d. On Jan. 12, 1908, she was married to Dan Armbrust, who preceded her in death. Surviving are 5 sons (Palmer, Ray, Carl, Edward, and Francis), 5 daughters (Mary—Mrs. Mansel Ridgeway, Mrs. Bernice Schie, Lucille—Mrs. Arthur Schie, Vera—Mrs. Sam McGrath, and Mrs. Pauline Raines), 26 grandchildren, 20 great-grandchildren, and 3 great-great-grand-

children. One daughter and one sister preceded her in death. She was a member of the Walnut Creek Church. Funeral services were held at Lingier Funeral Home, June 12, with Paul R. Miller officiating; interment in East Lawn Cemetery.

Bond, Mary M., daughter of the late William Bond and Dorothy Bond Zuercher, was born near Hubbard, Oreg., Dec. 26, 1915; died of a coronary heart attack May 23, 1966; aged 50 y. 4 m. 27 d. Her father and an infant brother preceded her in death. Surviving are her mother, 3 brothers and 6 sisters (James, Charles, George, Nancy—Mrs. Elmer Glick, Cora—Mrs. Melvin Bitkofer, Ella—Mrs. Andrew Miller, Alice—Mrs. Frank Hartline, Frances—Mrs. John Martin, and Laura—Mrs. Paul Carlson). She was a member of the Hopewell Church near Hubbard, Oreg.

Chupp, Yvonne, infant daughter of Ivan and Delight (Kanagy) Chupp, Dalton, Ohio, was dead at birth, June 15, 1966. Besides her parents, she is survived by 2 sisters (Melody Ann and Karen Marie), one brother (Jay Dee), and grandparents (Mrs. Florence Kanagy and Mr. Martin, and Mrs. Jacob Chupp). Graveside services were held at the Crown Hill Cemetery, June 16, with David Eshleman officiating.

Eigsti, Joseph, son of Chris and Mary (Kennell) Eigsti, was born in Woodford Co., Ill., March 13, 1895; died at his home in Shelbyville, Ill., May 27, 1966; aged 71 y. 2 m. 14 d. On Nov. 6, 1917, he was married to Carrie Hostetler, who survives. Also surviving are 6 children (Leo Joseph, Mary Ellen, Fern—Mrs. Joe Toll, Ruth—Mrs. Lyle Stewart, Roy E., and Esther), 13 grandchildren, 4 sisters (Mrs. Lena Ulrich, Mrs. Barbara Ross, Mrs. Emma Christner, and Mrs. Phoebe Hostetler), and 2 brothers (Pete and Chris). He was preceded in death by one daughter (Edna), one grandson, 6 sisters (Mary, Lydia, Katie, Susan Reber, Lizzie Grob, and Tillie Egli), and one brother (John). He was a member of the Mt. Herman Church, where funeral services were held May 29, with Christy Christner and Frank Christner officiating.

Freed, Elsie L., daughter of John S. and Ellen (Landis) Leatherman, was born in Hill-ton Township, Pa., May 7, 1913; died after a long illness at the Grand View Hospital, Sellersville, Pa., April 14, 1966; aged 52 y. 11 m. 7 d. She was married to Curtis K. Freed, who survives. Also surviving are 9 sisters (Lizzie L., Lydia—Mrs. Milton Keeler, and Sara—Mrs. Russel M. Moyer) and 2 brothers (Abner L. and Paul L.). She was a member of the Franconia Church, where funeral services were held April 18, in charge of Curtis Bergey, Leroy Godshall, and Clinton Landis.

Glick, Ruth, daughter of John E. and Annie Kennel, was born near Gap, Pa., Sept. 22, 1917; died at the Baptist Hospital, Pensacola, Fla., after a short illness with a brain tumor, May 23, 1966; aged 48 y. 8 m. 1 d. On Jan. 9, 1937, she was married to Mahlon R. Glick, who survives. Also surviving are 2 sons (Melvin R. and Robert L.), one daughter (Mary Ann), and 4 grandchildren. She was a member of the Byrnyville (Fla.) Mennonite Church. Funeral services were held in the Johnson Funeral Chapel, May 26, with Paul Dagen in charge; interment in Freemanville Community Cemetery.

Hess, Mary I., daughter of Adam and Mary (Shank) Murry, was born near Millersville, Pa., Dec. 27, 1893; died at her home near Millersville, April 27, 1966; aged 72 y. 6 m. On Nov. 8, 1916, she was married to D. Avery Hess, who survives. Also surviving are 9 children (Mahlon, Elvin, Anna May—Mrs. Charles Habecker, Emma—Mrs. Rufus Shelley, Ella—Mrs. Ray Mylin, Ruth—Mrs. Earl Chapman, Alta, Vera—Mrs. David Swartz, and David) and 17 grandchildren. She was a member of the Masonville Church, where funeral services were held April

30, in charge of Elmer Kennel, Aaron Souders, and Benjamin Eshbach.

King, Nancy E., daughter of Jonas Y. and Anna Salome (Harshbarger) King, was born in Union Twp., Pa., Aug. 4, 1894; died at Mattawana, Pa., June 4, 1966; aged 71 y. 10 m. Surviving are 5 brothers (David D., Charles E., and Archie F.). She was a member of the Mattawana Church, where funeral services were held June 7, in charge of Newton J. Yoder and Elam Glick; interment in Hartzel Cemetery.

Kolb, Ida May, daughter of John and Rebecca (Byler) Greaser, was born in Wayne Co., Ohio, June 13, 1881; died June 4, 1966; aged 84 y. 11 m. 22 d. On June 10, 1917, she was married to William Kolb, who survives. Also surviving are 2 daughters (Wilma—Mrs. Lloyd Basinger and Margaret), 7 grandchildren, and one sister (Mrs. Estel Simpson). She was a member of the Salem Church, where funeral services were held June 7, with Richard Ross and Daniel Hilly officiating.

Kuepfer, Lydia, daughter of Daniel and Magdalena (Jantzi) Bender, was born in East Zorra Twp., Ont., Oct. 15, 1889; died at the Memorial Hospital, Listowel, Ont., June 12, 1966; aged 76 y. 7 m. 18 d. On Nov. 15, 1914, she was married to Ezra Kuepfer, who survives. Also surviving are 2 daughters and one son (Lottie—Mrs. Reuben Kuepfer, Lavina—Mrs. David Jantzi, and Ivan), 11 grandchildren, and 2 great-grandchildren. She was a member of the Riverdale Church, Millbank, Ont., where funeral services were held June 15, with Orland Gingerich and Menno Zehr in charge.

Overholt, Annie G., daughter of Samuel M. and Catherine (Gahman) Leatherman, was born in Bucks Co., Pa., May 26, 1888; died in Bucks Co., June 3, 1966; aged 78 y. 8 d. She was married to Wilson M. Overholt, who died in July, 1964. Surviving are one foster son (Howard Leatherman), 2 foster daughters (Ester Leatherman and Kathleen Walker), 3 brothers and one sister (Amos G., John G., Harvey G., and Mary Meyer), and 10 foster grandchildren. She was a member of the Deep Run Church, where funeral services were held June 8, with Joseph L. Gross and Erwin Nace officiating.

Ruby, John, son of Mr. and Mrs. Christian Ruby, was born in East Zorra Twp., Ont., Sept. 19, 1872; died at Tavistock, Ont., June 20, 1966; aged 93 y. 9 m. 1 d. On Oct. 1, 1899, he was married to Barbara Baechler, who survives. Also surviving are 4 sons (Amos, Manuel, Henry, and Andrew), 3 daughters (Katie—Mrs. Henry Gingerich, Edna—Mrs. Rudy Gingerich, and Eudora—Mrs. Wilmer Bender), 42 grandchildren, and 50 great-grandchildren. He was preceded in death by one son (Sylvester) and one daughter (Mary Ann—Mrs. Aaron Gerber). He was a member of the East Zorra Mennonite Church, where funeral services were held June 23, with Newton L. Gingrich, Dan Wagler, Dan Zehr, and Henry Yantzi officiating.

Stere, John, son of Joseph and Magdalena (Erb) Stere, was born near Tavistock, Ont., March 19, 1878; died at the Maple Nursing Home, Tavistock, March 22, 1966; aged 88 y. 3 d. On Jan. 26, 1899, he was married to Leah Erb, who died 13 years ago. Surviving are 5 daughters and 8 sons (Joseph, Aaron, Lloyd, Ezra, Erwin, Joel, Dan, John, Barbara—Mrs. Ezra Gascho, Mrs. Lena Bast, Malinda—Mrs. Arthur Roth, Marion—Mrs. Calvin Gerber, and Lauretta—Mrs. Murray Fleming), 62 grandchildren, and 54 great-grandchildren. He was preceded in death by one half brother preceded him in death. Funeral services were held at the East Zorra Church, in charge of Henry Yantzi, Vernon Zehr, and Moses H. Roth.

Tossey, Kathrine B., daughter of Valentine and Magdalena (Detweiler) Springer, was born in Seward Co., Neb., Nov. 6, 1881; died at the Seward Memorial Hospital, June 9, 1966; aged

84 y. 7 m. 3 d. On May 4, 1907, she was married to Walter Tosses, who survives. Also surviving are one son (Melvon), 3 grandsons, 4 great-grandchildren, one brother (Chris), and 2 sisters (Mrs. John Meyer and Mrs. Alvin Saltzman). She was preceded in death by 2 sons (Clayton and Theodore), 2 sisters, and 2 brothers. One brother (Edd) preceded her by only 16 days. She was a member of the East Fairview Church, where funeral services were held June 12, with Ammon Miller, Sterling U. Stauffer, and Oliver Roth officiating.

Troyer, Lydia, daughter of Peter and Emma (Wertz) Miller, was born in Johnson Co., Iowa, Aug. 10, 1894; died June 22, 1966; aged 71 y. 10 m. 12 d. On Sept. 24, 1939, she was married to Michael Troyer, who preceded her in death July 26, 1945. She is survived by one sister (Ruth Miller), one half sister (Esther—Mrs. Art Yoder), and 2 half brothers (Jacob Miller and Noah Miller). She was preceded in death by one full sister, one half brother, and 5 half sisters. She was a member of the Lower Deer Creek Mennonite Church, where funeral services were held June 25, with Dean Swartzendruber, John Y. Swartzendruber, and Robert K. Yoder officiating.

Tyson, Elmer D., son of Joseph and Elizabeth (Detweiler) Tyson, was born in Elkhart Co., Ind., Feb. 11, 1897; died at Wakarusa, Ind., June 17, 1966; aged 69 y. 4 m. 6 d. On Nov. 25, 1921, he was married to Cora Mumaw, who survives. Also surviving are 2 daughters (Evelyn—Mrs. Lawrence Troyer and Vivian—Mrs. Dale Kaser), 4 sons (Raymond, Harold, Merl, and Herbert), 17 grandchildren, one brother (Levi), and one sister (Mrs. William Goetz). He was a member of the Yellow Creek Church, where funeral services were held June 19, with John D. Zehr officiating, assisted by D. A. Yoder.

Ulrich, David M., son of Peter P. and Magdalena (King) Ulrich, was born at Washington, Ill., March 5, 1881; died at his home in Washington, Ill., June 19, 1966; aged 85 y. 3 m. 16 d. On Nov. 2, 1911, he was married to Lena Elgist, who survives. Also surviving are 3 daughters (Josephine Ellen Unzicker, Pearl Mae Schrock, and Ada Loretta Nofsinger), 4 sons (Chris, Lester, Edward, and Arthur), 30 grandchildren, and one great-grandson. He was preceded in death by one son, one daughter, 7 sisters, 4 brothers, and 2 grandchildren. In April, 1915, he was ordained minister of the Amish Church in Shelbyville, Ill. Funeral services were held at the Linn A.M. Church near Roanoke, Ill., June 22, with Christy Christner and John E. Hostetler officiating.

Wright, William Alfred, son of Robert and Elizabeth Wright, was born in England, Nov. 12, 1884; died suddenly at his home, Markham, Ont., May 4, 1966; aged 81 y. 5 m. 22 d. He was married to Alice Lillian Ablett, who survives. Also surviving are 4 daughters and one son (Lillian—Mrs. Floyd Schmittler, Violet—Mrs. Lorne Burkholder, Gladys, Constance—Mrs.

George Yake, and Floyd), one foster son (Paul Murray), 18 grandchildren, 13 great-grandchildren, and one brother (Robert). Five sisters and one grandson predeceased him. Funeral services were held in the Markham Gospel Chapel; interment in Wideman Cemetery.

Items and Comments

A considerable segment of the clergy in Arkansas believes the physician has allowed material possessions to become his motivation, while many physicians feel that clergymen have invaded the field of social and political issues.

These opinions were brought to light in a recent survey conducted by the Arkansas Medical Society in which physicians were asked to indicate their image of the clergy and the churchmen, in turn, were surveyed on their impressions of the doctors.

Results of the survey were presented by William J. Fogleman, minister of the Second Presbyterian Church, Little Rock, during an assembly on medicine and religion at the University of Arkansas Medical Center. The meeting was sponsored by the Committee on Medicine and Religion of the Arkansas Medical Society.

Each of the professions, Fogleman said, feels the other has departed from its purity of purpose of earlier times. He noted, as an example, that many clergymen believe members of the medical profession to be physicians for the first half of their careers and financiers for the last half.

"Physicians seem aloof to ministers, other than their own to whom they seem quite friendly. Among the most often stated criticisms by physicians was the need for a great awareness of the spiritual needs of the average person."

Mr. Fogleman said the survey revealed that physicians believe clergymen to be untrained or poorly trained to deal with mental illness. It also pointed out some misconceptions among clergy regarding physicians, including overconfidence in medicine as an exact science.

Many clergymen said physicians seem too impersonal and callous, and that big incomes and glamor are the story of their work. On the other hand, many physicians said they feel the clergy attempts to receive free medical care and special treatment.

* * *

The Christian Reformed Layman's League sees Chicago's O'Hare Air Terminal as a gigantic, stampeding mission field. They would like to minister to the millions of air travelers converging on the strategic Midwestern Airport each month by building a chapel in the center of the main terminal—"a place for quiet meditation and reflection . . . a place to listen to familiar hymns or a portion of Scripture read on tape . . . a place for interested travelers to receive spiritual consultation, to register their names, to receive a free copy of the Scriptures."

The World Home Bible League has pledged to provide free of charge all the Bibles required to fill requests. Dell Enterprises of Chicago, which leases space for all commercial displays at O'Hare, has approved the League's request for a chapel site at \$500 per month. The League would assume financial responsibility for the lease and provide the chapel.

All leases must first be approved by the Commissioner of Aviation, William E. Downes, Jr., but he has rejected the chapel "because," as he put it, "if I leased space to one religious group, I would have to do so to all."

UPI, calling the story "another instance of Bible rejection," carried the story nationally with the caption: "You can buy liquor at O'Hare, but you cannot give away Bibles."


* * *

A literature evangelism program in Nigeria, Africa, sponsored by the Assemblies of God there, has had remarkable success. In 18 strategic centers national Christians have gone house to house leaving a packet of Gospel literature at each place. Following the literature distribution, outdoor evangelistic campaigns attracted crowds that averaged from three to five thousand, with a peak attendance of 9,000 in Aba.

In the first five such campaigns, 8,300 adults went forward at the invitation. Personal workers prayed with those who came and took their names and addresses. In a follow-up program the Christians personally delivered a tract a week for four weeks to the homes of those who made professions of faith. The converts were urged to enroll in a class to prepare for water baptism.


* * *

A realignment of U.S. national policy with Christian qualities in relation to the developing "third world" countries was called for at New York by a Brookings Institution official at a National Council of



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Churches' Conference on Church, Society, and International Affairs.

Dr. John N. Plank, Washington, D.C., director of the nonpartisan research group's political development studies units, declared that "Washington has permitted the Cold War to dominate its thinking" and said that both Washington and Moscow are using developing countries as "mere pawns in a power struggle. All of this," he said, "is terribly, terribly wrong—wrong morally and wrong strategically."

The real heroes of life are the chaste, an Anglican bishop told a congregation in St. James Cathedral at Townsville, Australia. Dr. Ian Shevill, Bishop of North Queensland, said "automobiles, antibiotics, and the pill have largely banished the old fears of illicit sex relationship—detection, infection, and conception."

What is needed now, he said, is for all Christians to "affirm that chastity is worthwhile. Newly affluent youth," he said, "now have automobiles in which to make love instead of back seats in the movies. The pill has made conception control relatively sure, and antibiotics have done much to wipe out the fear of infection. But chastity is far more exciting than unchastity, for it has about it the ring of victory rather than defeat."

Billy Graham's Greater London Evangelistic Crusade completed its first two weeks with all indications pointing to a most successful operation. Slightly more than 200,000 people have crowded the Earls Court stadium since the crusade began June 1. More than 7,000 people have made "decisions for Christ" in the same period—far more than expected.

The evangelist told Religious News Service: "I think the crusade is now gathering momentum, much earlier than I had anticipated. I think this shows a great hunger for God. This is one of the greatest openings we have ever had in any crusade in the world. I believe this is only the beginning, if people will continue to pray and work."

Meanwhile, hundreds of thousands have heard Mr. Graham's message over closed-circuit television hookups to major cities throughout the British Isles.

Seventh-day Adventist contributions in the last four years totaled \$159,210,138, it was reported to the church's 50th quadrennial World Conference. Chester L. Torrey of Washington, D.C., treasurer, announced that of the total, over \$38 million was in support of the widespread Adventist foreign missions program. Among other reports to the conference, which opened with some 11,000 delegates and visitors in attendance, Dr. Walter R. Beach of Washington, world secretary, said that the church currently has more than 2,400 missionaries at work in 200 countries.

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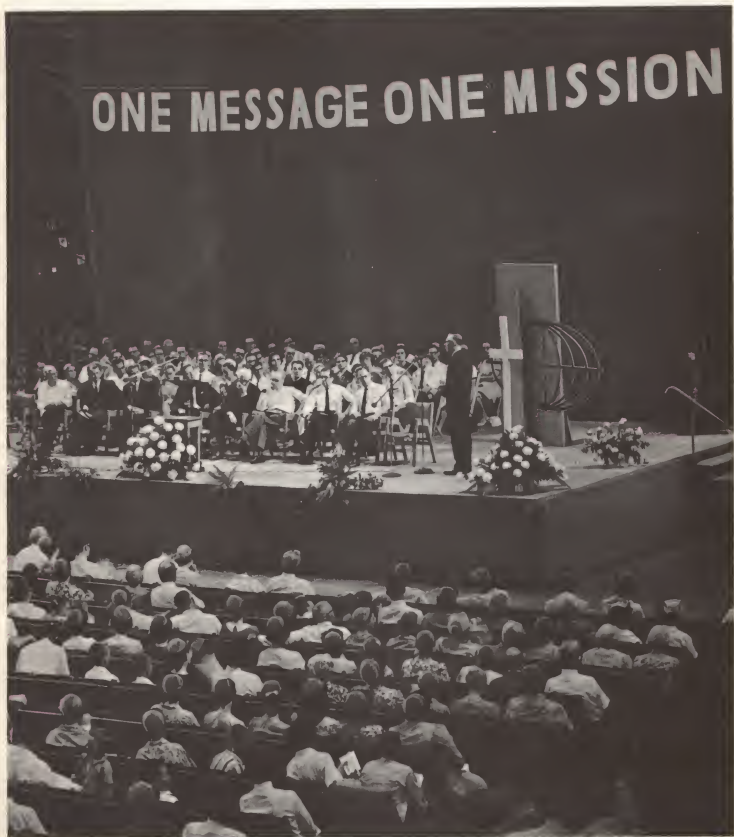
C. J. Allen

GOSPEL HERALD

Tuesday, July 19, 1966

Volume LIX, Number 28

ONE MESSAGE ONE MISSION



Annual Board Meeting at Kitchener

"You have embarked on a program to know Jesus Christ as a person. He becomes the one who transforms us and empowers us for service. I am talking about everyday relationships; this is where you get to know Christ.

"It is in these relationships that we learn the meaning of grace. This then is our pilgrimage; this is our ministry." So stated Don Jacobs, 12-year missionary to Tanzania, in the closing session of the annual meeting of the Mennonite Board of Missions, June 21-26, in Kitchener, Ont.

Jacobs was speaking on "The Motive for Mission." The motive does not derive from a command of God or a theological conclusion. We are not motivated because the world is suffering, because we have a mission board, or because we want to increase our membership.

Jacobs referred to Paul in explaining the real motive for mission. At the time Paul was standing trial and giving an account of his life and ministry. The reasons for his ministry were given very simply.

"I was walking along when a light came out of heaven and a voice spoke to me. I said: 'Who are you, Lord?' And He said: 'I am Jesus.' And that is why I am here today. I met the Lord.

"I am not here because I want to promote independence; I am not here because I want to free the slaves; I am not here because I want to break up the army. I am here because I met a man called Jesus Christ and this man changed my life. That is all there is to it."

Jacobs noted, "We are motivated, not by an idea, but by a person. We are not motivated by Anabaptist theology; we are motivated by the Lord Jesus."

Jacobs spoke at the final session of the 60th annual meeting, the first to be conducted in Canada since the 50th annual session was held in Elmira in 1956. Site of the sessions was the Kitchener Memorial Auditorium, where the Mennonite Youth Fellowship convention was held two years ago and Mennonite World Conference was conducted in 1952.

Attendance Approximately 2,000

The weather was hot and attendance at the Saturday and Sunday evening sessions was estimated at 2,000. Workshop sessions on Saturday afternoon were attended by about 500, with group sizes ranging from 12 to 62 persons. The more popular groups were communicating the message—in the inner city, through congregational outreach, and in personal evangelism.

Other sessions included a program directed at youth on Sunday afternoon. Don Blosser, Freeport, Ill., pastor, spoke on "One Mission Involving Youth," and three persons who have been involved in the voluntary service program, Gene Yoder, Alvin Shultz, and John Rutt, gave brief talks on "Youth Acts."

The theme of the conference was "One Message, One Mission." Harold Bauman, moderator of Mennonite General Conference, gave the keynote address, and Eugene Nida, secretary of translation for the American Bible Society, spoke twice on "Communicating the Message."

Bauman noted, "The life of the believer is lived toward the future. The inbreak of God has brought a new community, a new people, in whom God lives as they participate in Him. Their task is not to preserve a liturgy or a code of ethics but the presence of that Lord and His claim on their total existence, to which they respond with the surrender of thought, behavior, and common life.

"The scandal today continues to be that God acts in history, and also that God can bring into being a new community. This is also a scandal for much of Christendom. That church (a new community) is possible.

Danger of Separation

"The danger of separating the transcendent word and the needs of the whole person is hard upon us. We are tempted to say supernatural words and sing supernatural hymns on Sunday and then capitulate to the secular culture in the lived situation during the week.

"Our Mennonite Church is so far down this road that only an openness to the breaking-up power of God will return us to joining the supernatural words we say on Sunday with our involvement with human need during the week.

"What happens within the people of God—efforts at teaching, Sunday evening services—all become equipment for the one mission: to confront people with God's call to reconciliation through transformed lives involved at the point where people hurt. Our mission is one."

In speaking on "Communicating the Message," Nida said, "It is not going to be our words, but our lives which communicate. There is enough orthodox preaching to save America overnight; there is not enough orthodox living.

"You and I must communicate by living. We must take the Word of God and translate it into life that men may see our lives and glorify our Father which is in heaven. Perhaps our



John H. Moemann, president of the Mennonite Board of Missions, speaks with Ruy Leme, a fraternal worker at the Sertaozinho congregation in Sao Paulo, Brazil. Leme also gave a brief talk at the annual meeting.

problem of communication is not that we do not have words and techniques. We may simply have nothing real to say.

Church Needs a Message

"Some Baptist youths asked their deacons to explain the faith. They fired questions at the deacons and embarrassed them badly. Is it that we mouth words and really don't know what we are talking about? Maybe that's why we are not communicating.

"It is not media that the church needs, but a message. And we have this message. It is not that we lack knowledge; we just lack faith to step out. It is not failure of mind, but failure of heart.

"These are some essential characteristics of movements of God: emphasis on the communicator rather than the message, person-to-person communication, limited organization, a job for each person.

"Up to the present time our church services are shows with the preacher as the religious actor. The power of the living God flows through all His church and not just the minister.

"A way of life is communicated only by life. I do not disparage verbal expression, as this is part of life. The word and the witness, the Bible and the church, the man and the message must go hand in hand."



David Leatherman gives the financial report at a business session of the Mennonite Board of Missions at the annual meeting. Leatherman was appointed treasurer at the sessions.



The Urban Pastors' Seminar was conducted for two days prior to the annual Board meeting. Listening intently (from left) are John Lehman, Elkhart, Ind.; B. Charles Hostetter, Harrisonburg, Va.; and John Smucker, New York, N.Y.

Department of Revolution

Harold Bauman, moderator of General Conference, spoke on "One Message, One Mission" at the General Mission Board meeting, Kitchener. Of the many good things he said, I'd like to pull up one sentence and talk about it. The sentence is this: "The church should have a research department with the freedom to explore new ways, with the freedom to make mistakes, to try ways which call into question the present establishment." That, it seems to me, is a fairly brave thing to say in a public meeting. And it would be a tremendously creative thing for the Mennonite Church to do. It would surely be within the tradition of Anabaptist frontiersmanship. I think it is a good idea.

Forward-looking businesses have corps of creative, even radical way out thinkers, whose sole job it is to think ahead. While the church should certainly not get all its cues from business, there is no reason why it could not get some. Several of us were talking a few days ago to some pastors and church council chairmen about the discerning group within a congregation that could lead the local church forward in relevant mission. It was not until someone illustrated the concept with the businessman's language that the idea "clicked" for the lay businessmen present.

A department of revolution, for that is exactly what it would be, is desperately needed. When you tell a group of people who are not afraid of their ecclesiastical scalps that their sole job is "to explore new ways," to be free "to make mistakes," to call things "into question," you have a department of revolution. But that is what we need. We have enough departments of the status quo—although all of them are called by some other name.

From the standpoint of Christian education I'd like to vote for the kind of research department Harold Bauman suggested. I'd like to see a continuing group of Spirit-filled men discerning together what creative frontiers the Lord would like to lead the Mennonite Church into. I'd like them to think together on how our church can then best educate for such a mission on all levels, congregation, area conference, and churchwide.

It might just be that a department of revolution would discover that across the church quiet revolutions are already in the process in numerous congregations. And maybe the thing to do is to connect the circuits of communication so that many congregations can become aware of other congregations who are already willingly following Christ creatively.

—Arnold W. Cressman

The Publican

*O God,
Today I worshiped elsewhere.
I don't mean in another church,
Or different spot.
I come confessing
That I worshiped
At a shrine shaped
By human hands.
I stood stunned
Before a shining stack of steel
Called a car.
I coveted enough cash
To share the security
Of stocks and bonds.
My mind was more on material things
Than on you,
And your will.
Forgive me
For such frightful faithlessness,
And keep me
From the blindness
Which worships any god
But Thee.
And be merciful to me
A sinner.*

Amen.



Pinto, Maryland

Pinto was started as a mission station in 1916, and organized as a congregation in 1927. M. B. Miller was the congregation's first pastor. Present leadership consists of Myron J. Livengood, deacon; Mahlon D. Miller, pastor; and Roy Otto, bishop. Present membership is just under 100.

Word and Deed—One

"There should never be a sermon in any congregation which cannot be carried out the following week." These words of Eugene Nida at the General Mission Board meeting expressed an idea which came to the fore time and again in varied ways June 21-26. The meetings beginning with a two-day urban pastors' seminar, the business sessions, and the inspirational sessions all stressed the unity of word and deed. The theme, "One Message, One Mission," also spoke to this unity.

One of the great challenges of the church is to bring both the word and the deed into proper perspective. Whereas there are some who would be tempted to tell the word and leave men in the sloughs of sickness, poverty, and discrimination, there are others who are satisfied to deal with man's social ills separate from the Gospel. At Mission Board, we said in a hundred ways that these cannot be separated. The proclamation of the Gospel and the act of loving service are different sides of the same coin. Both are of importance and to attempt the one without the other is finally futile.

Therefore in the urban pastors' seminar and business sessions, the continual call was to minister to the total brokenness of humanity and, as man cannot be segmented into several parts, so the various ministries of the church, such as relief and preaching, cannot stand apart.

This concept and concern, which has characterized our brotherhood to a great degree, is that which deserves our careful attention as our church moves more and more into the urban setting of great need spiritually, physically, socially, and racially. It should concern us since there is always the danger that we may seek to improve man's body and circumstances without the equal passion to bring him into reconciliation under God. The opposite danger is that after preaching we may try to evade the cost of love and service.

Certainly one of the great weaknesses of the church has been and is in this very area of doing the works of Christ. The world is tired hearing words. Even many Christians forget the meaning of the words because they refuse to do what they say. So our words become "Protestant Latin" because we do not understand them and we use words that are not on the lips of people. It is only as men see the connection of the message and the mission, the word and the deed, that the truth clicks and Christianity has meaning. It is usually not very difficult to believe that God so loved the world when we see that same love in the lives of those who say they believe it.

Some become greatly concerned about the need for new structures in organization and programs to meet the demands of a new day. This was brought to the fore numerous times during the sessions. Strikingly enough, those on the frontiers

did not seem to get very much excited about structure and organization. One urban pastor ended his speech by saying, "I have purposely steered clear of outlining organizational structure as a pattern for urban missions . . . an urban congregation must be mobilized around specific needs in the community and not its own self-interest needs as such."

What seemed to arise out of numerous discussions by men on the frontier of church building, if this editor heard aright, might be summarized in the words of Eugene Nida when he spoke of the pouring of new wine into old bottles. It is not as necessary to get rid of old bottles as to get new wine. The new wine will take care of the old bottles. Pour new wine into the old bottles and they will burst, break open. Then you are prepared for the new bottles. So to be concerned about old structures is not nearly as important as to be concerned about the new wine of the Spirit.

And it is clear that in many spots there is the new wine of the Spirit. Where the Spirit is, there is liberty. There is also creativity. Opportunities before the church are unprecedented. Listening to the testimony of those from other lands, it is becoming increasingly clear that they have much to teach us both in dependence on the Spirit and in the simplicity of faith which expects God to move in ways we had thought too unconventional.

In the words of a Tanzania brother, we too find the truth that "the closer we come to Jesus, the more we love one another and the more we find we are a part of a great brotherhood in Christ." Ours is one message and one mission. In His good news, we see our message. In His mission, we find our mission. In Christ we see the word and deed perfectly brought together.—D.

Hands of the Future

When a boy (or girl) thrusts his small hand in yours, it may be smeared with chocolate ice cream, or grimy from petting a dog, and there may be a wart under the right thumb, and a bandage around the little finger.

But the most important thing about his hands is that they are the hands of the future. These are hands that someday may hold a Bible or a Colt revolver; be busy for the Lord, or spin a gambling wheel; gently dress a leper's wound, or tremble wretchedly uncontrolled by an alcoholic mind.

Right now, that hand is yours. It asks for help and guidance. It represents a full-fledged personality in miniature to be respected as a separate individual whose day-to-day growth into Christian adulthood is your responsibility.—From "The Sunday School Missionary" — Summer '62, selected from *The Log of the Good Ship Grace*.

Spare Giving

By Norman A. Wingert

What I have to say here is not an inspiring piece of literature. The writing is not a doctoral thesis, not a disputation of theological niceties, not even a learned treatise on the techniques of social work. I do not write as an economist, as an anthropologist, as a politician, nor even as a historian, and nothing that I say must be interpreted as being of ulterior motive.

I write as a plain human being who in the last fifteen years has been privileged to distribute some millions of dollars' worth of food, clothing, and medicines to brother human beings, first in war-rubbed Germany, then in iron-curtained Austria, then in Japan's bomb-flattened Osaka and teeming Tokyo, then in refugee-flooded Hong Kong, and lastly to underprivileged peoples in Burundi, Africa.

I write as one in whom, as a result of constant contact with suffering caused by ignorance, catastrophe, and man's inhumanity to man, there has been building up to near dam-breaking proportions certain unwelcome but profound convictions which, if they be correct as I think they are, bode ill for that very small half of the world's population commonly known as the haves.

Let me lead up to the disturbing issue indirectly.

During a relief program in Vienna in 1950, when the Danubian city was still carved up into five sectors, an old man came to our door to ask for help. His ragged overcoat was of little protection against the Christmas cold. Holding his tattered hat politely between his hands, he ventured the information that his wife was sick and that there was no food in the house; could we give them a little food?

I was chafing a bit at being interrupted in my work (he should have gone to our distribution center). But there he was standing in front of my desk, a pitiful figure. Looking across to Gerda, my secretary, I asked that she get the man's name and address and suggested we go soon to visit the unfortunate pair in their home.

The old man made as though to go, then hesitated. "But might there not be a little food now? We have nothing at all to eat and no money," he said in timid voice.

A relief worker, I suppose, should never become immune to appeal. I suggested to Gerda that maybe we could spare a loaf of bread from our kitchen. She found a loaf and some other items of food, handed them to the manifestly grateful old man, and he was gone.

The man was gone, but curiously I began to think about that little word "spare." I do not know if we needed for dinner the loaf of bread which we gave the old man that day, but whether yes or no, did I not here reflect, even as a relief worker, the attitude that is so prevalent among even Christians: we give what we can spare, not what we need for ourselves? As long as we can maintain our standard of living and not feel any particular pinch, we are glad to give. We give the heels and the crumbs and eat the slices ourselves. We have a warm satisfaction when we give what we can spare from our savings. Yes, I gave the loaf of bread, but did I have less to eat that day? The bakery was a few blocks away and we could buy another.

But in what way does this spare giving precipitate a "disturbing issue?"

I remember a story I once read in which the inhabitants of a village in medieval Europe were accustomed to filling a big cask in the village square with wine for an annual big celebration. Each family was supposed to contribute its measured share, and then everyone drew out freely at the celebration. At first the wine was of good quality, but gradually in succeeding years it was noticed that the wine was becoming more pale and insipid. On investigation it was found that some of the families were cheating; they were pouring watered-down wine into the common cask. Each family did not know about the others, and each had reasoned that just one dilution would not be noticed.

Now spare giving is like putting diluted wine into the public cask. To keep as much and to give as little as possible does have its ill effects on the body politic. Spare giving takes for granted a "de facto" stratification of the world's population. It tacitly assumes that it is natural and right for some to have ten times more of material goods than others. I give enough to be socially respectable (less if my miserliness is not discovered), but I do make sure there remains enough to maintain my accustomed standard of living.

I confess it would be with the greatest reluctance that I give up the car, the typewriter, the plane, the refrigerator, the college, the daily newspaper. These are what Western civilization is made up of, and I've been accepting it as a matter of course, even though I know that the majority of mankind is struggling along on a subsistence level. The chasm between the haves and have-nots has been widening during the last century, and there is no indication that in the foreseeable future the haves will forgo their luxuries or that the hunger of the have-nots will be stilled. In spite of the many organizational and institutional efforts toward a bridging of the chasm, there

Norman A. Wingert, presently director of the West Coast Regional Office of Mennonite Central Committee, wrote this article while in Burundi, Africa, working with relief distribution for MCC.

seems little prospect in this year of 1966 of a voluntary leveling by the haves.

Two little girls are playing with their dolls. One of them has a dozen of the mechanical kind, beautiful and intriguing. The other little girl has just one rag doll. The little girl with the rag doll sees the little girl with the dozen dolls. She wants them. She is childishly aware of the inequitable distribution, and if the little girl with the dozen dolls doesn't offer to share with her, is it not inevitable according to human nature that the little girl with the rag doll will eventually attempt to take by force that which was not offered her voluntarily?

Here is the crux of the matter. It is a portentous fact. The masses are learning today how poor they are. Through the modern media of communication—radio, cinema, schools, tourists—they see what we have. And they want what we have. They feel they've been shortchanged. They are grateful for the diluted wine, yes, but now they want to taste the real stuff. In our distributions I find the feeling that what we give is due them; indeed, is overdue. They are saying, in effect, "You've been having your civilized heaven to yourselves a long time; now it is time for you to share." China's dragon is stirring, Japan is forging ahead, Africa is awakening, and in America equal rights as well as equal things are asked for.

I leave diagnosis and prognosis of the world situation to others; all I'm saying is that as a relief worker in widely separated countries, I have been sensing the growing determination of underprivileged peoples to get what they don't have, and that I'm concerned about the ill the trend portends. If the grim demand for equal share crescendos to a climax—maybe not next year or in ten years, but eventually—what chance will the minority have against the majority have-nots?

But I must not end on so pessimistic a note. Christians of the West have been giving. There are those who go beyond spare giving. Total contributions to underprivileged peoples are impressive. Combine the outflow from the churches, the voluntary agencies, foundations, humanitarian organizations and governments, and one can see cause for some back-patting. The large amount of relief goods sent by American Christians to postwar Germany has helped that smitten country to get back on her feet. What a flow of goods and goodwill has gone out from the annual One Hour of Sharing! And the ripples of kind deeds go out in ever-widening circles.

I must not fail to pass on to all American Christians who have been supporting the voluntary agencies which I was representing the thank-you's of those who have received your gifts. In a single year, I've received as many as 2,500 letters of appreciation, some of them of course perfunctory, but many of them warm and genuinely sincere. You, the donors, are the ones deserving the thanks.

Yet, in the glow of the warm feeling, reader, you who have been giving sacrificially, forgive me for reiterating the conviction that by and large, *world giving has been spare giving*. There is something deeply fundamental here that calls for an agonizing reorientation of our thinking. There must be less cheating in what we put into the world community cask. The underprivileged peoples are asking for status, and it is our duty—indeed, or privilege—Christians, to reach out under-

standing hands. It is better for us to say now, "We want to share with you," than to wait until they say, "You *have* to share with us."

Reputation

By James Payne

My reputation is what people think of me. It depends upon the human values people respect. It also depends to a greater or lesser degree, depending upon my personal honesty, upon my character.

As a person my reputation is important. Friendships depend upon it. My happiness is influenced by it. As a teacher, my reputation is even more important. The cooperation of the parents, administrators, and students is affected by it. As a pastor, my reputation takes on greater significance than either of these. My ministry succeeds or fails largely on the basis of what people think of me. My counsel, messages, and teaching will never be heard if people's thoughts close their minds to me as a person. Hence, my total life has become conditioned to create a reputation acceptable to the most people. It is a must for my success.

As I studied and restudied the life of Jesus, I became more and more perplexed. What was wrong with Him? Didn't He know that the success of His ministry depended upon His reputation? Apparently He deliberately rejected what people thought. He healed on the Sabbath rather than waiting a few hours for sundown. He was not at all careful of the company He kept. Harlots, sinners, and "left columnists" found Him eating and drinking among them.

The outcast Samaritans not only entertained Him but were the heart of several of His "sermons." He was tactless in cleansing the temple and denouncing the religious leaders as He did. What a contrast between the pious Jewish leaders and Jesus as driven by zeal He wielded the whip in the temple!

Either Jesus was a fool or I am a fool! He did not seem to care what people thought. He did care what God thought. He also cared for people. He was so honest and so transparent that He could never put on an act or an image. His true character showed crystal clear. The trouble was not with Him but with the way men valued His actions. He dealt with the warped values of men, not by changing His action, but by demanding a change in these men. He once said, "Men's approval or disapproval means nothing to me." He died for it. As an outcast He finished His life. Yet, He lives in me because of it.

Will my life have greater meaning because I cultivate my reputation and speak to men now or because I care what God thinks and "die" for it? What is Jesus saying to me? "Be-ware when all men speak well of you?" "Thou fool?"

Pax Revisited—I'd Do It Again

By J. Allen Brubaker

Seventeen . . . eighteen . . . nineteen years old, then what? My public high-school classmates had said: "Oh, so you're one of those draft dodgers, a turncoat." I replied, "No, I'm also volunteering for the draft, only I believe in peaceful 'warfare'—different methods for a different peace."

My journey had begun. I chose Pax.

The Departure

Jan. 23, 1957: the alarm shattered my sleep, voices sounded in the kitchen, cars rolled into the driveway, breakfast, suitcases slung into the belly of a Greyhound, mile piled upon mile, Hershey, Allentown, New York, the *Talahassee*.

Then, handshakes, farewells, a few kisses, and a few tears before departure. My suitcases were transferred through customs and into my small cabin on the first deck. I was the only passenger on the freighter bound nonstop to Somalia, and in that small room by ourselves my father shook hands and said:

"Well, son, until now you've had this hand to help you along in life. From now on you'll need to depend wholly upon the one reaching down from above."

There was a silent kiss, and then as I saw the bus leaving the pier (the ship was delayed two days) I knew what it was to be alone in the world with no one but God. But this was a throbbing moment, a moment when new life flowed through my soul. My thoughts returned along the courses of the previous years, and on the heritage of the past was born the awareness of responsibility.

Jan. 25: fog horn blowing, ship slipping from port, Statue of Liberty, turbulent Atlantic, equator, sunny days, engine failure, repair, Cape Town, and then the smooth Indian Ocean expanded before us.

As we sailed up the east coast of Africa, I walked into the dining room on a Sunday afternoon and was somewhat shocked to find myself in the middle of a liquor party.

"Have a drink," the captain said. "It's on the ship. Every three weeks we have free liquor."

I was embarrassed to be seen standing in the presence of so many white-uniformed drinking men. "No, thanks!" I said, "I don't drink liquor."

I walked out on the deck, sensing that I had failed someone. But what more could I have said or done? If I were to offend them, they could toss me overboard, and no one but God would ever know what happened. Again, I was made aware of what it means to depend upon God.

After 35 days, 105 meals, 8,000 miles, 12 *Reader's Digests*, 10 *Christian Living* magazines, 20 *Sports Afield*, and

15 GOSPEL HERALDS, I awoke to see Mogadiscio clinging to the glistening sand surrounding the city.

The Arrival

"What do you want in this barren place?" the captain asked me as I was about to disembark. "Don't you know that this is where Mussolini sent his political prisoners and everyone that he wanted to deport?" (He had just been reading a book.)

"No, of course, I didn't know that," I said, but then I added that I hoped to help the people better their way of farming.

The ship's crane swung me in a basket out over the ship and dropped me into a launch below. I met Chester Kurtz and Wilbert Lind and, at the wharf, Marvin Musser. From the wharf to the mission house I saw donkeys pulling two-wheeled carts, camels carrying waterpots and firewood, horse-drawn chaises serving as taxis, bicyclists, all kinds of autos, and all kinds of people—all jostling each other in the streets.

After securing my resident visa, my driver's license, and after clearing my goods through customs and a long drive south, I finally arrived at Torda, our Pax center.

We moved into our twelve by fourteen Somali house, a house with thatched roof, ground floor, mud walls, and one small, screened window. Since the building permit for the house we hoped to build was hung up in Mogadiscio, we had little to do but try to learn some language and get acquainted with the people.

Originally, I was sent to cook for the unit which was to grow to perhaps half a dozen fellows, and so one of the first days after I arrived Chester said:

"Well, Allen, it's about time you turn your hand at cooking, isn't it?" (They had arrived a couple months before I had.)

"OK," I replied, "but that's a risk, remember."

The first day I fried what was a Somali version of a chicken. It was something like frying a skin-drawn skeleton, and until I was finished, the frying pan bottom was an eighth inch thicker. That meant we had to decide who washed the dishes. The decision was: "He who dirties them must wash them." My mental reflex was: "Mother, appear on stage." I washed the pan the next day, and, fortunately, the other two guys decided to take their turn at cooking. I have a hunch that first day brought this about.

Learning the language was a signs and wonders process. We made the signs and they wondered and vice versa. "Okun?" a small Somali lad would say, holding out a handful of eggs, and we would reply — "eggs? *Mequa Shilling?*" "Shun" (five) would be the answer. We had learned our Somali word for the morning.

But then there were frustrating moments when the village

J. Allen Brubaker has returned from Pax, and enrolled as a student at Eastern Mennonite College.

chief or some other villager would shout "hodi" and burst into the house, croaking out a whole row of harsh p's, q's, and r's, all strung together like bird's chatter, and we would stand there dumbfounded and utterly confused. In moments like these we added to tribulation, patience, and to patience, friends.

At last our building permit was in our hands. We were ready to begin.

"But how do we build a house, especially here?" I asked. "None of us are carpenters. We're only farmers' sons."

"You'll be surprised what you can do when you have no other way," Chester replied. (He had learned a few things from the Pax units in Germany and Greece on the way out.)

We rounded up coral rock from the Torda quarry for the foundation and hauled load after load of red sand from behind the village to plaster the walls with. The building began. Imported ant-resistant poles were bought and mortared in the foundation as studs. Sticks were wired to these studs, and then the stick wall was plastered on both sides with mud. We made a few improvements in our house compared to the one we lived in before. We stuck nine windows in the walls—eight too many for a Somali—used aluminum for the roof, concreted the floor, and installed a homemade shower.

When we began plastering the walls, I can still hear Marvin saying: "What's the matter with this 'mud'? It doesn't stick. . . . Oh, to be plastering in Germany again!"

"You must mix cow dung with the mud to make it hang together," our Somali helper kept saying. And so we learned from them.

We not only learned from them; we also shared with them. I can still hear Chester urging one of the village folks to take some corn and sorghum silage from our pit silo and feed it to his cattle.

"They'll eat it," Chester kept repeating, and he'd say:

"No! It stinks too much. It might kill them."

Finally he accepted some, and the next day he was back with a big smile. His cows had eaten it and hadn't died. He wanted more.

Of the three years spent in Somalia, one was an exceptionally dry one. Only one good rain fell. Fortunately, we had our field planted before the rain fell as many of the Somalis had, but we had also plowed and worked our field. This permitted the rain to soak down and kept the ground from cracking and drying out. Our seed came up along with the villagers' seeds; however, their plants soon dried up. Ours continued to root downward and grow. That season our two acres were lusciously green with sorghum and corn while the fields all around ours were barren. We emphasized good soil tillage as the reason. The Somalis said:

"No indeed! We know better than that. We know you guys watered it at night with sprinkling cans."

Well, it was no use for us to try to win over a Somali's gift at oratory. It was better for us to accept our limitations.

One of my most treasured experiences was the friendship between people. Our lives were constantly in contact with people, and these relationships were the joy and satisfaction of living. I often reflected upon life in the States where life is so dependent upon things, seemingly, and yet happiness is

often denied because living for things is a selfish way of life.

I can still hear the friendly question, "*Shai ma rubta?*" (How about some tea?) coming from the lips of a friend as he came into the house. And so we would take a leisurely stroll to a tea shop or to his home to chat over a cup of tea. Sometimes we would make the tea and serve it to them. Often we would walk in groups to and from the fields, always taking time to be friendly and talk, not flying about like tsetse flies in an acacia grove.

After the mission moved to Margherita, I found that learning to live with these folks added another dimension to Pax. What is it like to always have the same few people for friends? At home I chose the friends I could get along with. Not so here. I found the need to get along with people as people, people as God made them—not all the same, not all likable, including myself.

In contrast to life in the States where we always talk about God on Sundays or at prayer meeting, I found the Somali constantly talking about God. One fine evening the chief of the village, a tall, intelligent, chiefly looking fellow, entered the house and said:

"How about taking me and some of my friends down to Jumba (a forsaken Italian port) to pray? We want to pray for rain over the tomb of an old mullah."

"Can't God hear you if you pray here?" Chester replied.

"Runta! Runta!" (The truth) the old chief exclaimed, as though something struck him for the first time. This and many experiences like it gave us an opportunity to show our faith. He and his friends turned around and walked out.

In the early morning hours, we used to hear the Arabic chants coming from the village mosque, and so we knew the "faithful" were at prayer. At other times of the day prayer mats were rolled out in the middle of a field where a "faithful" one was working, and, regardless of who was looking, prayers were said. Maybe this was to "show off" to an "unbeliever," I don't know, but I do know that it often spoke to me about the times I was too ashamed to reveal my true identity.

Before I realized it, three years became history for me. Among the friendships I had made, one lingers quite fresh, like the memory of a walk with a friend in the cool of the evening after a hot day.

I did not really learn to know Abdullahi until my last year. The last three fourths of this year was quite a trial to me because we had agriculture projects at Torda and Margherita, each separated from the other by twelve miles of sand and winding road, and I could only be at one place at one time. (The other two fellows had gone home.) Consequently, I hired a Somali to take care of the Torda Pax house, the fields, and the oxen while I lived at Margherita and cared for the garden there.

Through Abdullahi, who was not working for me at this time, I learned that my workman was stealing sesame seed. I always had reason to believe that Abdullahi was telling me the truth because he seemed like an honest person with no ulterior motives. Nevertheless, to be safe, I tried three fellows before I decided to try him.

He was a typical Somali—lanky, good-looking, friendly, intelligent, and full of fun. I found him to be a true and faith-

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ful friend, and I look back upon our friendship as a kind of David and Jonathan experience—he was willing to cherish my friendship even though he was despised by some for betraying his dishonest friends.

At his request I began to teach him and a few of his friends some English. He was eager to learn and picked up many of our greetings and idioms. His cheery greeting, "How you do?" would be a warm welcome on my visits to the old Pax house, and when I would ask him how he was, he would say: "Fine! Oxen fine! We all OK!"

That last day as I locked the old Pax door, locked it for the last time for me, I felt as though I were locking someone outside the door of my heart, someone whose friendship was deeply cherished. I remembered the many sunny days we had roamed the plains after the gerenuks, the many hard hours spent with the oxen plowing the fields, the many chats over a cup of tea, all the laughter and playful fun—it was all ending.

I climbed into the LandRover and started the engine. To my surprise, Abdullahi climbed on the bed in back.

"I go along," he said. I didn't know what he meant. I was sure he didn't want to go to Margherita, but I slowly drove through the zereba gate and left the village. I had gone about a quarter of a mile when there was a knock on the roof.

"I get off," he said, jumping barefooted onto the hot sand as I stopped. I knew this was that which I dreaded, maybe now and forever. In those few fleeting seconds, seconds of anguish when my soul seemed to be torn apart, the whole of several years fled across my watering vision. Questions came crashing in—Had my pilgrimage been worthwhile? . . . Had I been what I ought to have been? . . . Or, did I fail, fail a friend and fail my Master?

It was time to go . . . but do you kiss a friend, a Somali friend? . . . Could I just once? . . . when I might never see him again?

"*Nabad Geleyo!*" (May you enter peace) were his last words.

"*Nabad Geleyo!*"

Seventeen . . . eighteen . . . nineteen . . . so you're a draft dodger? No, I'm a volunteer. I believe in a peaceful "warfare"—different methods for a different peace, and I'd do it again.

People Too

There was more than a half century difference in their ages, but that did not subtract from their mutual enjoyment. The second grader looked up at the grandpa-visitor-minister walking beside her and said, "We are having the time of our lives, aren't we?" He replied, "One of the very nice times of our lives anyway." What were they doing? Only walking along the creek, finding pawpaws, and looking at nature. Only, indeed! Note for preachers: Children are people too.

—J. Paul Sauder.

We are wondering sometimes whether we as Mennonites, and other Historic Peace Churches too, aren't getting our government confused. Especially in recent years has there been a growing tendency to become rather vocal regarding government affairs, particularly on military matters.

Concern for what our government does or does not do is of course necessary and proper. But as a people professing to seek the way of love and peace in all human relations, we need to take heed as to when and how our concerns are expressed.

During the late Cuban missile crisis various groups and churches voiced strong disapproval of America's ultimatum to the Soviet Union, warning that it could trigger an atomic war. Through resolutions and petitions similar protests have been made against U.S. action in Vietnam and the recent intervention in the Dominican Republic. Always our presentations were based on moral convictions, and rightly so. At times also other pertinent points are cited, such as that military force is not the most effective deterrent against communism, and that it is wrong to violate a nation's sovereignty.

But why express concern only in one instance and not in the other? Do not our usually spasmodic responses—mostly in the more provocative situations—leave the impression that there are some instances where military action has or could have our support? For example, what about the American forces in Germany and South Korea, or the use of troops at Little Rock, Oxford, and Selma? Or at Stanleyville in the Congo, through which some of our missionaries were rescued? In the light of our nonresistant beliefs, Mennonites would have been quite justified in refraining from participation in the Selma-to-Montgomery march on grounds that it was conducted under military escort. Or, if we urge our government to refrain from military involvement, what if it would accept our counsel but then put these critical issues in our hands to solve?

Total nonresistance, which is the position of our Mennonite faith, is not an on and off matter. Obedience to the command of Christ to love even our enemy means self-denial and suffering. If this is difficult even for committed Christians, how much more difficult (although conceivably not impossible) must it be for a national government?

Communicating our concerns for peace and conciliation to our president and Congress should be done with consistency, lest we appear as being pseudo-pacifists (half-pacifists) who reject military solutions, but only on a discriminatory basis. —Menno Schrag.

* * *

The greatest asset which I see in my brother's fault is the encouraging fact that I am not the only one who fails and comes short.

—I. Merle Good.

Why I Am Moved to Witness to the State

By John E. Lapp

As an Anabaptist-Mennonite Christian who believes in the separation of church and state, I am moved to bear witness to the state, first of the salvation which is possible to all men through faith in Jesus Christ. Second, I am moved to witness to them of the righteousness and the justice which is expected of rulers. Third, I am moved to witness to the supreme lordship of Jesus Christ.

The Basis

I find a basis for such witness by observing the Old Testament prophets, who as flaming evangelists went up and down through the land of Israel proclaiming the love and mercy of God, the righteousness and justice of His judgments, and who called men to repentance and amendment of their ways of life. These Old Testament prophets also witnessed to the kings and the rulers of Israel and they witnessed to the rulers of other nations as well.

A second basis is found in the ministry of Jesus Christ and the apostles of the early church. Jesus witnessed by His silence in trial, His words to Pilate and the rulers of Judah, and by His sufferings before these men and upon the cross.

Peter witnessed before the Jewish authorities and very boldly proclaimed to them the offer of salvation in the name of Jesus Christ. When these apostles were forbidden to preach any more in the name of Jesus Christ, Peter said, "We must obey God rather than men." When they departed from the palace after having been beaten, they left "rejoicing that they were counted worthy to suffer shame for his name."

When Paul stood before the ruler Felix, he reasoned with him of "righteousness, temperance, and judgment to come." This caused great trembling in the heart of Felix. Paul's witness continued in the city of Rome to the extent that he could say, "My imprisonment in Christ's cause has become common knowledge to all at headquarters here, and indeed among the public at large."¹

Out of my Anabaptist heritage comes a third basic reason for witnessing to the state. Menno Simons, for example, wrote to rulers and judges specifically. He said,

Behold, beloved rulers and judges . . . if you will not acknowledge that you are the officers and servants of the Lord, and that of Him you have received country and people, then you cannot possibly avoid the judgment of Him who has made you to be such exalted potentates,

commanders, heads, and rulers. . . . You are called of God and ordained to your offices to punish the transgressors and protect the good; to judge rightly between a man and his fellows; to do justice to the widows and orphans, to the poor, despised stranger and pilgrim; to protect them against violence and tyranny; to rule cities and countries justly by a good policy and administration not contrary to God's Word, in peace and quiet, unto the benefit and profit of the common people, to rule well. You should eagerly seek and love the holy Word (by which the soul must live), the name and the glory of God, and in Scriptural fairness promote and maintain the same as much as possible.

You see, dear sirs and rulers, this is really the office to which you are called. Whether you fulfill these requirements piously and faithfully, I will leave to your own consideration. . . . The poor miserable sheep . . . who lead a pious, penitent life and make the right use of His holy sacraments according to the Scriptures, abhor with mortal fear all false doctrines, sects, and wickedness, these are exiled from city and country and are often sentenced to fire, water, or the sword. Their goods are confiscated; their children, who according to the words of the prophet are not responsible for the transgressions of their fathers (assuming that the fathers were guilty as they assert), these are thrust forth, divested and naked, and the labor and sweat of their parents they must leave in the hands of these avaricious, greedy, unmerciful, and bloodthirsty bandits.

Oh, no, ye beloved lords and judges, we will leave it to your own judgment whether this is to protect the good and punish the evil, to judge justly between man and man; to do justice to the widow, orphan, and stranger, as the Scriptures teach and your office implies. No, dear sirs, the thing is now in reverse gear. The policy is to punish the good and to protect the evil. We see daily that of which the prophets complained. Perjurors, usurers, blasphemers, liars, deceivers, harlots, and adulterers are in no danger of death, but those that fear and love the Lord are every man's prey. . . .

Inasmuch as the scale of justice is so badly out of balance, and since you are nevertheless chosen and ordained of God to judge without respect of persons and to deliver from the hands of the oppressor all the afflicted and oppressed strangers; therefore we pray you humbly, most beloved rulers and judges, for the sake of Him who has called and chosen you to your office, not

¹John E. Lapp, Lansdale, Pa., is a bishop in the Franconia Mennonite Conference. This article and the other two in the series are given as the personal conviction of the writer.

to believe these cruel and envious men. . . . Dear sirs, we beseech you for Christ's sake to fear and love God sincerely, believe His true Word and act justly.²

The testimony of the martyrs whose life stories are recorded in *Martyrs Mirror*, also declares how these men and women witnessed to the rulers, the magistrates, and the judges in their day.

In addition to the above bases for my witness to the state, I have also accepted and supported the position of the Mennonite Church as it is stated in the leaflet, *Peace and the Christian Witness*. Part I of this statement is a "Declaration of Christian Faith and Commitment with Respect to Peace, War, and Nonresistance." This statement was adopted by Mennonite General Conference, Aug. 23, 1951. The second part of this statement is "The Christian Witness to the State." This was adopted by the Mennonite General Conference on Aug. 25, 1961. The first statement under Part C, No. 8 says:

That though we recognize fully that God has set the state in its place of power and ministry, we cannot take part in those of its functions or respond to any of its demands which involve us in the use of force or frustrate Christian love; but we acknowledge our obligation to witness to the powers that be, of the righteousness which God requires of all men, even in government, and beyond this to continue in earnest intercession to God on their behalf.

The genius of our witness is the separation of church and state. As one who does not exercise his franchise, I am free to witness freely without any feeling of obligation beyond that which is a part of my Christian commitment.

In the second statement on the Christian witness to the state, is a section entitled "The Ministry of Reconciliation and the Witness to the State":

The love of Christ constrains us to a ministry of reconciliation which extends to all men, including those in government. This ministry includes a fourfold witness: (1) concerning saving faith in Him, that whosoever will may come; (2) concerning the meaning of true discipleship which even the nominal Christian may have failed to grasp; (3) concerning the love of God for all men, even for those who resist His will; and (4) in the case of those who continue to reject the great invitation, a witness which reasons with them "of righteousness, of temperance, and of judgment" to which all men, whether saint or sinner, must answer before Him who is Lord over church and world. Matt. 28:18-20; Acts 1:8; Acts 24:25; Acts 26; I Tim. 2:1, 2.

Since I have given my support to the above statement, I am moved to witness to officials in the state of the salvation which comes alone through faith in Jesus Christ. I must bear witness to the fact that it is God's will that all men should be saved, including presidents and officials in the president's cabinet, senators and congressmen, judges and magistrates, state legislators and governors. Certainly I have a responsibility to witness to other peoples in other nations as well, including rulers, so far as I have the opportunity.

Witness to Righteousness

I must witness to the state concerning the righteousness and the justice which is expected of rulers. In the quotation above from *The Complete Writings of Menno Simons*, it is clear that Menno did witness in his day to officers of the state, calling upon them for justice, equality, freedom, and peace. He called upon them to grant the privilege to the persecuted Christians of liberty of conscience. This same witness must be given today.

When a statesman is not ready or willing to receive Jesus Christ as his only Saviour and follow Him in a life of obedient discipleship, then it becomes necessary to call his attention to those ideals which he holds to in the administration of his own office. He needs to be challenged to seek the highest meanings of such values and concepts as liberty and opportunity for all, justice and equality for every citizen.

He needs to be challenged to find and to follow the ways of peace within the nation and between the nations of the world. The evils of war must constantly be brought to his attention. In these times of prosperity and wartime profits, he needs to be shown that there are other ways by which humanity can obtain profit rather than simply by making war materials.

He needs to know that I do believe in making possible the way of peace with all men. He needs to know that I am ready to leave vengeance in the hands of God. He needs to know that I am ready to feed the hungry, to clothe the naked, and to do good to all men in all circumstances of life. He needs to be shown from history that it is possible to overcome evil with good.

In a democratic society such as exists in our Western world, rulers are very sensitive to the voice of the people and desire to know the wishes of their people. It is imperative that statesmen hear the voice coming from the Christian community, and this voice should be given more emphatically than the voice that comes from the vice den, the underworld, and all of the voices which will break down order and good society.

I am moved to witness to the rulers of the state concerning the supreme lordship of Jesus Christ. I must tell them the words of Jesus before His ascension when He said, "Full authority in heaven and on earth has been committed to me."¹⁸ I must tell them the words of Peter who said that "it brings salvation through the resurrection of Jesus Christ, who entered heaven after receiving the submission of angelic authorities and powers, and is now at the right hand of God."¹⁴

Even though a statesman today may not be ready to own and submit to the lordship of Jesus Christ, he must be told that he is filling a position in the state by His permission. Rulers and statesmen need to know from the lips of the Christian what are the limits beyond which they cannot go, and that they will finally be called upon to give account of their stewardship of public office.

In Christian Context

My witness to the state must be given in the context of a Christian testimony, and with the humility of a Christian disciple. My purpose must always be "to open their eyes and turn

them from darkness to light, from the dominion of Satan to God, so that, by trust in me, they may obtain forgiveness of sins, and a place with those whom God has made his own."⁶ I should finally bring to the statesman the claims of Jesus Christ upon his own life and ask him, "Do you believe in Jesus Christ as your only Saviour and are you willing to commit your life to Him in faithful discipleship?" His answer could be one similar to the answer that King Agrippa gave to Paul, "You think it will not take much to win me over and make a Christian of me."⁶ Unless I do this, I have not fulfilled my witness.

I believe that it is the obligation of every Christian to witness to all men. This witness may be given in a variety of ways to different persons. But all of us do have the obligation to be a witness, for we read that "you will receive power when the Holy Spirit comes upon you; and you will bear witness for me in Jerusalem, and all over Judaea and Samaria, and away to the ends of the earth."⁷ So let us be good witnesses to all men, including the officials in the state.

1. Phil. 1:13. 2. *Complete Writings of Menno Simons*, pp. 550-52. 3. Matt. 28:18. 4. 1 Pet. 3:22. 5. Acts 26:18. 6. Acts 26:28. 7. Acts 1:8.
All Scripture taken from The New English Bible © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

Joy Cometh in the Morning

Story based on facts by Eileen Z. Lehman

Learning to speak the dialect of the Valiente Indians was no easy task. Putting it down in writing was even more difficult for the missionary. For years he struggled in the hot, tropical climate with large drops of perspiration on his brow, reviewing the many sounds and phrases. He walked and talked with the Indians. These conversations helped him to understand their language better. How he longed to speak fluently and be able to share with them in their own tongue the Gospel message!

Finally, he knew enough of the Valiente dialect to write some hymns. The Indians eagerly learned the tunes and sang with enthusiasm.

Many months later there emerged from the pile of papers scattered throughout the missionary's little study, a translation of the Gospel of John into the dialect of his beloved Indians. Much later, the three remaining Gospels were added. And some years later, the Books of Acts and Romans.

The missionary boarded his dugout canoe and traveled to the villages scattered along the coastline on this isolated peninsula of Panama. He visited home after home, personally distributing copies of the Scriptures and inviting people to read in their native dialect. They sat under their thatch roofs in hammocks, on the split bamboo floors of their homes—anywhere to read the Word of God.

In the village of Pigeon Key, an hour's trip down the coast from the missionary's home, the Indians eagerly accepted the Scriptures. The missionary visited them regularly. After a period of time most of the adults of the village were converted. A church was organized and the members built a simple thatch roof chapel. The Christians gathered to hear the

blessed Scriptures and to worship together.

One day one of the villagers whom we shall call Juan left to work in a fruit company village many miles away. While working there one of Juan's fellow workmen approached him about the subject of religion. The Indian explained his belief in the Gospel of Jesus Christ. The workman, a member of the Jehovah's Witness sect, told Juan that he had been deceived by the missionary. Day after day the JW talked with Juan, who finally gave in and listened to him. The JW seemed to know what he believed and seemed so sure of himself. Juan allowed himself to become indoctrinated in the JW doctrine. After some time, he was ready to return to his own people, having promised his fellow workman to convert his fellow villagers to the JW doctrine.

Juan had become convinced that his people must belong to the New World Society; that the teaching concerning the Trinity was erroneous; that it was not necessary for man to have a supernatural Saviour; that hell is merely everlasting destruction—nonexistence. He believed he must study only Watch Tower books and magazines. He had stopped reading the beloved Scriptures so carefully translated into his own dialect.

One day Juan started back to Pigeon Key in his dugout canoe. Would his people admit they had been "led astray" by the missionary as he himself felt sure had been the case? It was a long, tedious trip over open sea before he saw the small coastal village of Pigeon Key in the distance. How would the villagers accept this new doctrine which he felt compelled to teach them? He tried hard to remember all he had learned from his fellow workman.

Soon after arriving home, Juan was busy visiting his neighbors—arguing with them, discussing the doctrine of the

Eileen Z. Lehman is a missionary in Heredia, Costa Rica.

Jehovah's Witnesses with them. They didn't agree with these new ideas. It was not according to what they had read in the Scriptures. But after a while they began to listen. And as they listened, they found the teachings even interesting. Perhaps because Juan had gotten out, the villagers had more respect for him and thought he should know more than they. They listened until some decided to accept these teachings which Juan seemed so convinced were the truth. Little by little the villagers were drawn away from the Word of God as their final authority. Finally, all of the families except Antonio's decided to accept the views of the Jehovah's Witnesses. This family remained firm in the Gospel.

Antonio and his family experienced difficulties. They were refused the use of the little church building by their fellow villagers. Though they were forced to move away from the others and to build another house, their faith remained firm. They read the Scriptures daily and prayed for their fellow villagers who had become deceived by a false religion. It hurt them deeply to see their friends turn from Christ's teachings.

The missionary down the coast was discouraged. He felt there was little hope that he would ever again preach at Pigeon Key to eager listeners. But he encouraged Antonio's family to remain true and he prayed with them for the deceived villagers.

Antonio was a faithful witness to his neighbors whom he knew were living defeated lives. They didn't show Christian love to each other and much less to Antonio and his family.

The villagers, watched Antonio carefully, wondered how he could remain apart from them and be happy. They actually saw a difference between his life and theirs. He acted as though he didn't have a grudge against them even though they had treated him and his family so unkindly. He was still friendly toward them.

Some of them began asking Antonio questions. Others began again to search the Scriptures. Antonio was happy for the opportunity to talk with his neighbors again. He had been studying the Word carefully during this whole time and he knew what to answer. Gradually, there was a turning back to the faith.

After some time all of the villagers had turned back to the Gospel except one family. That was the family of Juan—the one who had led the others astray.

The missionary received the news with much thankfulness. It was a wonderful answer to prayer.

Antonio continued to help his people spiritually. He accepted the call to become lay preacher for the church in Pigeon Key. At a pastoral training school he studied with Christian men from other Indian villages. A new church was built of wild cane walls and a palm thatch roof.

* * *

A number of years have passed. Antonio continues to give faithful leadership to the congregation at Pigeon Key, the little Indian village on the coast of the Valiente peninsula of Panama. Through the faithfulness of one man a congregation rededicated itself to Christ who is "not willing that any should perish." Antonio and his family had experienced sadness and weeping, but joy had come to them in the morning.

On Accepting Advice

The ability to accept good advice is a priceless asset. Moses was a better leader because of this ability. When Jethro came to him with a criticism and a suggestion, Moses could have sent him packing with some picturesque speech. He could have surveyed the old priest with a cool glance, and then said quietly, "Nobody asked you for advice. Please mind your own business." Or he could have said with harsh exactness, "Who do you think's running this show, anyway? God called me to this job—not you."

Such answers would have been terribly rude, especially since Moses had married Jethro's daughter, and especially since the old man had made his suggestion after a period of pleasant conversation and spiritual fellowship. Yet Moses could have answered in such a way. Many leaders have, and have been admired by stupid people for doing so. But Moses said, "You've got a point there. I'm going to put that idea to work." And he did. As a result, Moses was better off, the people were better off, and Jethro was well content to have been of a little assistance.

Small men often get big jobs, and then think they must act "big." Time, circumstance, and God usually cut them down to size pretty quickly. A man who is truly big will accept good advice. And those who follow him do not think less of him for it.

It is not only leaders who need to keep their ears open for counsel. We all do—Christian workers, farmers, factory workers, old people, young people—all of us. A Christian mother may advise her daughter to set a sensible standard in dating practices. If she accepts the counsel, she will never get involved in fornication, pregnancy before marriage, or social scandal.

A parent may advise a son to choose girls of strong Christian character for his date companions. If he accepts the counsel, he will never get tied up with an empty-headed, shallow-hearted girlie whose main claim to womanhood is her table of physical statistics.

A pastor may plead, "Remember now [in consecration] thy Creator in the days of thy youth." If the counsel is accepted, the young person in question will never come to "the evil days" of Eccl. 12:1, and will never have to realize, "I have no pleasure any longer in the vanities I've been pursuing."

The rich young ruler got good advice. So did Rehoboam. So, in all probability, did the prodigal son. But they all knew better. None of that old-fogy stuff for them. And so they all went out and messed up their lives—but good—with immorality or stupidity or just plain selfishness.

The University of Bitter Experience has the highest tuition rate there is, but it's the only place some folks will learn. —Stanley C. Shenk, in *Herald Youth Bible Studies*.

You are younger today than you ever will be; make use of it for the sake of tomorrow.—*Sunshine*.

Social and Political Pulse

By Paul Peachey

Anyone wishing to take the Mennonite pulse today on social and political issues would do well to peruse together J. C. Wenger's "Nonresistant and Nonpolitical" (*GH*, March 15, 1966) and Boyd Nelson's "War and God's Work" (*GH*, April 12, 1966). Bro. Wenger restates, with characteristic lucidity, the traditional Mennonite attitude toward the state and the sword. Bro. Nelson, on the other hand, registers anxiety over the blurred edges that begin to appear in our understanding and practice.

Both articles are a credit to the authors and to the tradition which shaped them. At the same time, however, both articles display some of the rough edges in the tradition which are bound to produce blurred lines, particularly in unsettled times. I shall limit my comments to a few of these, without prejudice to "some problems" noted by Bro. Nelson, each of which deserves article length treatment.

(1) Bro. Wenger rightly observes that the Anabaptists rejected "any office in the state which involves the use of violence and a possibility of taking human life (constabulary, military, and magistracy . . .)," that is to say, functions whose nature is defined by the sword are not to be equated with political activity as such. In the course of history, however, perhaps largely because of prolonged persecution, these two concepts came to be identified and thus also to be used interchangeably. Though in many respects such identification seems justifiable, it is often disastrous. The result can be to deny the political nature of human existence, much as if one sought to control sex and money by suppressing all commercial and erotic activities.

Insofar as we treat the discharge of political responsibility and the exercise of the sword synonymously we find ourselves unable to cope with the "democratic" "welfare state" under which we live today. It is hardly surprising that after a generation of urbanization some confusion should arise.

(2) Facing this anxiety, Bro. Nelson wonders whether it is "time for some discussion among those of us who are not

in on the official committees of the church producing statements on social problems to find out where WE stand." Indeed! This question is a symptom of the "position approach" to Christian living from which we have long suffered. In one sense one can describe the relationship between belief and practice as that of applying a position. Yet to follow the living Christ among living men is something far more dynamic than merely applying a position.

The same confusion obtains in our language about the changing times. Jesus rebuked His contemporaries who tried to make men serve the Sabbath. Living men were treated as means to maintain unchanging systems. Much of our language about change betrays the mentality which Jesus rebuked. If leadership in the churches means the carving out of positions with which the non-elite are to apply, it must be asked whether we have really understood the Gospel.

(3) The basic problem in this discussion, however, is the relationship of the personal and the social dimensions of Christian faith and life. So far as concept and experience are concerned, we readily understand an act of personal conversion. On the other hand, we have some notion of what transpires when public opinion is mobilized in one form or another in order to pass new legislation. It is not difficult to withdraw the church-state line of separation between these two acts. But what about the man who is born again in church, but whose six-day self as a real-estate dealer is woven into the community structures of segregated housing? How is that part of the self to be converted? Is it done by pious acts on Sunday or by public relations politeness to the Negro family to whom he refuses a house on Monday?

Anabaptism rejected any notion of a dichotomy between the personal and the social dimensions of human existence. In America the tension between these two was dramatized in the break between the social gospel and the fundamentalist movements earlier in the present century. At the point where we Mennonites consciously state our faith, we continue to reject this split. Actions, however, speak louder than words. Accordingly, brethren as sensitive as Boyd Nelson had better be perplexed. I only fear that perplexity will have to become far more acute before we act.

Paul Peachey is executive secretary of the Peace and Social Concerns Committee.

Beyond Modernism

By Myron Augsburger

The title assigned for this article may suggest that modernism is no longer an issue. This is not the case. Modernism, like liberalism, is a humanistic orientation in theology in contrast to a theocentric orientation. It may be said that we are "beyond" modernism from two standpoints: one, in that we are beyond the particular expressions that characterized nineteenth-century liberalism, and two, in that many modernists moved from a humanistic orientation to a more or less Christocentric orientation. This latter was a move to a position more cognizant of beliefs held by conservative theology, a position which came to be known as neoorthodoxy. Voices expressing relevant insights in this field are those of Karl Barth, Emil Brunner, Reinhold Niebuhr, Dietrich Bonhöffer.

But if we have seen a move beyond modernism, we have not moved beyond liberalism nor humanistic orientation in much contemporary theology. A school of thought known as neoliberalism gathers around such men as Paul Tillich, Rudolf Bultmann, and Shubert Ogden. While claiming to avoid the mistake of nineteenth-century liberalism, which minimized revelation in history, neoliberalism claims to take history seriously. But it is thoroughgoing liberalism, anthropocentric rather than theocentric, i.e., man-centered rather than God-centered.

Protestant liberalism has a multiple rootage. One of these roots was the thought of Schliermacher, who held that it is possible to know God empirically by the feeling of God-consciousness within one. A second root was the new concept of evolution as a world view, which meant that we no longer needed a first cause greater than the effect, man no longer needed a God bigger than the world. A third root was historical criticism of the Biblical documents, which regarded the literature of the Bible as the same in kind with other literature. A fourth root was comparative religions, in which anthropologists claimed that each religion fits the character of the people who have it, and the absoluteness of Christian faith was challenged.

Conservative evangelical theology stands in contrast to liberalism, being God-centered rather than man-centered. It finds itself quite capable of dialogue with the Christocentric claims of neoorthodoxy while at the same time rejecting the neoorthodox tendency to humanism in minimizing the broader activity of God in the total Scripture and to subjectivism in

an ethic which minimizes the normative authority of the Word. But conservatism in theology must be distinguished from political conservatism. In theology conservatism regards the divine disclosure as known in the written Word and in the person-Word as the full revelation of God. At the same time a theological conservative may be liberal politically in rejecting any claim that God has revealed any one political system in a parallel manner with His revelation of one kingdom for believers.

A simple key by which a lay ministry can discern between modernistic or liberal thought and conservative evangelical theology is the center of priority—man or God. The nature of the Gospel is its proclamation of God's revelatory action in man's need. For the humanist it is man who is seeking out God. The overconfidence in man's abilities minimizes sinfulness, socializes salvation, sees common spiritual achievements in all religions of the world, and places ultimate authority in the discoveries of the human mind. On the other hand, evangelicalism believes in the action of divine grace in which God makes Himself known to us, creates new life in our deadness, and continues to involve Himself in our experience.

Liberalism's confidence in man, in his abilities, through reason and through the sciences, to solve his own problems through the intellectual discoveries of the divine, elevates man to the center of its thought. Reinhold Niebuhr, as a liberal, discovered that man really isn't good but is sinful, and thereby dealt modernism a deathblow. But neoliberalism is reinstating man at the center of contemporary philosophical-theology. Liberalism is now active in demythologizing the Scripture (that is, decodifying, so that when one has the essence of the code he has the essentials for spiritual reality), a function which in practice removes the supernatural from our experience and leaves us to find in the "Christ-idea" the values of the man Jesus for our time.

We may be beyond old modernism, but the basic issues are still with us. The claims of Scripture can be accepted or rejected, but they cannot be dismissed as not introducing God as person disclosing Himself to man and providing in the grace of Christ a way of salvation found in no other. We make our decision as we are confronted by the record of God's revelation in history, and in surrender to the risen Christ we experience His regenerating work. While the liberal helps us understand much about man and his problems, it is the Spirit of God who enables us to confront men with the living Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ."

Myron S. Augsburger is president of Eastern Mennonite College and a graduate of Union Theological Seminary, Richmond, Va. This article was reprinted by permission of the *Builder*.

CHURCH NEWS



MCC Orientation Group

Thirty-two persons attended the Mennonite Central Committee's third orientation school of 1966 from June 14 to 28. In this group were 18 members of the Mennonite Church. The name, address, and place of assignment of each of these persons are noted.

Row 1 (from left), Lamar Myers, New Paris, Ind., will spend two years in Haiti; Jonathan Lind, Goshen, Ind., three years in Hong Kong; Waneta (Mrs. Stephen) Riegecker, Goshen, Ind., two years at Boys Village in Smithville, Ohio; Jessie Gingrich, Albany, Oreg., three years as home economist in Vietnam.

Row 2, John Yoder, Akron, Pa., one year in Hong Kong and two years in Indonesia; Stephen Riegecker, Goshen, Ind., two years at Boys Village in Smithville, Ohio; Mary and Mark Headings, East Lansing, Mich., three years in Haiti.

Row 3, Herbert High, Lancaster, Pa., two years in Pax in the Congo; Stephen Aschliman, Archbold, Ohio, two years working with Heifer Project, Inc., in Mexico; Carolyn Nye, Doylestown, Pa., three years as home economist and nurse in Vietnam.

Not pictured: Lois Breckbill, Lancaster, Pa., MCC staff at Akron, Pa.; Faye Herr, Ephrata, Pa., one year at MCC headquarters in Akron, Pa.; C. Douglas Hostetter, Harrisonburg, Va., three years in Vietnam; Patricia Hostetter, Harrisonburg, Va., three years in Vietnam; Barbara Rohrer, Lancaster, Pa., one year at MCC headquarters, Akron, Pa.; Irene Weaver, Leola, Pa., MCC staff at Akron, Pa.; Jerry Yoder, Kalona, Iowa, two years in Algeria.



Paul Leatherman, Akron, Pa., will go to Saigon in late July where he will be director of Vietnam Christian Service. Standing (from left) are Jeanette and Don, and seated are Karen, Loretta, and Paul.

New Vietnam Director

Paul A. Leatherman, Akron, Pa., has been appointed director of the Vietnam Christian Service program succeeding Atlee Beechy. He is scheduled to arrive in Saigon on July 21.

During his two-year assignment he will be responsible for the administration of personnel and program in Vietnam and will serve as liaison with the Evangelical Church of Vietnam, mission organizations, and the Vietnamese and United States governments.

Vietnam Christian Service, a joint program of Church World Service, Lutheran World Relief, and the Mennonite Central Committee, is operating on a 1966 budget of \$325,000 and hopes to have 60 persons in Vietnam by the end of this year.

Personnel are presently located in Saigon, Nhatrang, Pleiku, Hue, and Quang Ngai. Some of the new volunteers are scheduled for placement in Kontum, Danang, and Tuy Hoa.

Leatherman is currently employed as a salesman by A. N. Wolf Shoe Co., Denver, Pa., a division of Miller-Hess and Co., Inc., Akron, Pa. He also serves as a member of the Miller-Hess board of directors.

Leatherman, a graduate of Goshen College, spent three years with the Mennonite Central Committee in Puerto Rico, from 1945 to 1948. He and his wife, Loretta, were among the charter members of the Akron Mennonite Church, which was started in 1959.

The Leathermans will be accompanied to Vietnam by their three children: Karen, 10; Don, 12; and Jeanette, 15. The two younger children will attend school in Saigon and Jeanette will continue her education in Bangkok, Thailand.

WMSA Sessions

"Let your imagination picture scenes as you read. Be willing to leave minor questions unanswered while you search for basic Biblical insights."

By comments such as these Mrs. Paul Moser, director of women's activities for the American Bible Society, introduced the Book of Ruth to officers and delegates of the Women's Missionary and Service Auxiliary at the annual Board meeting. At subsequent sessions she gave studies of the main characters and spoke about what our response should be to the insights gained from them.

Over 50 delegates attended, representing 14 district conferences in the United States and Canada plus four overseas churches. Significant decisions included a change in the form of congregational reporting, and making the involvement fund a regular fund for outreach into new areas of service.

Spruce Lake Retreat

Spruce Lake Retreat is again attempting as a Christian institution to provide an avenue for persons to communicate with each other in their leisure time concerning the issues of life.

Aug. 12-16, Alta Schrock will be at Spruce Lake for a Rural Life Retreat. Dr. Schrock is executive secretary of Penn Alps at Grantsville, Md., and a professor at Frostburg State College, Frostburg, Md. Penn Alps is a center for the distribution of native mountain crafts.

The Christian Teachers' Retreat will be held Aug. 24-26. A. Don Augsburg, Goshen, Ind., will be keynote speaker. The theme is "The Christian Teacher and Student Needs." Various teachers will participate as resource persons in providing stimulating comments for discussion.

A second Older Adults' Retreat will be conducted by C. F. Derstine, Kitchener,

Ont., Aug. 27 to Sept. 1. His theme will be "Guides for Living."

George R. Brunk, Harrisonburg, Va., will be conducting a Prophetic Conference, Aug. 19-23. Having recently returned from a world tour, Bro. Brunk will incorporate some of his observations into this conference.

Any person interested in attending either of these programs should write to Spruce Lake Retreat, Canadensis, Pa., for reservations.

Resolution on Vietnam

VII. Vietnam

Whereas, The Mennonite Board of Missions and Charities represents a worldwide mission and we believe the call of Christ and the ministry of the church is the ministry of reconciliation for all men;

Whereas, Our church is deeply involved in a Christian ministry in Vietnam through Mennonite Central Committee and Eastern Mennonite Board of Missions and Charities and these agencies have increasing responsibility both in cooperation with other denominations and in the enlarged ministry of relief and service;

Whereas, We believe the Scriptures teach that the way of the Christian is one of redemptive love to all, which is demonstrated in ministries of mercy in the midst of war, misery, and suffering rather than by armaments and force; be it

Resolved, That we reaffirm that our church's presence in Vietnam is an endeavor to fulfill the ministry of reconciliation, believing that Christ's love and the fellowship and call of the church know no bounds of nations or people;

Resolved, That we encourage Mennonite Central Committee and Eastern Mennonite Board of Missions and Charities in their efforts to expand their personnel and services while sincerely seeking to be neutral among political forces and disassociated from any and all military involvement;

Resolved, That we call our members to prayer on behalf of the Vietnam church and those who serve there;

Resolved, That we call upon our people to maintain a Christlike attitude of love for all men, and follow the admonition of the Scripture to pray for all those in authority so that peace may reign, that the Gospel may be spread abroad, and that nations may seek peaceful solutions to world problems, while bearing witness by life and word to the wrongness of war and to the necessity for the cessation of conflict if suffering is to cease and peace is to be found;

Resolved, That we call upon our members to sacrifice in order to minister more effectively in the presence of need not only in Vietnam but in every place where spiritual and physical needs exist.

Adopted by General Mission Board, Kitchener, June 21-25.

The Security Problem in Vietnam

By Atlee Beechy

A recent letter from a friend brought the following questions: How near are you to the riots we read about in Saigon? Are these acts of terrorism close to where you live or work? To what extent is your work affected by the security or insecurity of the area?

Security comes in part from conditions in which one lives—the degree of law, order, love, and respect present in the community and in the larger society. It also comes from an inward condition, the degree to which one has come to terms with life, the possibilities of death, and the nature of one's affirmations.

Here there are several types of security, as well as different degrees of security and insecurity in each situation. Usually the term means the degree to which an area is considered safe from Vietcong interference by military or government agency to carry on normal pursuits. A recent Vietnamese analysis estimated that approximately four million people live in areas controlled by the South Vietnam government, two million in areas controlled by the Vietcong, and eight million in contested areas.

This division obviously doesn't tell the full story. It doesn't recognize the war of nerves going on constantly. The resulting uneasy and jittery climate expressed itself recently in the firing on innocent Vietnamese workers by the American military here in Saigon.

Another kind of insecurity is related to the internal conflict between the government and various struggle groups, and this sometimes expresses itself in ordered demonstrations and sometimes in mob violence.

At present there are daily demonstrations and clashes with police and troops. Since our office is downtown and very near an area used by demonstrators, tear gas used by police sometimes finds its way into the office.

A third kind of insecurity comes from the growing disintegration of law and order. In the general confusion and disorder and in the current severe internal conflict, respect for life and property suffers casualties to some degree and acts of terrorism increase. Gangs take advantage of the situation to threaten, rob, plunder, and disrupt. The grenade is sometimes used to achieve these ends or to settle personal quarrels and differences.

These are some of the forces affecting areas in which our Vietnam Christian Service personnel live and work. Our projects are not located in isolated and heavily secure areas. Our centers are not protected by armed guards or by high netting and barbed wire which are so common in this country. The situation demands a sensible and responsible attitude, being neither overly concerned nor recklessly foolish.

One of our workers was evacuated from Hue some weeks ago. He and a second Vietnam Christian Service worker later returned to that project only to be evacuated again as this is being written. To secure accurate information about security conditions is exceedingly difficult; there are many voices. How much one should be concerned about this question is both a theological and a practical matter.

Under what conditions evacuation should take place is a complicated and often an agonizing question. Realistically the current tense and restive situation may continue for some time and there may be other evacuations necessary even as we strive to establish our identity as members of the new community, the kingdom whose boundaries cannot be contained.

The church is here to bring the Christian presence into this disordered, fearful, and uneasy situation. To live courageously and compassionately in this situation is high opportunity and heavy responsibility.

Kraus Is Visiting Professor

Norman Kraus of the Goshen College religion department has been appointed Visiting Professor at the Serampore Theological Seminary near Calcutta, India, for the school year 1966-67. Prof. Kraus is on sabbatical leave for the year, and he and his family left the Goshen community, Monday, July 4.

Bro. Kraus has also received a Non-Western Studies Fellowship of \$1,500 from the University of Indiana which will make it possible for him to travel and study

aspects of India culture and religion while abroad. This study project is related to the current efforts of Goshen College to expand its curriculum offerings in non-western cultures.

Mrs. Kraus and the three younger children accompanied Bro. Kraus to Serampore. The two oldest daughters will spend the year at the Isabella Thoburn Women's College at Lucknow.

Bro. Kraus's address for the year will be: Serampore College, Serampore, West Bengal, India.

All Is Changed: Tokyo Peace Seminar

By Carl Beck

"My whole life is changed," Miss Lee Sang Hwal paused a moment as she reflected on what she had just said.

"This year I was planning to build a home and school for my 42 daughters. Next year I was hoping to be married. Now I will never marry. I must give my whole life to applying the Gospel of reconciliation to my own people. All is changed."

And as I saw her tall form sitting there in the car, I knew she spoke the truth. Many things had changed—most of them in the heart of Miss Lee.

Miss Lee had come to our Tokyo Youth Seminar determined not to change. "Oh, you'll soften up and let us down when you get there," her friends told her just before she left Taegu. "Never!" had been her rejoinder.

But now she was going back to these same friends "softened up." She would now stand before her 42 orphan girls (whom she had taken into her own home after her father passed away, and whom she is now training in her vocational school and supporting fully out of a rapidly dwindling family estate) with all hatred for the Japanese, and perhaps even some for the communists, gone from her heart.

Yes, everything was changed.

What happened to our sister Hwal happened to a greater or lesser extent to all the other 51 participants in the fifth Mennonite Central Committee Peace Section-sponsored annual Christian Youth Peace Seminar, May 13-15, in Tokyo.

Among the 51 were Miss Hwal's seven fellow members of a Korean "observation" team which had come to learn from the longer experience of their Japanese brethren in this kind of seminar.

No sooner had they arrived at the "Seminar House" near Hachioji in rural Tokyo, however, than they found themselves embraced in a confrontation of reconciliation and no longer "observers," but completely involved. There was much frank talk and clear facing of issues.

There was some bewilderment but more understanding on the part of the Japanese participants concerning the continuing antagonism and fear on the part of Korean Christians toward their Japanese counterparts. There were confessions, tears, and joining of hearts in prayer.

The seminar ended on Sunday evening. Korean participants spent the night in

homes of their newly made Japanese friends. Monday a number of Japanese accompanied them on a sight-seeing tour of the city.

The acme of the whole confrontation took place on Monday evening in the public auditorium of the Yamaichi Hotel in Shibuya, Tokyo. Professor Saburo Takahashi of Tokyo University and Professor Kidong Chang, dean of the graduate school of Taegu University (Korea), both Christian laymen, spoke to a packed house.

Again the spirit of Christ was present and again there were tears and embracings. In one dramatic moment an old man in flowing brown robes and evidently unknown to anyone, hobbled up to the platform and begged for permission to give a word of testimony.

After some hesitation it was granted. He confessed his share in the sins of the past, begged for forgiveness of the eight-member Korean team and all whom they represented, and called on the audience to redouble their efforts to demonstrate their sorrow for the past, their goodwill and sincerity toward their Korean brethren.

Where do we go from here? Just before the last of the Koreans returned to their regular jobs in Korea, Professor Sohn, principal of a large rural high school near Taegu, met with the Korea-Japan Christian Reconciliation Committee, which has been active since January here in Tokyo. This committee had sponsored the Monday evening public lectures.

As a result of this meeting the Japanese committee has decided to invite a sizable contingent of Koreans on the leadership level and widely representative both geographically and denominationally to meet with a similar Japanese group in early spring of 1967.

Should their counterpart of the Korean committee, which has been active since our Korean Peace Seminar of last October, desire and invite such a Japanese delegation to Korea late this fall yet for a preliminary encounter, this would be welcomed from the Japanese side.

Out of these top leadership and representative encounters it is hoped that concrete means of cooperation can be worked out. Already a movement is under consideration to raise funds for the rebuilding of one of the Korean church buildings destroyed during the Japanese occupation.

Maybe not everything is changed yet, but the spirit of God is at work.

Personnel request: Registered nurses and licensed practical nurses are needed at Pioneers Memorial Hospital in Rocky Ford, Colo. Starting salary for LPN's is \$290 per month and for RN's \$400 per month. Rocky Ford is a small community with a young church. For more information write to the hospital or Personnel Office, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.



Missionaries of the Week

Omar and Lois Stahl and their children, John Daniel and Rachel, are in Germany where Omar serves as an evangelist. They serve under the Eastern Mennonite Board of Missions and arrived at their present location Sept. 17, 1964.

Prior to this term of service the Stahls served two five-year terms in Luxembourg. Omar has spent two years in mission work in Knoxville, Tenn., and was at the Mennonite Publishing House in Scottsdale, Pa., for five years.

Lois taught school for one year at Dohner's Mennonite Christian Day School, Lebanon, Pa., and was a Sunday-school teacher for three years and a Bible school teacher for 10 years.

Both Omar and Lois attended Eastern Mennonite College. Omar received his high-school diploma from EMC and Lois received hers from Lancaster Mennonite School. The Stahls' home congregation is Scottsdale, Pennsylvania.

Calendar

Virginia District Conference, Eastern Mennonite College, July 28-30.
Indiana-Michigan Conference, Christian Education Cabinet, and Mission Board, at Clinton Frame Church, east of Goshen, Ind., July 28-31.
Allegheny Conference, Belleville, Pa., Aug. 5, 6.
Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.
Iowa-Nebraska Conference, Riverside Park, Milford, Neb., Aug. 16-19. West Fairview congregation sponsor.
Conservative Mennonite Conference meeting, Greenwood, Del., Aug. 16-18.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-25.
Annual sessions South Central Conference, Heston, Kans., Oct. 7-9.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 21, 22.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.

FIELD NOTES

Personnel request: Three kindergarten teachers are needed in Surprise and Buckeye, Ariz., and Corpus Christi, Texas. Persons with college training are preferred, but others who have had experience with children, such as Sunday-school and Bible school teaching, may also apply. For further information write Personnel Office, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Personnel needed: Food Preparation Service, Kitchen and Cafeteria help; needed by September. Agency: Goshen College. Contact: Walter Schmucker, Goshen College, Goshen, Ind. 46526.

Personnel needed: A qualified girls' physical education instructor; a business education instructor. Contact: Bethany Christian High School, 2904 S. Main St., Goshen, Ind. 46526.

A peace and service booth sponsored by several Mennonite and Brethren in Christ groups was set up at a Youth for Christ convention July 1-10 in Winona Lake, Ind. Purpose of the booth was to present a message of peace and reconciling love to thousands of teenagers who attended.

Robert Witmer, missionary in Paris, France, reports that six adults were baptized there June 26 and another person was received into the church membership by letter. Another baptismal service is planned for the fall and it is expected that they will receive more by letter at that time as well.

Wilbert Shenk, assistant secretary of overseas missions for the Mennonite Board of Missions, Elkhart, Ind., left New York on July 17 for an extended tour of missions in Europe and the Near and Far East. He plans to return to the United States on Sept. 24.

Stanley C. Shenk, Goshen, Ind., at Big Valley, Belleville, Pa., for a Youth and Family Conference, Saturday and Sunday, July 23, 24. Saturday evening, Belleville Mennonite School; Sunday a.m. and evening, Allentown Mennonite Church; Sunday afternoon, Locust Grove Church.

Nelson Kanagy's present address is 5719 22nd St., W., Bradenton, Fla. 33505.

Eli William Beachy, Route 2, Plain City, Ohio, was ordained to the ministry on May 1, to serve at Gospel Light, Plain City, Ohio. Eli D. Miller and Joni Beachy officiated.

David Huyard was licensed for the ministry at Ridgeview, Gordonville, Pa., on June 26, to serve the Rainbow Church, Shouns, Tenn.

The Dial-A-Prayer service at Leetonia, Ohio, received an average of 53 calls per day from June 22 to 30. Allen Ebersole prepares the service.

Elam Stauffer, Tanzania, in Spiritual Renewal meetings at Hawkesville, Ont., July 17-24.

Christ Martin, of the Evangelical Mennonite congregation, Millersville, Pa., observed his 96th birthday on June 27. He seems to be in good health except that his vision is not as good as it has been.

J. B. Martin terminated his work with the Clarence Center, N.Y., congregation, and began an indefinite term of service at Vineland, Ont., on July 3, where he plans to serve until a pastor is found.

Lancaster, Pa., I-W Unit Reunion, Aug. 13, at James Buchanan Park, Lancaster, Pa.

New Every-Home-Plan churches for the Gospel Herald: Hawkesville, Ont., and Los Angeles Mennonite Fellowship.

Change of address: Harold Kreider from Goshen, Ind., to 10083 Edison Road, Osceola, Ind. 46561. **John H. Kraybill** from Bronx, N.Y., to 701 Somerset St., Johnstown, Pa. 15905. Phone: 814 539-6811. **Simon G. Gingerich** from Wakarusa, Ind., to 1622 Frances Ave., Elkhart, Ind. 46514.

Henry Musselman, Line Lexington, Pa., was licensed to the ministry at the Treves Church, Treves, Pa., on Sunday afternoon, June 12, with Joseph Gross and Richard Detweiler in charge. Paul Erb, Scottsdale, Pa., preached the sermon.

Ida Stoltzfus, who is on furlough from Jordan, will give an illustrated lecture of her work with boys at Hebron Boarding School at the Ebenezer Church, Elverson, Pa., July 19, 7:30 p.m.

The Bowne Mennonite Church, Clarks-ville, Mich., is observing its 100th anniversary and homecoming on July 23, 24, Saturday evening and Sunday. All past members and friends are invited.

Ray Geigley was chosen by lot and ordained to the ministry to serve the Metzler congregation, Ephrata, Pa., on June 25. Lloyd S. Horst, Dayton, Va., gave the sermon, and Amos Sauder, Ephrata, gave the charge.

The Sycamore Grove Church, Garden City, Mo., will observe its Centennial Anniversary on Aug. 6, 7, 1966. The theme will be "O God, Our Help in Ages Past, Our Hope for Years to Come." Milo Kauffman will speak. Those coming from a distance should make motel reservations ten days in advance. Write to L. A. Schrock, Harrisonville, Mo., if you desire reservations.

The twenty-fifth annual meeting of the Mennonite Nurses' Association convened

at Kitchener, Ont., June 25, in conjunction with the annual session of the Mennonite Board of Missions. There were 41 persons at the business meeting and 105 at the program meeting, representing nine of the 14 local associations.

The election results were as follows: Jean Bender, RN, Elkhart, Ind., to serve a three-year term as secretary, and Grace Mumaw, RN, Harrisonburg, Va., to a four-year term as board member.

A major action taken by the Board, which met on Friday, was to study the effectiveness of the Mennonite Nurses' Association and its publication, *The Christian Nurse*. Mrs. Anna Frances Wenger, RN, was appointed to implement these activities.

New members by baptism: one at Metamora, Ill.; eight at Litchy, East Earl, Pa.; two at Cottage City, Md.; two at Roanoke, Eureka, Ill.; one at Smithville, Ohio; twenty-four at Clarence Center, N.Y.; one at South Christian, Lancaster, Pa.; ten at Bay Shore, Sarasota, Fla.; two at Pinecraft, Sarasota, Fla.

Camp for single women at Black Rock Retreat, Route 1, Kirkwood, Pa., Aug. 24-28. Special emphasis on recreation, relaxation, and refreshment in the out-of-doors.

Correction: first paragraph, p. 596, under "Refugees Return to Germany," should read—"The number of returnees from Paraguay and other countries to Germany is increasing. Between 1952 and 1962, 604 returned. By 1963, 716 had gone back; by 1964, 1,042, and by 1965, 1,130.

Roy Bucher of Metamora has been appointed to fill the vacancy on the Chaplaincy Committee at Mennonite Hospital, Bloomington, Ill., caused by the resignation of Harold Zehr who is chairman of the Hospital Board and serves in other capacities at the hospital. Other members of the Chaplaincy Committee are Joe Atherton (chairman) of Congerville, Walter Gering of Normal, Ivan Kauffmann of Hopedale, and John R. Lehman of Flanagan.

Mark Rohrer, Lancaster, Pa., was licensed to the ministry at Still Pond, Md., on July 10. His address now is Box 38, R.D. 1, Kennedyville, Md. Phone: 301 348-5179.

Dedication services are planned for the Shore Church, Shipshewana, Ind., on Aug. 14, with A. Don Augsburg bringing the dedication sermon. Joe Esh, Lyndhurst, Va., will begin revival meetings there that morning.

J. Mark Frederick was ordained for mission work in Mexico at Fredericksville, Pa., on July 17.

The appointment of Howard J. Zehr, Hesston, Kans., to serve as the executive secretary of Mennonite General Confer-

ence has been approved by the General Council. He succeeds A. J. Metzler, who requested to be relieved of the work at the 1965 General Conference sessions but agreed to serve until a replacement was found. He will be directing the emerging program of the Laurelville Church Center.

Bro. Zehr, who has been serving as general secretary of the South Central Conference, will begin his work about Sept. 1, at Scottdale, Pa., where the offices of Mennonite General Conference are located. The executive committee will make a temporary appointment to fill the office of moderator elect which Bro. Zehr held. We are grateful for the counsel and prayers of many persons in finding someone to serve, and we invite the brotherhood to pray for Bro. Zehr as he begins his work in behalf of us all.

Arthur Jackson, Norristown, Pa., will move to Swanton, Ohio, to serve with the Spencer Chapel Mennonite Church, effective Aug. 7.

LeRoy E. Kennel, pastor of the Lombard Mennonite Church, Lombard, Ill., has accepted a two-year teaching assignment in homiletics at Garrett Theological Seminary, Evanston, Ill. During the past year he was interim professor of homiletics at Northern Baptist Theological Seminary and is teaching in the summer term at St. Paul School of Theology Methodist, Kansas City. His teaching also includes ten years of speech at Goshen College, Chicago Teachers College, and Morton Junior College.

He is continuing his service at Lombard Mennonite Church temporarily as interim pastor.

The Mennonite Publishing House has installed new equipment for the packaging of materials from Scottdale. This was made necessary because of a persistent problem of damage in the mails, as reported from many areas among our constituency. The United States Post Office Department offered no relief by better mail handling procedures, and recommended banding equipment to help eliminate the damage.

Packages will be banded with steel strap which can be cut with household shears.

The Mennonite Historical and Research Committee of Mennonite General Conference sponsors an auxiliary, the Mennonite Historical Association. Since a visit to Europe has special appeal to those interested in Mennonite and Anabaptist history, the Association is planning several European trips, including the Mennonite World Conference in Amsterdam, July 23-30, 1967. Membership is open to anyone interested in Mennonite history. Members or those joining soon may participate in a tour which will take advantage of special excursions fares offered by airlines. For information, write Association Secretary, Melvin Gingerich, 1700 S. Main St., Goshen, Ind. 46526.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beck, Merle and Marlene (Beck), Archbold, Ohio, second child, first daughter, Sheila Renee, May 6, 1966.

Beiler, John and Shirley (Smoker), Kennedyville, Md., first child, John Clayton, June 30, 1966.

Bontrager, Barry and Darlene (Allen), Scott City, Kansas, first child, Greg Allen, May 21, 1966.

Eeten, Harry and Carol (Nofziger), Green Valley, Ill., second child, first son, Bryan Lee, June 13, 1966.

Eigsti, Ronald and Elsie (Getz), Morton, Ill., third son, Scott David, June 28, 1966.

Haarer, Donald and Wanda (Mast), Shipshewana, Ind., second child, first daughter, Denise Ann, June 13, 1966.

Hornor, Joseph and Miriam (Mast), West Liberty, Ohio, fifth child, third daughter, Jo Ann Louise, May 2, 1966.

Kauffman, Paul R. and Guen (Kauffman), Minot, N. Dak., first child, Deanna Joy, June 21, 1966.

Lapp, Omar J. and Sara Ellen (Miller), Gap, Pa., second son, Michael Omar, June 6, 1966.

Lewis, Larry and Carol (Lefever), Reville, N.Y., second child, first daughter, Sandra Elene, June 30, 1966.

Levin, Galen and Janice (Lehman), Philadelphia, Pa., second child, first son, David Anthony, June 9, 1966.

Martin, Henry and Iva (Eshleman), Hagersstown, Md., fifth living child, third son, Dale Lynn, May 29, 1966.

Meyers, Earl and Clara (Erb), Kitchener, Ont., fifth child, fourth son, Keith Wayne, June 18, 1966.

Miller, Harrison and Karen (Yoder), Dover, Ohio, first child, Rodney Evan, June 7, 1966.

Schlatter, Leon and Jewel (Miller), Spencerville, Ind., second daughter, Denise Joy, June 11, 1966.

Schnupp, John R. and Edith A. (Martin), Roxbury Crossing, Mass., first child, John Eliot, May 28, 1966.

Smucker, Ralph and Janet (Schrock), West Liberty, Ohio, second son, Kenton Joel, June 18, 1966.

Taylor, Dwayne and Pearl (Lehman), Apple Creek, Ohio, third child, first son, Ronald Jay, June 22, 1966.

Wilcox, Stanley M. and Mildred (Delp), Quakertown, Pa., sixth child, third son, Brian, June 11, 1966.

Zuercher, Arlin and Marie (Ruby), Orrville, Ohio, second son, Steven Roy, June 7, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Breneman—Siegrist—Christian Breneman, Manheim, Pa., Risser cong., and Ruth Siegrist, Lancaster, Pa., Lyndon cong., by Frank M. Enck.

Byler—Hostetter—James F. Byler, Gap, Pa., Maple Grove cong., and Darlene Hostetter, Sadsburyville, Pa., Old Road cong., by Daniel B. Suter, July 2, 1966.

Byler—Miller—Ellsworth Byler, Goshen, Ind., Bethel cong., West Liberty, Ohio, and Evelyn Miller, Lagrange, Ind., Emma cong., by Ivan Miller, father of the bride, June 25, 1966.

Eichelberger—Wenger—Dean Eichelberger, Mt. Pleasant, Iowa, and Louise Wenger, Way-

land, Iowa, both of the Sugar Creek cong., by Willard Leitchy, June 10, 1966.

Eigsti—Stuber—Paul G. Eigsti, Morton, Ill., and Luanne Stuber, Tremont, Ill., both of the First Mennonite cong., Morton, by Clyde D. Fulmer, June 5, 1966.

Erb—Yoder—James Lewis Erb, Belleville, Pa., Neffville (Pa.) cong., and Janis Elaine Yoder, Middlebury, Ind., Forks cong., by Sylvester R. Haarer, June 25, 1966.

Geiser—Nussbaum—Vincent Geiser, Lansdale, Pa., and Janet Nussbaum, Dalton, Ohio, both of the Kidron cong., by Bill Detweiler, June 25, 1966.

Gingerich—Yoder—Keith Eugene Gingerich, Willow Springs cong., Tiskilwa, Ill., and Virginia Yoder, Shipshewana, Ind., Emma cong., by Ivan Miller, June 18, 1966.

Helmuth—Harsberger—Eli D. Helmuth, Nappanee, Ind., and Martha Harsberger, Johnstown, Pa., by Richard W. Yoder, June 4, 1966.

Hennessey—Wicker—Richard Hennessey and Betty Wicker, both of the Buffalo cong., Mountain Home, Ark., by James Hershberger, June 19, 1966.

Ivie—Zehr—Michael G. Ivie, Peoria, Ill., Baptist cong., Memphis, Tenn., and Janice E. Zehr, Morton, Ill., First Mennonite cong., by Clyde D. Fulmer, May 27, 1966.

Kauffman—Mast—Ernest Eugene Kauffman and Shirley Ann Mast, both of Middlebury, Ind., Forks cong., by Sylvester Haarer, June 28, 1966.

Kurtz—Good—Ira Kurtz, Jr., Morgantown, Pa., Conestoga cong., and Evelyn Good, Elda, Ohio, Pike cong., by Merlin Good, June 25, 1966.

Litwiller—Zehr—Lonnie Scott Litwiller, Delavan, Ill., Hopedale cong., and Joanne Frances Zehr, Tremont, Ill., First Mennonite cong., Morton, Ill., by Clyde D. Fulmer, May 15, 1966.

Marnier—Hjelmstad—Gary Gene Marnier, Denver, Colo., and Sharon Marie Hjelmstad, Wheat Ridge, Colo., both of the Glennon Heights cong., by Edward Miller, June 4, 1966.

Miller—Kauffman—Delmar L. Miller, Tedrow (Ohio) cong., and Donna Dolores Kauffman, Lebanon (Calif.) cong., by George M. Kauffman, father of the bride, June 18, 1966.

Neil—Wise—Wendell Eugene Neil, Chambersburg, Pa., Shady Pine cong., and Dortha Elaine Wise, Greencastle, Pa., Marion cong., by Mahlon D. Eshleman, July 2, 1966.

Roth—King—Donald Floyd Roth, Morton, Ill., and Ruth Catherine King, Eureka, Ill., both of the First Mennonite cong., Morton, by Clyde D. Fulmer, June 25, 1966.

Sensenig—Witmer—Kenneth L. Sensenig, Mummaburg, (Pa.) cong., and Grace Witmer, Shippensburg, Pa., Rowe cong., by Amos E. Martin, July 2, 1966.

Shellenberger—Enck—Richard M. Shellenberger, Mt. Joy (Pa.) cong., and Miriam Darlene Enck, Willow Street, Pa., E. Chestnut Street cong., by Frank M. Enck, June 11, 1966.

Weaver—Shirk—Dale Lester Weaver, Lancaster, Pa., and Ida Mae Shirk, New Holland, Pa., both of the South Christian Street cong., by Frank M. Enck.

White—Nussbaum—Kester White and Evelyn Nussbaum, both of Orrville, Ohio, Kidron cong., by Bill Detweiler, June 4, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Boshart, Elmina, daughter of the late Rudolph and Katherine (Licht) Kropf, was born at St. Agatha, Ont., Oct. 16, 1916; died at the Kitchener-Waterloo Hospital, April 6, 1966; aged 60 y. 5 m. 20 d. On March 19, 1924, she was married to Milton Boshart, who sur-

vives. Also surviving are 3 sons (Berl, Robert, and Gary), one daughter (Reta—Mrs. Lee Dec. 19, 1964), and 6 grandchildren. One son and one brother preceded her in death. She was a member of the St. Agatha Mennonite Church, where funeral services were held April 8, with Elmer Schwartzentruber and Gerald Schwartzentruber officiating.

Dagen, Susan H., daughter of the late Abram and Susan Thomas, was born June 25, 1886. Died very unexpectedly of a heart attack while attending a family reunion near Lancaster, Pa., June 5, 1966; aged 69 y. 11 m. 10 d. She was married to Chester Dagen, who survives. Also surviving are 2 sons (Abram T. and C. Lloyd), 8 grandchildren, 4 great-granddaughters, one brother (Christian), and 2 sisters (Mrs. Edith Lefever and Mrs. Elizabeth Hamish). She was a member of the Byerland Church, where funeral services were held June 8, with David Thomas, Wilbur Lentz, and James Hess officiating.

Kreider, Minnie, daughter of Daniel and Lizzie (Erb) Metzler, was born near Manheim, Pa., June 8, 1880; died at the Oreville Mennonite Home, July 12, 1966; aged 85 y. 11 m. 4 d. On Feb. 27, 1904, he was married to John Kreider, who preceded her in death in 1910. She lived in Manheim from 1911 to 1957, when she transferred to the Oreville Home. She is survived by one son (Norman) and one daughter (Miriam—Mrs. Richard Harrah). She was a member of the Manheim Church. Funeral services were held at the Koser Funeral Home, May 15, with Jesse Neunswander and Elmer Hertzler officiating.

Nitzsche, Albert, son of Julius and Barbara (Oswald) Nitzsche, was born at Fulda, Minn., July 16, 1899; died of a brain tumor at Wichita, Kans., June 25, 1966; aged 66 y. 11 m. 9 d. On Feb. 27, 1924, he was married to Katie Roth, who survives. Also surviving are 3 daughters (Opal, Mac—Mrs. James Mumaw, and Lois—Mrs. Merle Selzer), 2 sons (Willard and Dale), 14 grandchildren, 4 sisters (Anna—Mrs. Wm. Egli, Bertha, Clara—Mrs. Sam Roth, and Lillian—Mrs. Leonard Erb), and 3 brothers (Dan, Arthur, and Elmer). He was a member of the Heston Mennonite Church, where funeral services were held June 28, with Peter B. Wiebe and Milo Kauffman officiating; interment in Pennsylvania Mennonite Cemetery.

Stoltzfus, Katie, daughter of David S. and Rebecca (Esch) Beiler, was born near Intercourse, Pa., June 17, 1875; died at the Ephrata Hospital, June 8, 1966; aged 90 y. 11 m. 21 d. On Dec. 16, 1897, she was married to Elam M. Stoltzfus, who preceded her in death in Dec. 1901. Surviving are one daughter (Elsie—Mrs. C. J. Kurtz), 9 grandchildren, and 31 great-grandchildren. One daughter (Lena—Mrs. Amos K. Mast) preceded her in death in 1960. She was a member of the Old Order Amish Church. Funeral services were held at the Conestoga Mennonite Church, June 11, with Abner Stoltzfus and Ira Kurtz officiating; interment in Mast Cemetery near Morgantown, Pa.

Weldy, Erma, daughter of John and Lillian Stauffer, was born at South Bend, Ind., April 16, 1898; died after a lingering illness at Elkhart, Ind., June 24, 1966; aged 68 y. 2 m. 8 d. On Oct. 27, 1917, she was married to Ray Weldy, who survives. Also surviving are 3 sons (Lewis, Dewey, and Harry), 2 daughters (Irene—Mrs. Robert Miller and Roma—Mrs. Gerald Wilson), 11 grandchildren, one brother (Arthur), and one sister (Olive—Mrs. Edgar Conger). She was a member of the Olive Church, where funeral services were held June 27, with Elno Steiner, Ivan Weaver, and D. A. Yoder officiating.

Yoder, Hettie Anna, daughter of Joseph and Hettie (Landis) Harshbarger, was born at Weyers Cave, Va., Feb. 24, 1889; died at the Virginia Mennonite Home, Harrisonburg, Va.,

June 27, 1966; aged 77 y. 4 m. 3 d. She was married to Levi S. Yoder, who preceded her in death Dec. 18, 1959. Surviving are 5 sons (Paul L., Joseph Y., Titus E., Reuben C., and Melvin C.), 4 daughters (Ruth—Mrs. Enos Grove, Esther—Mrs. Floyd Brunk, Mabel, and Anna—Mrs. Herbert Weaver), 20 grandchildren, 8 great-grandchildren, and 2 brothers (John F. and Menno). She was a member of the Springdale Mennonite Church, where funeral services were held July 1, with Franklin E. Weaver and Silas W. Brydges officiating.

Zimmerly, Helen, daughter of Emil and Elizabeth (Steffen) Weuthrich, was born near Kidron, Ohio, June 16, 1907; died at the Wooster Community Hospital, following a month's illness, June 28, 1966; aged 59 y. 12 d. On Aug. 14, 1927, she was married to John Zimmerly, who preceded her in death Dec. 14, 1957. Surviving are 4 sons (Dennis, Alvin, Amos, and Ellis), 4 daughters (Verna, Orpha—Mrs. Richard Rowland, Clara—Mrs. Avery Henry, and Nora—Mrs. Jack Leach), 19 grandchildren, one brother (Elmer), and one sister (Anna—Mrs. Joel Lehman). One son and 2 grandsons preceded her in death. She was a charter member of the Kidron Church, where funeral services were held July 1, with Bill Detweiler, Reuben Hofstetter, and Isaac Zuercher officiating.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15085.

You Can Have Joy, by Arnold Prater; Zondervan; 1965; 120 pp.; \$2.95.

The author, a Methodist minister, presents here a searching examination of the nature of true joy. Joy is not a special experience; it is not freedom from trouble, but it is rather the assurance that nothing or no one can ever separate us from the love of God. He discusses the importance of knowing who you are and what do you seek? is Christ's presence real? do you have joy over circumstances? and do you know how to spend your joy? Written in a positive and popular way, it gives guidance to all Christians in living a joyous, happy life on a day to day basis.—Fannie Wenger.

Christians Between East and West; Canadian Board of Christian Service, Winnipeg, Man.; 50¢.

This 55-page booklet is the first of a Christian Concern Series. It contains four papers on the Christian attitude to communism and anticommunism entitled: "Christian Between East and West," by Frank H. Epp; "The Christian Response to Communism," by John A. Toews; "Christian Response to Communism and Anti-Communism," by Edgar Metzler; and "Mennonites and the East-West Conflict," by David Janzen.

The Christian Meaning of Money, by Otto A. Piper; Prentice-Hall; 1965; 116 pp.; paper, \$1.50.

Rarely does the average person stop to think what money is and what it symbol-

izes. It is so easy to take a common substance for granted. In this volume Otto Piper, a well-known theologian, probes behind the scenes to discover what this thing is we call money.

The book is based on careful, historical, and Biblical research. However, all of Piper's comments are made from a twentieth-century perspective. Part I deals with the nature of money, its function in society, and the social character of money. He then deals with some of the ethical problems man of this decade must deal with.

Part II discusses the Biblical view of money and property as it is used in the many sections of both Old and New Testament. He closes with some practical problems which the current Christian faces living in a money economy.

On page 37 Piper points out that the lust for money is not new; then he points out the many Scriptures that deal with covetousness. He finally says, "The only other power that makes its urge as mightily felt as money is that of sexual desire, which therefore is mentioned in a number of instances jointly with money."

This is another very valuable book to a pastor's library. It is the fourth one in the Prentice-Hall series of their library of Christian stewardship. Every pastor ought to plan to buy the entire series. The other three publications have been reviewed earlier in these columns. Book I was **Handbook of Stewardship Procedures**; Book II, **Stewardship in Mission**; Book III, **Stewardship Illustrations**.—Daniel Kauffman.

Items and Comments

Conflict in the church is necessary and healthy, a theologian told delegates to the annual meeting of the Presbyterian Synod of Minnesota. Dr. John R. Bodo, professor at San Francisco Theological Seminary, San Anselmo, Calif., said that faith, "defined as life committed to Christ, is in itself an invitation to conflict."

"It invites conflict with the world, because it is by definition critical of the status quo—any status quo," he said. "And it invites conflict in the church, because the understanding of equally earnest and well-meaning Christians is bound to differ, especially when it comes to applying a Christian critique to issues which affect us deeply in life, pocketbook, or both."

Dr. Bodo said that God should be "praised" that all is not quiet in the church these days.

Dr. Reinhold Niebuhr has examined the writings of the "death of God" theologians

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Chief George Becomes a Christian

By Edwin I. Weaver

Chief George was one person of the remaining five percent who are animists, or spirit worshipers, in the overwhelmingly Christian Uyo area of Eastern Nigeria. He came to the leaders of our Ikot Ada Idem congregation saying he was finished with his juju and ancestral gods. He had spent a great deal of money in sacrifices to his gods and in gifts to sorcerers and witch doctors.

According to animist belief, the person continues to be a real part of the family after he dies. The animists do not distinguish between the living and the dead. Therefore the dead are buried in the floor of the house or in a nearby location. Especially strong or famous departed members of the family must be recognized and taken into account after their death, or they might become annoyed and cause some kind of trouble. Ancestors need to be honored and kept happy with offerings and sacrifices. Animist compounds are certain to have juju houses for the worship of ancestors.

Sorcerers and witch doctors are professional religious persons. By training and experience they are supposed to have superior knowledge and ability to deal with their gods and can coerce them to act in their favor. People pay them liberally for their services in times of trouble or need. But Chief George was not getting the help that he rightfully expected from his religious practices. Some of his wives were barren and many of his children had died. He was ready to try something else.

This did not mean that he no longer believed in the world of spirits or in the magical power of juju and sorcery. Not that. The animist believes in different levels of gods. At the top is the great creator god, or the god of heaven. The great god is good and will do no harm, but he is too far away to be interested in the affairs of men. Sacrifices need not be made to him, nor is he worshiped. The animist honors and sacrifices to lesser gods.

Chief George Follows His Neighbors

Chief George saw that his Christian neighbors had given up pagan practices with expensive ceremonies and sacrifices. Yet they seemed to suffer no harm from the evil spirits. They had many children, and their children recovered from their illnesses. This made him think, and he decided to become a Christian.

Perhaps it was the witness of his Christian neighbors, the influence of one of his five wives who was a baptized Christian, or the inner voice of the Spirit of God who is always at work everywhere in the world that made him decide. Whatever the reasons, Chief George wanted to be a Christian.

For the Efiks, among whom we live and work, an "idol burning" ceremony is an indispensable part of becoming a Christian. It always precedes baptism and seems to confirm publicly a decision to become a Christian. It also suggests a cleansing. Even metal objects of worship, which obviously cannot be consumed, are thrown into the fire. We have quite frequently attended idol burnings by invitation. We will never forget the look of fear on the faces of some pagan neighbors as they saw fire applied to a pile of idols and juju. They fled in terror.

By special request of Chief George himself, we went to his "idol burning." When we arrived there at about 9:00 in the morning, several dozen Christian friends and neighbors were already gathered on the veranda of his house. First we had an appropriate service of hymns, Scripture, and prayer. Then Chief George tremblingly led the assembly through his houses and out into the compound showing them where to look, to dig, cut down, and to pile together the objects of which the houses and compound were to be "cleansed."

Idol Burning "Terrifying"

These things are real to the African, whether he is a Christian or not. Chief George asked his Christian neighbors to come to his house each evening for a week to hold prayer meetings. He felt that this was the only way he could overcome the power of the spirit world around him. He could never do it alone.

It was a real break with his past. It was terrifying. What would happen now? There were ancestors to deal with. There were the gods of the forest, field, and stream, the sky and sea to be faced. In addition, all the lesser gods and spirits were everywhere to make life miserable for him.

George showed places to dig in the floor of the houses and along the path leading to the house. Little houses scattered around in the compound had to be demolished, emptied of their juju, and brought to the growing pile. Sacred shrubs, even trees, were cut down. There was a big tree by the chief's house that had to be completely destroyed, he said, because the spirits came there at night and troubled him.

Edwin I. Weaver and his wife, Irene, serve under the Mennonite Board of Missions in Uyo, East Nigeria.



The burning of idols and items of witchcraft can be a terrifying experience for a former spirit worshiper.

The Meaning of George's Christianity

At the back of one of his houses Chief George said was a very strong juju. He would not dig it out or touch it himself. Others had to do it for him. Digging in the ground, they discovered a human skull. He asked that this along with some other juju be taken and thrown into a big river several miles away. This seemed to him better protection from its power than burning it close by. Wooden figurines, idols, bottles with magic, many kinds of animal skulls, drums, bows and arrows, old money no longer used, literally baskets full of things were piled high during the hour or two we were there.

Some months later Chief George, along with others, went through a second symbolic service of cleansing and dedication by accepting water baptism.

As with other Christians of the same background as Chief George, there are questions to ask in relation to these procedures. Why did Chief George become a Christian? What did becoming a Christian mean to him? To what extent should he and can he be "brainwashed" of his past animist beliefs? Should we seek to de-culturize or re-culturize him into a Western Christian? Should we seek to make him a Mennonite Christian? How can he best be nurtured in his new faith? What happens when an animist becomes a Christian? Was Chief George's conversion a genuine Christian experience? And there are many more questions.

Animism and Materialism

How one answers these questions depends on how well one has understood the close relation of culture to religious beliefs and practices. Some of the greatest mistakes missionaries have made came in their attempts to answer some of these questions. It has too often been taken for granted that new Christians had to be like the missionary even in matters having to do only with culture, not with the Gospel. The end result is that we have been guilty of communicating culture rather than Gospel. We have failed too often in recognizing the unchristian things in our own cultures.

Chief George was an animist and still lives in a country where the most basic concepts of the world, of man, and of

God are animist. In order to understand Chief George's new life in Christ along with his animist background, it is necessary first to understand our own Christian life, experience, and practices. We must recognize that we are Christians in a materialistic culture, which may be just as unchristian as an animistic culture.

To be a Christian in a cultural vacuum is, of course, impossible. We are Western Christians in a cultural context of materialism. The African is a Christian in a context of animism. Animism, to state it in an oversimplified way, is belief in spiritual beings and that spiritual power is inherent in the nature of the universe. Materialism finds the meaning of the universe in matter only.

Often I have heard missionaries in Africa say that "the African's Christianity is only skin deep," meaning that he has not really given up much of his primitive animist belief and practice. It is true that the African has mixed the two. But could it not be that we too may have done a little mixing of a Western materialistic culture with our understanding and practice of the Gospel? African Christians could help us to see this.



This elderly Nigerian chief burned his idols and is now a sincere Christian.

Talk-Back Sessions

My grandfather used to tell about the time a man talked back to the preacher right in the middle of the sermon. It happened when Grandfather was a teenager (they had those then too) in a little stone church at Roseville, Ont. The building is still there, although services were discontinued this year.

Anyway, Grandfather remembered sitting in the straight-backed benches while the huge, husky preacher was pounding the pulpit about "returning thanks" before meals. He remembered that the preacher wanted people actually to thank God rather than simply to sit at the table thinking about other things while someone else prayed. The idea of thanking God for the food before a meal was a new thing at that time and some people had difficulty going along with it. So they made their protest by not praying, only pretending to. It was this that the minister was flaying.

One particularly obstinate fellow must have felt himself being singled out (conviction has a way of doing that, you know). The building was uncomfortably small for a man who felt guilty. Suddenly, while the preacher was catching his breath, the man in the uncomfortable pew (that was before Burton's book on comfortable ones) burst out in German, "Sei still, Gehman!" Translated, "Be quiet, Gehman!" Preacher Gehman didn't. He replied (also in German), "You be quiet; today is my day to talk."

Now, talking back to the preacher is not a new thing. People do it all the time, only most often they see to it that he is out of earshot. People make jokes of having "roast preacher" for Sunday dinner. And that is simply a more cowardly way of talking back. I'd prefer the kind of person who talks back out loud at the moment he disagrees. But we are much too sophisticated to do that. Wouldn't it be terrible if somebody talked back to the preacher, in church, of all places! Why, people might remember it for seventy years as Grandfather did! Now that might just be a good way to remember a sermon. How else will you remember a sermon for that long?

Some congregations are actually building talk-back sessions into their Christian education programs. They do it like this. The "worship hour" comes ahead of the Sunday school. The preacher selects a subject that is discussible, one that raises more questions than gives answers. Then youth and adult classes meet for the study hour to discuss what they heard.

Try it. It works. And incidentally, it's a great way to sharpen up the preaching.

—Arnold W. Cressman.

The Publican

*O God,
Forgive when my sight
Of Thee and Thy will
Is dulled by disobedience;
When lack of moral discipline
Hides what you want
Me to see.
Forgive when I let
The dust of the world's desires
Blur and blind my eyes
So that I do not see
Thy guiding stars,
And the value of things invisible
And eternal.
Thou who knowest all
The way ahead,
Give me not only
Light for the way,
But the kind of commitment
To follow
Wherever Thy light leads.*

Amen.



Salford

The Salford congregation, Harleysville, Pa., was organized in 1738. The present building, built in 1925, is the third structure built on the same site. Christopher Dock taught school on alternate days at this church. On the pulpit of the present meeting-house is the first edition, 1743 Saur Bible. On the inside cover it states that it was purchased Oct. 27, 1747, for 20 shillings. Recently it was placed with the Franconia Mennonite Historical Society at Christopher Dock Mennonite School. The first Sunday school was established in 1889. Membership of the congregation is 404. The present leaders are Henry L. Ruth and Willis A. Miller, ministers, and Willard C. Shisler, deacon.

Those Extremes

A person who has lost his equilibrium not only appears off balance, but is also headed for a fall, unless he recovers quickly. One of the real difficulties of life is to maintain spiritual equilibrium. We are prone to go to extremes in one way or another.

For example, there is a great deal of criticism today concerning those of the rightist wing. But there is a virtual silence concerning the heresy of the leftists. Why? I'm not sure. For myself, I believe both to be wrong. I think the rightists who continually call everyone who differs with them communists or liberals and who demonstrate a characteristic militant attitude are dead wrong. They seem to me to be a far cry from the spirit of Christ. Constant bickering with others and blaming and blasting others is not in keeping with the teaching of Scripture or the working of the Holy Spirit.

On the other hand, the leftist approach which can't seem to see sin except in those who oppose integration, socialism, and political pressure, and in those who oppose their own approach, is off base also. Sin is against a holy and righteous God as well as against an oppressed and suffering minority group. And the true Gospel does not allow for a man to think that he is reconciled to God while estranged from his brother. Christ came to bring man into right relationship with God and with his fellowman. The one is empty and futile without the other.

So those who cry that man needs salvation yet settle with less than reconciling man to man are wrong. And those who cry for reconciliation of man without the Gospel of salvation are committing a basic error.

What, it seems to me, we are hearing and what is causing considerable unrest today, is that we are presenting only half the story. We hear those opposed to the radicalism of the rightists. But why are we so strangely silent regarding the lostness of the leftists? While there are numerous voices declaring the wrongness of the one extreme, the sin of the other extreme is seldom expressed by the same persons. No doubt those who are fervent followers of McIntire and Hargess might listen more easily to the deserving criticism which comes toward them if a clear warning were raised also against the evils of communism and a politically and socially oriented church.

Further, much the same kind of thing happens in today's theological circles. Where severe criticism is heaped upon the conservative or evangelical for his *status quo* and irrelevant position on many issues, little is said against the theology or philosophy which casts aside the Scriptures and even God as irrelevant and which grasps for every new theological straw or strategy as the thing which will save the church and world.

And while the turks from within the church are telling all the things which are wrong with the church, some outside the

church have kinder thoughts and see God is still at work in the world through the church.

Sometimes, I am greatly bothered by the burden that some seem to have to continually expose the evils of pietism, which gave birth to modern missions, mysticism, and fundamentalism, while such philosophies as neo-orthodoxy and neo-universalism are not exposed for what they are. The impression given is that anything which speaks of conservative theology is indicative of naiveté and ignorance while a lack of criticism of that which smacks of more liberal thought is characterized as openness and awareness. The opposite could as readily be true. A sign of the lostness of much theology is its readiness to be taken up into every new trend with little tie-in to the Scriptures. Temptations to extremes and characteristic verbosity or silence are too often found also in many other realms, such as in the Christian's relation to the world in separation, the church's mission and ecumenicity.

I believe the Holy Spirit is more creative than to lead us to simply strike out on what seems to be a popular current theological concept or the wide street which present-day Protestantism is going. We need spiritual leaders with a gift to discern the spirits, who see the dangers in all extremes, and who lead with a calm confidence in the Scriptures and a yielding to the Spirit, which will result in a clear Christian call and commitment not only in the world but also in the church, Christ's body.

In spite of all the harping criticism against the church, the various winds of doctrine, and the constant cry for relevancy in the world, I believe that God's primary method of bringing salvation to our world will continue to be through the church. Further, I believe the best way to avoid irrelevancy and extremes is to keep our ears closer to the Scriptures than to the newspaper and the theological jargon of religious philosophers.—D.

Have You Made a Will?

At least 60 percent of Americans die without a will of their own. The making of a will would seem to be a Christian responsibility. You should have a will no matter how small your assets are. If you die without a will, the state distributes your estate according to law.

There are many reasons which people give for not making a will. Such reasons are based on a false understanding or assumption. Procrastination in the making of a will is a subtle thief of time and a dispenser of hardship and sorrow.

Guidance and help are available for you by writing to the Stewardship Office, Mennonite Publishing House, Scottdale, Pa. 15683. The Stewardship Secretary will be happy to send you material pointing out the importance and way of making a will.—D.

May We Come to Your Church?

By Nelson E. Kauffman

A witness workshop was in progress in South Bend, and I decided to go to the cafeteria at Notre Dame University for the evening meal. I fell in line behind a priest, a professor of theology in the college. At the table to which he invited me there were three student girls much interested in Anabaptists and Mennonites. In the course of the conversation the priest asked, "May we come to your church?" And after he twice more asked, "Really?" I vigorously affirmed the invitation and got out my datebook and confirmed the date April 24. Then I informed the Belmont congregation. I then confirmed the invitation in writing, asking the group to come to our home for lunch following the service.

On April 24 the priest, in clerics, a nun, in habit, and three student girls came. I was asked by the priest to sit in the center of the bench beside the nun to explain the order of service before it began. I was asked by the pastor to lead in the morning prayer. After the worship service, in which all our guests participated in the singing and rising for prayer, the group divided into three Sunday-school classes, the nun to the mothers' class, the girls to the young people's class, and I took the priest to the men's class. The women participated in the class discussions, but the priest did not. After the service everyone was friendly to our guests.

In our home at lunch we discussed with the priest and nun their call to their office, and both reported no particular call but confessed it a mystery how they came to their present service. I testified to the way the Lord called me to the ministry. They asked us about our a cappella singing, our shaped notes, my prayer, the veiling, and other matters. We asked them about their lives and activities. They needed to go soon after lunch, but each one gladly received a copy of *The Anabaptist Vision, Our Mission Is One, Agape* magazine, General Conference statements on war and race, and a leaflet on I-W.

As they left, the priest said, "This has been a unique experience. We feel we have been among real Christians today. Five years ago this could not have happened. It is too bad we have been denied relations with each other so long." The women were also profuse in appreciation for the church experience and all expressed deep appreciation for the meal and hospitality.

The week following the priest wrote, "It is too bad that our different denominational groups have had barriers erected between us for so many, many years. Pope Paul VI said in one of the first talks of his pontificate that the 'genius of Christianity is knowing how to love.'"

And one of the girls wrote, "I want to thank your wife for her gracious hospitality and wonderful meal. May we continue to work and pray in efforts for unity and openness among the 'people of God.'"

We need no longer apologize for or fear in asking our Catholic neighbors to our services or our homes. Many Catholic lay people, however, still fear to change and would not do as did the priest and nuns in the cafeteria line ahead of me that Friday before Easter—take pork chops for dinner.

We now have opportunity as well as responsibility to take advantage of this openness and share with our Catholic neighbors what Christ has done for us, how we have experienced His grace and forgiveness, and how we have learned the joy of His abiding presence through the work of His Holy Spirit.

It may be also that we can learn something from them if we are open, and will as a result be more appreciative of and respectful toward our church and her leaders as well as of theirs. In our witness for Christ we will receive as well as give.

Mighty Fortress

By Emily Sargent Councilman

A refugee, bereft—

They said she had lost everything
when war had finally erased
all semblance of her world.
They did not know.

I saw the quiet strength
within her eyes and read
her living epic there. . . .

No matter what may fall
about her feet,
she will not let the weapons of hate
destroy her soul.
She still is whole.

By permission, *Avalon Anthology*, 1963.

How Should I Witness to the State?

By John E. Lapp

I do believe in the separation of church and state. However, since I have not participated in the electing of those who serve in public office as officials in the state, how can I witness to them? What should my witness be to these men?

My interests are in the church. I am a churchman. My life has been given to the work of the church, attempting to establish procedural patterns and to express the true values of life in the church. Since I have also participated in the establishment of institutions in the church, should I engage in the activity of witness to the state?

As a Christian there are many relationships in life where I cannot be neutral, my attitudes toward evil must be expressed, and I must not compromise. Since I have not participated in the electing of the "wrong" man to any public office, it does give to me a sense of freedom to speak to any person in public office and to express my concerns for the administration of the affairs of state. I can approach him freely, bringing to him my petitions and my requests, and this without the feeling of obligation to him.

With Due Recognition

My witness to any official in the state must be given with due respect and recognition for the honor of his position. The Bible says, "Give due honour to everyone: love to the brotherhood, reverence to God, honour to the sovereign."¹* Any time that I may write to or speak to a government official, the approach must be with due recognition of his position.

I must further recognize the authority of the state. "For government, a terror to crime, has no terrors for good behaviour. You wish to have no fear of the authorities? Then continue to do right and you will have their approval, for they are God's agents working for your good. But if you are doing wrong, then you will have cause to fear them; it is not for nothing that they hold the power of the sword, for they are God's agents of punishment, for retribution on the offender."²

I am duty-bound to recognize the authority, the power, and the purpose of the state. This, however, does not in any way minimize my concern for the well-being of all men, and for the good of those who are citizens of my own nation and of other nations as well.

I have no quarrel with any person who has participated in such demonstrations as the Washington March to protest the war in Vietnam. Neither will I rebuke my brother who has

felt this is his way to witness to the awfulness of this war. However, I have not been moved to participate in a protest of this kind.

I could not give a demonstration by making a human torch of myself, because this would be the taking of my own life. This in itself violates the commandment of God and robs God of that which is His right alone, i.e., the termination of any human life. No man has the right to terminate his own life, and no man has the right to terminate the life of another!

For many years I carried in my billfold a draft card with my registration number. This was in the days before it occurred to anyone that he should protest his government's actions with the burning of the draft card. However, if I would still be carrying with me a draft card, I could not show disapproval of my government's actions by the burning of my draft card. Why? Simply because with this registration for draft, Selective Service has properly recognized the conscientious objector and has made provisions for him that he need not participate in military service. Then how shall I witness to the state in which I live?

Ways of Witnessing

My first way of witnessing to the state should be by participating in the public prayers for the rulers who are in authority in the state. This should be a regular feature in the public worship service, and in this I should join with wholehearted support.

My second way of witnessing to the state is by way of being an obedient citizen. There may be some laws that are not convenient for me today, but which are designed for the good of society in which I am living. Whether this be a traffic law, a hunting law, or anything which restricts me in life, I am moved to cheerfully obey these laws because they are intended for the good of all.

The only time when I am permitted to say that I must disobey is when the laws of the land conflict with the higher laws of God. Then I am moved to say, "[I] must obey God rather than men."³

My third way of witness to the government is to pay my taxes honestly and promptly. Some persons find it impossible to pay all of their income taxes; they withhold that portion which is specifically earmarked for military purposes. I can, I do respect my brother, whether he is a member of my church or of another communion, if he cannot conscientiously pay this part of his taxes and withholds it. However, as I read, "Discharge your obligations to all men; pay tax and toll, reverence and respect, to those to whom they are due. Leave no claim outstanding against you, except that of mutual love,"⁴

John E. Lapp, Lansdale, Pa., is a bishop in the Franconia Mennonite Conference. This article and the other two in the series are given as the personal conviction of the writer.

I am moved to pay my taxes without raising the question.

The fourth way in which I witness to the state is by way of a personal visit with a personal testimony of my own faith. As I visit with those who are in public office and give to them the testimony of my faith, I do this very humbly. Recognizing their position, their responsibility, and their power, I could not approach them in the spirit of arrogance, nor with any expression of self-pride.

In my witness to these officials I can point out to them what appears to be a wrong course of action. I can point out to them what the teachings of Christ and the New Testament say to me. In this way it may be possible to show to them a better way of procedure, a better course of action.

The fifth way in which I can witness to the officials in government is by way of writing letters and sending telegrams to them. With this approach I need to be just as humble as when I speak to them in person. Even though a personal visit is made to the one in public office, when my concerns are expressed in writing and I leave these with the officers of state, they can continue to look at this, and as my prayers continue in their behalf, God can speak to them and through them in the decisions of the state.

A sixth way in which I can witness to the state is by writing letters to the editor of the local newspaper, or putting paid advertisements into the newspaper. This is a method which I should never be ashamed of, for when I do witness to the men in government office, I should be willing to let the public know what I have said.

If my witness is completely silent, or is given only in the way of personal approach to the individual in state, it can have little effect in the molding of public opinion in my local community. What I say, I should be willing to put in writing, and I should be willing to have this become a voice to the world about me.

A seventh way in which I am moved to witness is by the positive expression of the love of Christ: by sharing in a ministry to the needy, sharing in the relief program of the church, sharing in the rebuilding of losses through Mennonite Disaster Service, sharing with open arms by receiving the people of other races into my home and into my church.

The question you will now ask is, "Have you been witnessing in this way?" Yes, with a stammering tongue, and with a feeble pen, and with the many weaknesses of my own life, I have tried. I have witnessed to senators and congressmen in Washington. I have witnessed to our state assemblymen in Pennsylvania. This I have done in person and in writing.

You may ask, "Have you witnessed to government officials on the war in Vietnam?" Yes, I have done this. I have written letters to the president, U.S. senators from Pennsylvania, and my U.S. congressmen.

It is my feeling that the witness of other people plus the witness I have given has been effective with a congressman. His last reply to my letter indicates that he has a concern that the entire question be discussed, and that the United Nations should be given a major role in the determination of the course for Southeast Asia.

A year ago this same congressman told me, when I visited

with him in Washington, that he was not hearing the voice of the clergy. Because of this lack of communication, he assumed that the clergy was in full support of the president's program in South Vietnam.

A Definite Responsibility

What is wrong with my witness and the witness of my church to the state? This may be a difficult question to analyze, but we ought to face it. Our church said in 1961 in the official statement of the Mennonite General Conference that this is our definite responsibility. It is our obligation to witness to the state.

The Mennonite General Conference and some of the district conferences have prepared statements and submitted them to our president. We have tried to express the convictions of the church in these statements, and we have tried to respect the varied opinions of the brotherhood. But what is wrong with our witness?

It seems to me that too often our witness is too little and too late! I have heard individuals who supported President Johnson at the polls in the 1964 election say that they are so disappointed with the course that he has taken.

Did people really know Mr. Johnson when he was elected? I did not presume to know him at that time nor do I presume to know him today. However, I must wonder whether we did not wait far too long as a church before making an official visit to him. I must wonder if, after he was elected president for a four-year term, that might have been a good time to visit with him and to express our concerns. To let him know that as a church we are concerned for peace throughout the world. I believe we should have made an official visit to him at that time to present to him our united conviction that war is sin, and that there is a better way.

Now, when it is too late, we lament the world situation, and now we protest. It is impossible to undo the many evils which have been committed. The use of napalm in Vietnam, the many bodies that have been burned, the many thousands of lives that have been lost, these are evils which cannot be undone!

Lessons from History

There are many, many lessons that we can learn from history. The lessons that we are learning from our past indicate that in our witness to the state, we have been very, very selfish. When we saw the warclouds coming on the horizon in 1937, as a church we produced a very excellent statement, "War, Peace, and Military Service."

When the military draft was introduced in our country in 1940, our church was alert to the need and established relations with the government which made it possible to operate Civilian Public Service camps. In 1948 when peacetime military conscription was introduced, as a church we were again looking down the road with the view of being prepared, and through negotiations with Selective Service and Congress, the present I-W program was inaugurated in 1952.

But these were always intended for us, for our young men in the Mennonite Church; these were very selfish purposes! Do we not have a responsibility toward others? Must we not

be ready to give a witness for the benefit of others?

My concluding paragraph is one in which I am moved to point out that I have expressed my own convictions in this series of three articles. I do not say that other Christians may not vote. I do say that every Christian has the obligation to witness to all men including those in public office. I do not say that all men must witness in the same way in which I do, but I do plead for the respect of conscience toward those who are moved to witness in other ways.

Man in the Fire!

By James E. Adams

Early one October morning Walter O'Neal sipped the last of his coffee and relaxed. The driver for the car pool was not due for several minutes. Walter reflected on his many blessings. There was Mary, his wife; and their fine children, Timmie and Debbie. He had just added two rooms to their home and made it more comfortable. God was good—

Mary's scream brought him to his feet. Running into the living room he found the oil heater ablaze. Together Mary and Walter rushed to get the sleeping children. As the little family came out the kitchen door, his fellow employee drove up. "House's on fire!" Walter shouted. "Get the firemen!" The car sped away, and Walter settled his family at a safe distance from the burning home. Fastened to the side of the house was a 50-gallon drum of oil which fed the heater. With superhuman strength the brawny Irishman tore it loose and flung it away from the house.

Running into his burning home he carried out some furniture, but the fire was out of control. Several hours later it was only a gutted, smoking shell. Scattered over the yard were a few pieces of kitchen furniture.

Walter sent his family to his brother's house nearby. "I'll be along later," he said. He wanted to be alone. Now that the excitement was over, he began to think about the finances. He had no insurance on his furniture and had not increased his coverage since enlarging the house; so he had suffered considerable loss.

Searching through the debris he came upon the remains of his guitar and amplifier. "Guess that's the end of the vocal and string quartet folks at the church wanted me to start," he said to himself.

Fellow employees took up a collection, but there was so much to buy—clothing, utensils, furniture, almost everything needed to set up housekeeping.

Lest he become a burden to his brother, Walter bought a secondhand trailer, but they never quite adjusted to living in it. They hoped to build again, but it seemed it would be years before they could start.

Several requests came to him to get the quartet together and sing for services, but he always said, "I'm sorry. My guitar and amplifier were burned, and I just can't afford another outfit." But Walter could not dismiss their requests from his mind. The quartet had not only been a blessing in

I am ready to respect others, and I would hope that they would be ready to respect me. I pray that God may use the Christian witness of the Mennonite Church in today's world to promote the way of love, of peace, and of goodwill toward all men.

1. I Pet. 2:17. 2. Rom. 15:3, 4. 3. Acts 5:29. 4. Rom. 15:7, 8.

*All Scripture taken from *The New English Bible*, © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

his home church each Sunday; they had also sung in several country churches up and down the valley. He prayed and asked God to provide—if it was His will.

A few days later Walter and Mary saw a guitar and amplifier in a secondhand store. It was in excellent condition and reasonably priced. Mary encouraged him to get it, and he did. So Walter was back in his musical ministry, and a bit further in debt.

Two years went by. Walter was almost out of debt when a supervisory position was advertised on our bulletin board. Walter applied for the job with the idea that the pay increase could be earmarked for a new home. He was one of seven who were interviewed for the position, and he got it! But for the big gentle Irishman there was another fiery trial ahead.

As we stood in line to ring out at the time clock the following day, a fellow employee said, "If I came to work in patched clothes, I could be a supervisor."

No one responded; so he continued loudly, "If I got myself a guitar and went around singing in all the churches, I'd get ahead."

This worker had no reason to slam Walter. He had not even passed the written test and consequently was not one of the final seven interviewed. Glancing toward the new supervisor I noticed the patch on his shirt and then looked at his face. He was perfectly calm.

"Maybe if I was buddy-buddy to a bunch of preachers, I'd be a supervisor today," the loud one continued. "No, I dress too neatly. What I really need are some patched clothes. Then I'd get ahead."

Walter didn't say a word. After ringing out, I looked back. Walter approached the scowling, envious man as if nothing had happened, smiled, patted his shoulder, said a few words, and walked toward the door.

Walter was busy the next morning when I made my rounds. But I walked up to him and said, "What I have to say will take only a few seconds. Congratulations! You passed your first test as a supervisor with flying colors last night. You'll be a good one!"

Walter will have his new home—but all along he has had something infinitely more precious—the abiding presence of Christ. He has been faithful in fiery trials.

Wills Emphasis Planned

"Only by making a will that is representative of your Christian commitment can your life of stewardship be complete," stated John H. Rudy at the two-day Stewardship Council meeting at Kitchener, Ont., June 20, 21. He continued by saying that less than half of our people have wills. Gifts to the church by will are one of the largest untapped financial resources for the church's ministry. For instance, only \$13,000 came to the Mennonite Board of Missions and Charities during the last fiscal year through wills.

To help our people see the importance of remembering the church in their will, the Mennonite Church is planning a year-long wills emphasis beginning in September of 1966. Approval for the emphasis was given at the 1965 Kidron General Conference.

During the past year John Rudy and I have been planning procedures, articles for church papers, educational materials,

and selecting suitable films for use by our congregations.

Your district stewardship secretary is planning regional leadership meetings in your conference to acquaint pastors, and at least one other person whom the congregation selects, with the materials and how to conduct a congregational wills emphasis.

During the year you will be hearing a good bit about "For all you love, make a will." Below is an overview of the objectives and the promotion that is planned. Pastors, there is nothing for you to do until you hear from your district stewardship secretary. For other people reading this announcement, we would encourage you to say a positive word to your pastor, encouraging him to plan a wills emphasis sometime during the year after he attends one of the regional leadership meetings.—Daniel Kauffman.

WILLS EMPHASIS 1966-67 The Mennonite Church

DATES: Sept. 1, 1966, to Sept. 1, 1967

THEME: "Wills—A Christian Responsibility"

SLOGAN: "For All You Love, Make a Will"

BACKGROUND:

Every ten years a nationwide, interdenominational emphasis on wills is conducted. The last one was in 1956-57. Some 23 denominations are cooperating in the 1966-67 emphasis. The cooperation of the Mennonite Church was approved by the Stewardship Council in August, 1965.

OBJECTIVES:

1. To emphasize the importance of having a will.
2. To point up will-making as a vital part of Christian stewardship.
3. To encourage Mennonites to include the work of the Lord in their wills.
4. To acquaint Mennonites with various lifetime giving methods.
5. To develop increased financial support for the church, its boards, agencies, institutions, and congregations through bequests and special gifts.

LEADERSHIP:

The 1966-67 Wills Emphasis is being directed by John Rudy and Daniel Kauffman, in cooperation with the Stewardship Council.

PARTICIPATION:

Our goal is to involve every institution, every conference, every congregation, every pastor, every family, and every individual.

PROMOTION:

Throughout the year there will be an extensive series of articles, ads, mailings, meetings, contacts, etc.

TOOLS:

Films—"God's Will Through Yours" and "Treasures in Heaven"
Filmstrips—"For All You Love" and "What Will You Do?"
Congregational Manuals
Posters and Leaflets

CHURCH NEWS

War Hinders Mission

Probably the greatest hindrance to mission efforts today in Japan is the American military presence in Vietnam, according to Charles Shenk, who is on furlough from that country for three months this summer.

Shenk said that the Japanese are not interested in a religion that suppresses a certain class, bombs, maims, and ruins a culture. He said that conversations with persons in that country almost invariably turn to questions of race discrimination and the war in Vietnam and how a Christian nation can be involved in these.

Shenk, his wife Ruth, and their four children, Steven, Gloria, Barbara, and Ken, plan to return to Japan Aug. 26. They are located in Shibecha on the northern island of Hokkaido and will be returning for their third term of mission service. Their two previous terms total eight years.

Shenk noted that the work of the missionary in Japan is limited seriously by the Vietnamese war and the American involvement in the conflict doesn't make much sense from the Asian point of view. Non-Christians, too, have lost a good deal of respect for American missionary efforts since the war, he added.

Comments directed against United States policy in Vietnam that Shenk made from

the pulpit were appreciated by the Japanese people. He said that the explanation that Americans are "Christian" in much the same sense that Japanese are "Buddhists" also helped. Most of the Buddhists in that country belong to the faith in only a nominal way.

In general the church in Hokkaido is growing, Shenk observed. There were 37 conversions in the 12 congregations on the island last year, he said. Shenk added that the emphasis of the missionary is to lead the person to church where he will have contact with other believers.

One dream was fulfilled, he said, in April, 1965, when a Bible school was begun in Kushiro, Hokkaido. The leader of the school is Takio Tanase, formerly a student at Goshen (Ind.) College. The group is small in numbers but qualitatively large, with a number of professional and other well-educated persons involved, Shenk noted.

There is a need for more missionaries in Japan, according to Shenk. He added that this was the opinion both of the missionaries there and of the Japanese. Two fast-growing city areas, Kushiro and Sapporo, were specifically mentioned by Shenk as needing more missionaries.

New Missionaries

A large number of overseas missionaries were appointed by the Mennonite Board of Missions, Elkhart, Ind., this year and most of them are beginning service this summer.

Many of the missionaries were scheduled to depart for their field of service after a Missionary Retreat which was conducted July 9-16 at Laurelville Camp in Pennsylvania.

At the retreat the new missionaries, as well as those on furlough, attended seminars and heard lectures on matters of mission interest. The retreat was sponsored jointly by the General Mission Board and the Eastern Mennonite Board of Missions, Salunga, Pa.

The new General Board missionaries, their address, assignment, and term of service are noted.

Otis and Betty Hochstetler, Goshen, Ind., three-year term as mission associates in Belém, Brazil.

Erma Hunsberger, Baden, Ont., two-year term at the Mennonite Centre in London, England.

Michael and Mattie Mast, Fleetwood, Pa., and Dundee, Ohio, five-year term as missionaries to the Argentine Chaco (beginning in September).

James and Pauline Miller, Hartville, Ohio, three-year term in a construction project in Nepal.

David and Karen Powell, Goshen, Ind., missionaries to Puerto Rico.

Dale and Laura Schumm, Shakespeare, Ont., three-year term as missionaries to Bihar, India (began in March).

Byron and Elaine Shenk, Goshen, Ind., three-year term at Woodstock School in India.

James and Faith Wenger, Wayland, Iowa, three-year term as English teachers in Japan.

Robert and Marjorie Wenger, Waynesboro, Va., three-year term at Woodstock School in India.

Harvey and Miriam Graber, Topeka, Ind., five-year term as missionaries to South Brazil (probably beginning early next year).

Kenneth Reed, Fredericksburg, Pa., three-year term as an English teacher in Japan.

Mary Ellen Shoup, Los Angeles, Calif., three-year term in a family-child program in Algeria (beginning this fall).

Dean Welty, Goshen, Ind., three-year term as an English teacher in Japan.

Shipwreck Costs MCC

A relief goods shipment for Korea, valued at \$29,000, was aboard the SS "Ohio" when it collided with the SS "Washington Mail" April 25.

Salvage crews managed to rescue the damaged ship and some of the cargo, but 227 of the 456 relief packages of clothing, bedding, leprosy bundles, soap, sewing kits, toys, fruit, medical supplies, and yard goods were either lost or impaired by the wreck.

It will take two to three years before investigations are completed and insurance is realized on the loss.



Missionaries of the Week

J. Paul and Erma Lehman are houseparents at the Good Shepherd School in Addis Ababa, Ethiopia. They are serving under the Eastern Mennonite Board of Missions, Salunga, Pa.

The Lehmans arrived in Ethiopia April 1, 1964. The names of their two children are Wayne Roy and Lois Evelyn.

Prior to going overseas J. Paul was owner and manager of the Carol Book Shop, Newport News, Va. He also served as Sunday-school teacher and superintendent, song leader, and Bible school teacher and superintendent over a period of 12 years.

Erma spent nearly 15 years as a Sunday-school and Bible school teacher and both Erma and J. Paul were involved in youth activities for four years.

Both attended high school at Eastern Mennonite College. Their home address is Denbigh, Va., and they attended the Huntington Avenue congregation.

FIELD NOTES

The Mennonite Christian Service Fellowship of India had its annual meeting in May in Calcutta. One or more delegates came from the Mennonite churches at Dhamtari, the General Conference churches at Champa and Jagdeeshpur, the Mennonite Brethren churches of Andhra Pradesh, the Bihar Mennonite churches in South Bihar, the Brethren in Christ churches in North Bihar, and the United Missionary Society in West Bengal. One of the major items of business was the consideration of a constitution for MCSFI, which is to be registered so that it can lease property for a hospital project.

Harvesting of the major crops of cotton, peanuts, and sorghum is finished in the Paraguayan Chaco. Seeding of the small acreage of wheat for this year has also been completed. Once again the colonies were blessed with a very good crop, although in some cases disease reduced the peanut yield and birds damaged some sorghum fields extensively.

Personnel request: The Mennonite Central Committee needs persons to handle matron duties in units in Georgia, Ohio, California, and Pennsylvania. If you are interested in cooking, housekeeping, and sewing, and if you are willing to give at least 12 months in voluntary service, write to Personnel Services, Mennonite Central Committee, Akron, Pa. 17501.

Reuben Horst, a retired carpenter from Akron, Pa., is acting as building foreman in Hattiesburg, Miss., supervising construction of the house of a Negro leader killed when the structure was burned earlier this year by night riders. Horst was called into service by Mennonite Disaster Service earlier this month when construction on the home became bogged down for lack of supervisory personnel.

Gerhard Neufeld, Vancouver, B.C., has volunteered to serve with the Mennonite Central Committee near Cooch Behar in northeast India for the next three years. Neufeld, who fled with his parents and five brothers and sisters from Hochfeld, Ukraine, in 1943, was one of the many Mennonite refugees whom the MCC helped after World War II to resettle in South America.

Helmut Doerksen, Abbotsford, B.C., has accepted a two-year teaching assignment at the European Mennonite Bible School (Bienenberg) in Liestal, Switzerland. The Doerksens will go to Europe in mid-September, after two weeks of orientation at Mennonite Central Committee headquarters, Akron, Pa.

Mrs. Annanias Martin, the mother of Dr. Ellen Moyer, missionary in Accra, Ghana, died July 10. The funeral was con-

ducted July 13 at St. Jacobs, Ont. Mrs. Martin had been suffering for several weeks from acute leukemia.

Michael Mast was ordained to the ministry July 17 at the Oley (Pa.) Mennonite Church. J. D. Graber, secretary for overseas missions preached the sermon and assisted in the ordination service. Michael and Mattie Mast will serve in the Argentine Chaco under the Mennonite Board of Missions, Elkhart, Ind.

From Mrs. David Shank, Genval, Belgium: "We are much encouraged with our work here. Ever since we have been using the new building (a new church building has been in use since April) our attendance is three to four times what it used to be."

Cyril and Ruth Gingerich, missionaries in Abiriba, Nigeria, arrived home for a three-month furlough July 11.

From Lester Hershey, Aibonito, P.R.: "1966 is the twentieth year since the first person was baptized into the Mennonite Church in Puerto Rico. Both the Betania congregation and the Convencion (Conference) are planning to celebrate the occasion. The kickoff for an evangelistic push was made at the March meeting of the Convencion. But the celebration of the anniversary will be held the last part of August. Betania is celebrating Aug. 28."

Dr. and Mrs. Paul Conrad, missionaries in India, have moved to Shantipur while the John Friesens come to the United States for a 10-month furlough. The Conrad address: Shantipur Leprosy Homes and Hospital, Shantipur via Dhamtari, M.P., India.

A branch of Menno Bookstore, Addis Ababa, was scheduled to be opened in a rented building in Nazareth early this summer with Bekele Dantnu as manager. He received his training in the store at Dire Dawa.

The Dr. Joseph Burkholder family arrived in Ontario June 25 for a one-year furlough from Ethiopia.

Glen and Elizabeth Good arrived in Ontario June 15 for a three-month furlough from Thionville, France.

Dorothy Showalter, Honduras, arrived home June 16 for a three-month furlough. Her address is Route 2, Waynesboro, Va.

A brochure entitled "Give Property" is available at the Mennonite Board of Missions office, Box 370, Elkhart, Ind. 46514. The brochure describes how it may be wiser to give property to missions rather than cash. "Giving property may mean less taxes for you, more money for the Mission Board. It may be your most economical way to give."

The Barville Church, Belleville, Pa.,

would like to purchase 100 copies of used **Life Songs #2**. Any congregation having some to sell, please contact C. Clayton Hartzler, Belleville, Pa.

Lawrence Brunk, Lima, Ohio, missionary to Argentina for 14 years, has been appointed to teach Spanish at Bluffton College, Bluffton, Ohio.

Richard W. Yoder, Nappanee, Ind., will be installed as pastor at First Mennonite, Indianapolis, Ind., Aug. 7, with Russell Krabill in charge. His address after Aug. 1 will be 2305 Kessler Blvd., N. Drive, Indianapolis, Ind. 46222.

David Cressman was installed as pastor at the Holdeman Church, Wakarusa, Ind., on July 10. Simon Gingerich brought the message, Richard Yoder had charge of the ordination ceremony, and Vernon Bontreger gave the charge to the congregation. John Snyder, Hesper, Ont., former minister of Bloomingdale Church where David was member, led in prayer and Scripture reading.

Ronald Collins, teacher at Christopher Dock School, Lansdale, Pa., will be pastor of a new Spanish church in New York City. He will also teach school.

Christian Teachers' Retreat at Spruce Lake, Canadensis, Pa., Aug. 24-26. A. Don Augsburger, Goshen, Ind., will be the keynote speaker on the retreat theme: "The Christian Teacher and Student Needs." For more information write: Spruce Lake Retreat, Canadensis, Pa. 18325.

S. J. Hostetler, Ft. Wayne, Ind., was installed to serve as interim bishop at Leo, Ind., on July 17. He will serve the two years that Paul M. Miller is in Africa.

A group of Old Order Amish young people gave a program of song and testimony at the First Mennonite Church, Norristown, Pa., on July 10. Arthur Jackson brought the message.

Home Mission meeting at Maple Grove, Atglen, Pa., Aug. 13, 14. Speakers include David Huyard, Mountain City, Tenn.; Aquila Stoltzfus, Grayson, N.C.; Paul Mast, Lansing, N.C.; Alvin Miller, Port Allegany, Pa.; and Charles Gogel, Phoenixville, Pa.

William Nofziger, Smithsboro, Md., was guest speaker at the dedication service at Springfield, near Holland, Ohio, July 17.

John P. Duerksen, Hesston, Kans., assumed pastoral responsibilities at First Mennonite, Iowa City, Iowa, on July 17. He is replacing Wilbur Nachtigall, who resigned to devote full time to the completion of his PhD degree at the University of Iowa.

CPS luncheon to be held at Tel Hai Conference Grounds, near Honey Brook, Pa., near the intersection of routes #322 and #10, Aug. 7.

Mission Emphasis Month at Julesburg, Colo., with Mildred Eichelberger, Aragua-

cema, Brazil, spoke on July 24, and a group from the Grace Children's Home, Henderson, Nebr., on July 27.

Over the Labor Day weekend, Sept. 3-5, John A. Lapp, Harrisonburg, Va., will be the featured speaker at Spruce Lake Retreat, Canadensis, Pa. Bro. Lapp is professor at Eastern Mennonite College and active in writing and speaking on contemporary social issues. He will speak about the Christian and his relation to the world of 1966.

New members by baptism: one at Clarence Center, N.Y.; five at Zion, Hubbard, Oreg.; seven at Holdeman, Wakarusa, Ind.; two at Steinman, Baden, Ont.; two at Anzac, Alta.

Charles Good was chosen by lot and ordained to the ministry on June 12, to serve the Strasburg, Pa., congregation.

Change of address: James K. Stauffer from Harrisonburg, Va., to Box 991, Saigon, Vietnam. Maynard Ressler from Toronto, Ont., to Box 107, Powell, Ohio. Clayton Beyler from Hesston, Kans., to 114 Indian Creek Road, Harleysville, Pa. 19438.

Kenneth K. Kuhns, Sr., director of maintenance at Lutheran Hospital and Medical Center, Denver, Colo., has been accepted in the special course on Hospital Engineering Problems at Minnesota University. He is attending the course from July 18 to Aug. 19. A special grant from Lutheran Hospital made this intensive course possible.

The Mennonite General Conference Office received the following letter recently: "We are interested in becoming better acquainted with the work of General Conference by a series of studies in our mid-week service. We would like to have a copy of each of the written statements issued by General Conference over the past years on various issues which face the church."

The Executive Secretary's office is glad to be of every assistance in providing helps in such studies.—A. J. Metzler.

Calendar

Indiana-Michigan Conference, Christian Education Cabinet, and Mission Board, at Clinton Farm Church, east of Goshen, Ind., July 28-31.
Allegheny Conference, Belleville, Pa., Aug. 5, 6.
Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.
Iowa-Nebraska Conference, Riverside Park, Milford, Nebr., Aug. 16-19. West Fairview congregation sponsor.
Conservative Mennonite Conference meeting, Greenwood, Del., Aug. 18.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.
Annual sessions South Central Conference, Hesston, Kan., Oct. 7-9.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 21, 22.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 29, 29.

John Willems, formerly of Hesston, Kans., was installed as pastor of the Beth-El Church, Milford, Nebr., on July 10.

Annual Inspirational meeting, Long Green, Md., Aug. 6. Fellowship Hour, 12:00 M. Program beginning at 1:00 p.m., with Menno Sell as speaker.

Special meetings: Revival meetings at Wintersetown, Felton, Pa., Aug. 7-14. **Earl Mosemann,** Newville, Pa., speaker. Christian Life meeting at Elizabethtown Church, corner of S. Spruce and E. Bainbridge streets, Elizabethtown, Pa., Aug. 20, 21. Speaker: J. Otis Yoder, Harrisonburg, Va.

The Kidron congregation, Kidron, Ohio, is privileged to have seven young men who are presently definitely planning to enter the Christian ministry.

Melvin Stauffer, Howell, Mich., was guest speaker at Pinto, Md., July 10.

MYF Convention Train

Reservations for the special train cannot be honored if received in Scottsdale later than August 1.

Readers Say

Submissions to Readers Say column should conform on printed articles and be limited to approximately 200 words.

I have enjoyed reading your paper during the past year and especially liked your issue on higher education. Having earned part of my degree at a non-Christian school, I think I can see both sides of the coin. I would suggest those of you who have not had this kind of education cannot expect to understand the real issue. You can understand, however, that in all walks of life you must learn to find other Christians and worship with them. Working with people of other faiths has often helped me see mine in a new way.

Just a word about voting by John Lapp. According to his theory, we would have few teachers, doctors, librarians, social workers, etc., because they work for the state. Sometimes we try to separate ourselves so much in trying to be holy that we forget God put us here to be lights.

I am first to admit that it takes real thinking to vote intelligently. Our newspapers are so full that you often do not know who to believe, but that doesn't excuse us to do nothing. God gives us the power of prayer and the Bible to help us make these decisions. How can we help our fellowmen when we refuse to live with them?—Lena Byler, Louisville, Ohio.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Brenneman, Rollin D. and Edna M. (Chupp), Iowa City, Iowa, second son, Tracy Lynn, June 12, 1966.

Brooks, Ronald H. and Jacquelyn (Drulay), Orlando, Fla., second daughter, Jennifer Catherine, July 1, 1966.

Christophel, James and Mary (Martin), Walk-

erton, Ind., fourth child, third son, Mark James, June 8, 1966.

Conrad, Paul and Ann (Burkholder), Mathis, Texas, fifth child, second daughter, Laura Rebecca, July 4, 1966.

Hershberger, Abner and Anne (Krabill), Goshen, Ind., first child, Jack Leanne, July 4, 1966.
Hopkins, Rex and Violet (Yoder), Lebanon, Oreg., second child, first son, Steven Rex, June 25, 1966.

Kauffman, Larry and Patricia (Brody), Middlebury, Ind., first child, Kevin Eugene, June 27, 1966.

Kauffman, Richard H. and Eleanor (Snyder), Columbia, Pa., a daughter, Gail Kathleen, June 20, 1966.

Keller, Larry and Ruth (Yoder), Harleysville, Pa., first son (one daughter deceased), Larry, Jr., May 29, 1966.

King, Roy and Gerry (Adams), Kansas City, Kans., first child, Sherry Denae, June 24, 1966.

Kreider, Elvin and Maribeth (Messner), Constantine, Algeria, first child, Kenneth Scott, June 9, 1966.

Lantz, Lamar E. and Anna Mae (Shank), Goshen, Ind., second child, first son, Thomas Edward, born June 17, 1966; received for adoption, June 22, 1966.

Lebold, Howard and Audrey (Rol), Stratford, Ont., second child, first daughter, Twila Dawn, June 11, 1966.

Lyndaker, Kermit and Eydie (Wallis), Watertown, N.Y., first child, Bradford John, born March 7, 1966; received for adoption, June 30, 1966.

Marez, Leandro and Benilde (Perez), Mathis, Texas, first child, a son, Estebe, June 4, 1966.

Martina, Oscar and Muriel (Block), Elmira, Ont., second son, Darren Dean, June 14, 1966.

Martin, Sam and Verna (Kropf), Ridgewood, Ont., third child, first daughter, Debra Christine, June 20, 1966.

Mullen, Edward and Mildred (Hernandez), Bronx, N.Y., second child, first daughter, Nancy, May 6, 1966.

Nofziger, Olen and LaVerna (Kennel), Albany, Oreg., fourth child, second daughter, Renee Lynette, June 19, 1966.

Oaks, Eric and Sovilla (Borkholder), Fairview, Mich., second daughter, Janice Sue, June 29, 1966.

Sempira, E. K. and Lenora (Dietzel), Masaka, Uganda, second daughter, Nassali Helen, June 9, 1966.

Thomas, Donald and Charmaine (Mercy), Bronx, N.Y., first daughter, Dawn Michele, May 5, 1966.

Yoder, Harold and Luella (Miller), Aurora, Ohio, fourth child, first daughter, Michelle Marlene, May 31, 1966.

Yoder, LaMar J. and Dianne (Nafziger), Pettisville, Ohio, second son, Kirk Joseph, May 26, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beachy—Lambright.—Abraham Beachy, Arthur, Ill., Lunnyside C.M. cong., and Zoann Kay Lambright, Shipheaven, Ind., Townline C.M. cong., by Eli D. Miller, July 2, 1966.

Bergey—Alderfer.—Roy Bergey, Franconia, (Pa.) cong., and Elaine Alderfer, Harleysville, Pa., Salford cong., by Curtis Bergey, April 23, 1966.

Brubaker—Wenger.—Benjamin B. Brubaker, Mt. Joy, Pa., Marietta cong., and Bertha W. Wenger, Lititz, Pa., Carpenter cong., by Mahlon Witmer, May 26, 1966.

De Leon—De Leon.—Julian De Leon, Jr., and

Perfecta De Leon, both of the Calvary cong., Mathis, Texas, June 15, 1966.

Hurst-Augsburger-Leon Hurst, East Earl, Pa., Lichty cong., and Rosella Augsburger, New Holland, Pa., Goodfellow cong., by Mahlon Witmer, June 18, 1966.

Krieger-Stull.-Daniel Krieger, Pottsville, Ohio, Pettisville Missionary cong., and Lois Stull, Scottsdale (Pa.) cong., by Gerald C. Studer, June 25, 1966.

Martin-Moyer-Eldon Lee Martin, Hagersstown, Md., Stouffer cong., and Naomi Moyer, Hagersstown, Miller's cong., by Reuben E. Martin, June 25, 1966.

Mast-Shrock.-Mervin Mast, Millersburg, Ind., Pleasant Grove C.M. cong., and Marie Joan Shrock, Topeka, Ind., Townline C.M. cong., by Eli D. Miller, June 25, 1966.

Miller-Bare-Kenneth Loren Miller, Kalona, Iowa, Upper Deer Creek cong., and Judith Jolene Bare, Kalona, East Union cong., by J. John J. Miller, July 8, 1966.

Muller-Herman.-Henry Muller and Florence Herman, both of the Mennonite House of Friendship cong., Bronx, N.Y., by John I. Smucker, June 4, 1966.

Smucker-Wyler-Russell Smucker, West Liberty, Ohio, and Linda Wyler, Archbold, Ohio, by D. Wyse Graber, June 25, 1966.

Stutzman-Schweitzer.-Jerry Stutzman, Milford, Neb., East Fairview cong., and Mary Schweitzer, Carleton, Neb., Salem cong., by Lee Schlegel, June 4, 1966.

Thomas-Blosser.-Douglas Thomas, Harrisburg, Pa., State Hill cong., and Gladys Blosser, Wellman, Iowa, West Union cong., by Paul T. Guengerich, June 11, 1966.

Troyer-Conrad.-James Troyer, Engadine, Mich., Wildwood cong., and Ann Conrad, Warsaw, Ind., Holdeman cong., by Clarence Troyer, June 11, 1966.

Troyer-Hooley-Larry Dale Troyer, Shipshewana, Ind., Zion cong., Proyer, Okla., and Rita Lorraine Hooley, Shipshewana, Shore cong., by John M. Troyer, father of the groom, July 2, 1966.

Wagler-Roth.-Herbert David Wagler, Tavistock, Ont., East Zorra cong., and Shirley Jean Roth, Harrison, Ont., Listowel cong., by Ainsley Martin, June 25, 1966.

Wenger-Yoder.-Eugene E. Wenger, Harrisonburg, Va., Weavers cong., and Aldeen Yoder, Kalona, Iowa, West Union cong., by Paul T. Guengerich, June 18, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alderfer, Alice K., daughter of Milton and Melinda Groff, was born near Newville, Pa.; died en route to the hospital, June 21, 1966; aged 74 y. 2 m. 5 d. She was married to Elmer A. Alderfer, who survives. Also surviving are one daughter (Dorothy-Mrs. Winfield Keely) and one son (Norman). She was a member of the Rockhill Church, Telford, Pa., where services were held, conducted by Clinton Landis and Merrill Landis.

Bower, Harvey C., son of Aaron and Lizzie (Cassel) Bower, was born in Lower Salford Twp., Pa., March 17, 1906; died at the Quaker-town Community Hospital of a heart stroke, June 29, 1966; aged 60 y. 3 m. 12 d. On June 24, 1928, he was married to Lillie Halteman, who survives. Also surviving are one daughter (Ruth-Mrs. Walton Ruth), 3 grandchildren, one brother (Aaron C.), and 3 sisters (Mrs. Edith Beidler, Mrs. Preston Halteman, and Mrs. Horace Moyer). He was a member of the Fraconia Church, where funeral services were held July 3, in charge of Leroy Godshall and Curtis Bergey.

Brunk, Elmer R., son of Elias and Elizabeth (Heatwave) Brunk, was born at Harrisonburg, Va., March 6, 1881; died at Harrisonburg, as the result of a car accident, June 27, 1966; aged 85 y. 3 m. 21 d. On Sept. 18, 1907, he was married to Maude Coffman, who died Oct. 7, 1909. On Aug. 2, 1911, he was married to Nannie E. Blosser, who survives. Also surviving are 3 daughters (Maude-Mrs. Wade H. Good, Mary-Mrs. Preston E. Moyers, and Evelyn-Mrs. Earl M. Maust), 3 brothers (Joseph A., J. Clarence, and Harry A.), 6 grandchildren, and 6 great grandchildren. He served as trustee of FMC for 35 years and was active on other committees and boards of the church. He was a member of Weavers Church, where funeral services were held July 1, with Dewitt Heatwave, Ira E. Miller, Oliver Keener, and David Augsburger officiating.

Bucher, Emma B., daughter of Jacob W. and Annie (Burkholder) Musser, was born May 24, 1888; died at the Mennonite Home, Lancaster, Pa., June 6, 1966; aged 78 y. 12 d. She was the widow of Clayton H. Bucher, who died in 1952. Surviving are 2 daughters (Anna-Mrs. George W. Zehr and Verna-Mrs. Louis M. Hays), 4 grandchildren, and 6 brothers and sisters (Clarence H., Rudy Erb, Allison Van, Jacob, Mrs. Fae Rohrer, and Maud-Mrs. Raymond Brubaker). She was a member of the Lititz Church, where funeral services were held June 10, with Lester B. Wenger and Melvin H. Lauver officiating; interment in Hess Mennonite Cemetery.

Georg, George M., son of Aaron and Anna (Martin) Keener, was born near Carfax, Md., Dec. 22, 1911; died at the Washington County Hospital of a heart attack, after one day's illness, April 30, 1966; aged 54 y. 4 m. 8 d. On Jan. 1, 1935, he was married to Esther Showalter, who survives. Also surviving are 2 sons (Lloyd L. and George L.), 6 grandchildren, 4 brothers (Edgar, Leavitt, Aaron, and Nathan), and 2 sisters (Mrs. Abram Baer and Mrs. Walter Oberholzer). He was a member of Reiff's Church, where funeral services were held May 3, with Amos Huest, Jr., Irvin Lehman, and Nelson L. Martin officiating.

Kooker, Katie W., daughter of Abram D. and Emma (Kath) Listand, was born in Buchanan, Co., Pa.; died at her home, Telford, Pa.; aged 72 y. 11 m. 28 d. She was married to Abram W. Kooker, who survives. Also surviving are 2 sons and 2 daughters (Joseph, Richard, Ruth-Mrs. John Yoder, and Pauline-Mrs. Ray Donald Bergey), one stepson (Ahran A. Kooker), and 8 brothers and sisters (Mrs. Abram Hunsberger, Mrs. Wilmer Althouse, Paul W., Mrs. Clarence Helmut, Maggie, Mrs. Eugene Engel, Nelson, and Mrs. Menno Sell). She was a member of the Rockhill Church, where services were held, with Clinton Landis and Merrill Landis officiating.

Krabbill, Mary Ann, daughter of Christian H. and Ella S. (Koth) Roth, was born near Crawfordville, Iowa, Dec. 24, 1887; died at the Memorial Hospital, Mt. Pleasant, Iowa, July 2, 1966; aged 78 y. 6 m. 8 d. On Feb. 17, 1916, she was married to Elmer David Krabbill, who preceded her in death April 22, 1924. Surviving are three sons (Kurtis, Maurice, and Elmer) and 2 brothers (Jesse and Seth), one sister (Lena-Mrs. William Nofzinger), and 12 grandchildren. She was a member of the Sugar Creek Church, Wayland, Iowa, and had attended services the Sunday before her death. Funeral services were held at the church, July 4, with Vernon S. Gerig and Robert Hartzler officiating.

Leaman, M. Rohrer, son of Benjamin and Katie (Rohrer) Leaman, was born in Lancaster Co., Pa., Sept. 20, 1889; died at the Lancaster (Pa.) General Hospital, Jan. 24, 1966; aged 76 y. 4 m. 4 d. On Nov. 11, 1914, he was married to Elizabeth Leaman, who died Feb. 23, 1939. Surviving are 6 daughters (Gladys,

Irene-Mrs. Earl Groff, Ruth-Mrs. Enos G. Martin, Elsie-Mrs. Alvie R. Beachy, Pauline, and Dorothy-Mrs. Harry Musser, Jr.), 2 sisters (Mrs. Mary Landis and Mrs. Katie Holinger), and 14 grandchildren. He was a member of the Lititz Church, where funeral services were held Jan. 27, with Paul Landis, Harry Lefever, and Nelson Landis officiating.

Martin, Alice L., daughter of Abram and Amelia (Longenecker) Strickler, was born in Lancaster Co., Pa., Oct. 12, 1878; died at the Lancaster Home, Neffsville, Pa., July 4, 1966; aged 87 y. 8 m. 21 d. She was married to Henry Pfautz, who preceded her in death. Later she was married to Clayton E. Martin, who survives. Also surviving are 3 stepdaughters and 9 stepgrandchildren. She was a member of the Lititz Church. Funeral services were held at the Beck Funeral Home July 7, with Melvin H. Lauver officiating; interment in Longenecker Cemetery.

Mast, Elmer L., son of Levi and Amelia (Lehman) Mast, was born at Topeka, Ind., April 1, 1940; died at the St. Joseph Hospital, South Bend, Ind., as the result of a car accident, May 14, 1966; aged 26 y. 1 m. 13 d. On Nov. 27, 1958, he was married to Sarah Troyer, who survives. Also surviving are two daughters (Elmer, Jr., Diane, and Sharon), his parents, 2 sisters (Barbara-Mrs. Ora W. Bontrager, and Ada-Mrs. Elmer C. Miller), and 4 brothers (Andrew, Moses, Henry, and John). He was a member of the Townline C.M. Church, where funeral services were held May 16, with Calvin Bontrager and Eli D. Miller officiating.

Miller, Edson R., son of Jacob E. and Polly (Mishler) Miller, was born at Shipshewana, Ind., Sept. 3, 1882; died at a Nampa, Idaho, hospital, May 29, 1966; aged 83 y. 8 m. 26 d. Surviving are two sisters (Mrs. Nellie Cervenka and Elva G. Miller), 2 brothers (William G. and J. Frank), and one nephew (George M. Cervenka). Funeral services were held at the Aisp Funeral Chapel, June 2, with Harold Hochstetler officiating.

Miller, Noah D., son of David J. C. and Elizabeth (Jantz) Miller, was born at Wilmot, Minn., Oct. 26, 1900; died at the Goshen (Ind.) General Hospital, Oct. 21, 1965; aged 65 y. 11 m. 25 d. On Oct. 1, 1925, he was married to Fannie Hersherberger, who survives. Also surviving are 3 children (Clifford, Floyd, and Mary Kathryn), 2 brothers (Ervin and Melvin), and 5 sisters (Nancy-Mrs. Seth Troyer, Mattie-Mrs. Monroe Nisly, Laura - Mrs. Noah Kaufman, Mrs. Mary Belier, and Esther). He was a member of the Townline C.M. Church, where funeral services were held Oct. 24, with Eli D. Miller and Alpha H. Miller officiating.

Miller, Susanna, daughter of Solomon and Mary Ann (Hostetler) Shantz, was born at Baden, Ont., Aug. 23, 1897; died at Millersburg, Ohio, May 27, 1966; aged 68 y. 9 m. 4 d. On Feb. 24, 1920, she was married to D. Frank Miller, who survives. Also surviving are 5 daughters (Roy Burkey, Mrs. James Crissey, Mrs. Max McClelland, Mrs. Sheldon Schmucker, and Mrs. Merwyn Litwiler), 24 grandchildren, and one sister (Mrs. Titus Kolb). She was a member of the Millersburg Church. Funeral services were held at Martin's Creek Church, May 30, with Paul Lantz and Roman Stutzman officiating.

Showalter, Katie B., daughter of Peter and Martha (Grove) Shank, was born near Greencastle, Pa., Feb. 10, 1883; died at the Washington County Hospital, after a two-week illness, June 13, 1966; aged 83 y. 4 m. 3 d. On Nov. 28, 1905, she was married to Alvah M. Showalter, who survives. They celebrated their 60th wedding anniversary last November. Also surviving are 4 daughters (Mrs. Adam Martin, Mrs. George M. Keener, Mrs. Clifford Oberholzer, and Mrs. Edgar Keener), one son (Roy M.), 20 grandchildren, and 17 great grandchildren. She was a member of Reiff's Church, where

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funeral services were held June 16, with Amos Horst, J. Irvin Lehman, and Mahlon Eshleman officiating.

Souder, Harvey F., son of William M. and Lizzie (Frick) Souder, was born in Franconia Twp., Pa., Oct. 3, 1886; died at the home of his son, Harvey B., June 21, 1966; aged 79 y. 8 m. 18 d. He was married to Mary Bergey, who died May 28, 1960. Surviving are one daughter and 5 sons (Elsie B.—Mrs. Clarence C. Hagey, William B., Russell B., Horace B., Harvey B., and Henry B.), 16 grandchildren, 22 great-grandchildren, and one sister (Mrs. Wallace M. Ruth). He was a member of the Franconia Church, where funeral services were held June 25, with Clinton Landis, Leroy Godshall, and Curtis Bergey officiating.

Yoder, Mattie Mae, daughter of Emanuel and Lizzie Ann (Yoder) Miller, was born in Lagrange Co., Ind., Jan. 6, 1917; died at the Lagrange County Hospital, from complications of diabetes and flu, March 19, 1966; aged 49 y. 2 m. 13 d. On Nov. 12, 1944, she was married to Lloyd D. Yoder, who survives. Also surviving are one son (Stanley Lee), her mother, 3 sisters (Mima—Mrs. Leo Yoder, Alta—Mrs. Ora Hochstetler, and Mary Elizabeth), and 2 brothers (Joas and Enos). She was a member of the Townline C.M. Church, where funeral services were held March 22, with Calvin Borntrager, Alpha H. Miller, and Eli D. Miller officiating; interment in Miller Cemetery.

Items and Comments

American evangelist Billy Graham brought his month-long greater London crusade to an official end by announcing that he will return in September to address the thousands of people who made commitments to Christ during his campaign. The evangelist spoke at a crowded 100-minute news conference. He said he would address the Church of England's Assembly at an informal meeting before returning to the U.S.

He said his topic would be the "revolt" by the masses against the institutionalized church which, he reported, he had sensed during the crusade. "I don't think this revolt is against God, religion, the Bible, or Christianity, but there is a revolt which is widespread and which is against the institution of the church," he stated.

The total number of persons making "decisions for Christ" during the entire crusade was officially reported at 42,487. Mr. Graham said he had never before sensed the presence and power of God as at Wembley, adding: "It was a tremendous experience."

Growth in the United Presbyterian Church is almost at a standstill, delegates were informed at the church's 178th General Assembly in Boston. Although membership now stands at 3,308,622, this represents a gain of only 5,783 members during the past year.

Twenty Catholic priests from the San Francisco Bay area have sent a telegram to President Johnson echoing the Vatican's "regret and worry" over U.S. bombings in North Vietnam. The text of the July 3 wire read:

"As responsible American citizens with the greater burden of moral leadership, we join the Vatican in 'regret and worry' on recent United States escalation through bombing of North Vietnam. With Pope Paul VI we continue to pray and to work for an end to violence in Vietnam through negotiation.

"Since all men and nations must face the judgment of God, we dare not ignore

the warnings of Pope Paul VI: the three major evils in the world today are nationalism, militarism, and racism."

There are 50 CO's working at Miami Valley Hospital, Dayton, Ohio, instead of serving in the armed forces. This was disclosed as a member of the Jehovah's Witnesses refused to report for duty at the hospital in place of military service.

"We are very pleased with the work these men do. They have provided a service which was never provided before," said Kenneth Amick, assistant director of personnel. "They are usually bright, alert young men who are not able to enter armed services because of religious beliefs."

Miami Valley Hospital has been using CO's since 1962 and is the only private Dayton hospital approved by state selective service so far.

Economic prosperity and "doctrinal unrest" are cutting into membership gains of America's second largest Lutheran denomination, the Lutheran Church-Missouri Synod, according to its national vice-president, Dr. George S. Wittmer of St. Louis. "Economic prosperity is causing people to forget about their need for God," he said in addressing the denomination's Northwest District Conference at Portland, Ore.

He said the denomination has shown a declining percentage rate of membership growth for the last two years. Its communicant membership grew only 2.4 percent in 1965, compared to 3.2 percent in 1964. Dr. Wittmer charged that some of the denomination's own college professors have been undermining its traditional belief in the literal interpretation of the Bible.

Marxist societies are beginning to find that all of life's problems are not solved by economic and social reorganization, a Protestant theologian from Czechoslovakia told the national Youth Forum of the United Church of Christ at San Francisco.



MY COMFORTERS

By Helen Good Brenneman

Here is an appropriate gift for those in the hospital. It is for those who need comfort and for those who would be comforters. Congregations should keep their pastor supplied with a quantity of this book for use in his visitation ministry. Here are twenty-four meditations in which the author emphasizes being rather than doing. An attractive gift, yet only \$1.50.



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"The new Marxist society realizes that it is impossible to remove all the causes of alienation of the individual in society by introducing new social structures and that a way must be found to give man a deeper inner world of his own," said Dr. Milan Opocensky, a professor at Comenius Theological Institute in Prague. "The people in communist countries have new cars and new houses, but now they are beginning to ask: 'What about my death?'"

Dr. Opocensky said Marxists are beginning to discover mysteries of human existence that cannot be "analyzed and classified" and that are beyond man's capacity to understand. "They know that evil exists, for instance, and that whoever tries to explain it away will only be blinded by evil."

* * *

Fire recently swept through the catacombs at Palermo, Sicily, which for centuries have been used exclusively for the embalming of Capuchin clergy, secular priests, and members of the nobility. The fire was brought under control only after many bodies of women—members of the nobility—had been incinerated.

The catacombs were first used for burial purposes in the fifteenth century, but in 1881 local authorities forbade further embalming or interments. At that time it was estimated that the embalmed corpses of Capuchin friars numbered about 8,000.

* * *

Billy Graham's visit to Oxford University was protested by Humanist students. The latter distributed thousands of leaflets warning people not to attend the service in St. Aldate's Anglican Church. Headed, "Danger! Psychologist at Work," they said:

"Before you attend this meeting you are warned that it is incredibly easy to confuse a state of passing emotional excitement with revelation of deep religious experience. The man you are about to hear is a skilled and experienced speaker who may appeal to your emotion rather than your intellect."

* * *

Reliance on secular education alone will not solve the problems facing youth today, Premier E. C. Manning of Alberta, Canada, said recently in Toronto. He was addressing a meeting sponsored by the Canadian Keswick Conference.

Canada's outstanding Christian statesman said the problems of today's youth have developed at a time "when we have more education than at any time in our history." He said, "We are giving our young people the idea that if someone does wrong, he is sick. In our day we used to take him out to the woodshed. Now we rush him to a psychiatrist to find out who else is to blame."

Mr. Manning said modern society is making a fourfold assault on youth: on their intellect, their sense of security, their faith, and their sense of responsibility.

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Cover picture by Philip Gendreau: Plymouth Church built in 1834, near Wepawang River.

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Tuesday, August 2, 1966

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Things Which Make for Peace

By Amos W. Weaver

War

For centuries war has been the scourge of mankind. Well knowing the futility of war to really settle differences and international disputes, statesmen of all enlightened nations have sought again and again through peace conferences and arbitration to halt conflicts and prevent future wars.

As modern inventions have increased and multiplied the extent and horrors of war's destruction, devastation, suffering, death, and staggering debts, these efforts to find peaceful solutions have been doubled and redoubled. Still wars and rumors of wars persist and the apprehension of worldwide nuclear destruction and annihilation is increasing. Seemingly man's attempts to find and implement the things which make for peace have been as futile as the wars he seeks to prevent.

Is there no hope? Must man accept war as a necessary evil until he finally exterminates himself? Is the Christian simply a fatalistic prophet of doom when he quotes his Lord's forecast of the end times that "Ye shall hear of wars and rumours of wars. . . . For nation shall rise against nation, and kingdom against kingdom"? Are we Christians unrealistic cynics when we view all disarmament and peace conferences of the nations as doomed to failure before they even begin? Or may we have so lost faith in our Christ and His Word that we have begun to believe man may be able, with a little more effort, to insure peace in the world?

Peace

The faithful believing Christian does of course not in any way attempt to discourage men and nations in their efforts to promote peace and prevent war. We do believe men's efforts can and have prevented some wars and discouraged the continuation of armed conflicts. We heartily agree that even an armed neutrality, truce, or cold war is better, much better, than a shooting, killing war. Consequently we rejoice in every concerned effort in the quest for peace among men.

War's Causes

In a world that is constantly at war or preparing for war, just what is the Christian's role, as a Christian, in this frightening and seemingly hopeless dilemma? Has he anything better to offer than the statesman's diplomacy or the victorious general's armistice and peace terms? Is he asking the right questions? giving the right answers? For instance, is it a good question to ask, "Is war sin?" I have been told that it is a good question to ask a person; in fact, that it is a crucial question, and that you can judge and determine a man's position and orthodoxy by the way he answers it. But is it not a

peripheral question and rather beside the point? Might it not reveal our failure to understand or fully relate the basis on which Jesus predicted wars to the end of the age?

We know of course that the law of sowing and reaping is certain and irrevocable. War is not so much sin as it is the result of sin. Even the world's statesmen recognize the need to pay attention to the causes of war in their quest for peace. The Scriptures foresaw the increased tempo of modern life, exploding populations, and the increased sin and wickedness in corresponding proportions.

This increasing wickedness must of necessity bring its inevitable harvest of wars on a corresponding and ever-expanding scale. Again and again in the Biblical record of history God is represented as using war as an instrument of His wrath to punish nations for their sins. One might also ask, "Is hell sin?" Doubtless Sherman was thinking of war's horrors when he said, "War is hell." And in quoting him we usually have the same thought in mind. But may he not have spoken even more sagely than he knew? May it not be rightly seen as a preview of the horrors of hell itself?

God and War

Is war not still an instrument of God's wrath and judgment against sin? Many who have experienced the frightful horrors of war, Hiroshima, liquidation chambers, and all the unmentionable inhuman cruelties of man to man, women and children, have agonizingly queried, "If there is a God, why does He permit such atrocious horrors to be perpetrated?" Again the wrong question is being asked! It is precisely because there is a God of justice, who unfailingly provides a hell for sin, that such horrors come upon humans. Should we not rather see in these awful, indescribable sufferings the awfulness of man's sin that produces them?

There is only one way, only one, to stop wars and achieve peace. That is to follow after the things which make for peace (Rom. 14:19) and not after the things that make for war.

War Guilt

I believe that just as Jesus told Pilate, "He that delivered me unto thee hath the greater sin," just so the ones who have followed the things that make for war have a greater guilt than those who fight the war itself, *great as that is!* The Christian Church, and especially our Mennonite Church, needs to have a clear vision of its mission in our war-prone world. And with this clear vision we will see the futility and folly of following the popular peace movements of protest against a current war, which may in reality only prolong the conflict being protested and even precipitate more wars. At best, when successful, it is simply lopping off a branch or two of an evil tree when, to paraphrase John the Baptist, we should lay the ax to the root of the tree.

Amos W. Weaver, Ronks, Pa., is minister of the Paradise Mennonite Church, Paradise, Pa. He served for years as principal of Lancaster Mennonite High School.

The root is sin and wickedness. We remember I Tim. 6:10, "For the love of money is the root of all evil." It seems almost trite to reiterate here the well-worn cliché that practically all wars are precipitated by a clash of economic concerns and financial interests. Two children want the same toy, or cookie, and a clash results. This same self-interest motivates all unregenerate men, plunging them constantly into conflict.

Peace Witness

For the past years and decades many Christian groups, including our own Mennonite mission and service groups, have taken the blessed Gospel of the grace of God to many peoples in Asia and Africa. They have ministered to their physical, mental, and spiritual needs, giving relief in food and clothing in the name of Christ. They have given largely in unselfish medical aid, from the most simple dispensary to modern hospital and surgical services. They have taught the illiterate and provided higher education for the emerging literates.

Many hundreds have received the Gospel, been born again, and now have the love and peace of God reigning in their hearts. These are the things that make for peace. The wars, revolutions, and guerrilla atrocities have not come to these peoples because of these works but in spite of them.

The Christian's Role

While men and women of God have followed the things which make for peace, others have entered these lands for personal profit. They have used and exploited the people and their lands in gross injustice, trampled them down in undisguised contempt and a callous disregard for their rights, liberties, welfare, and even their lives. The sins of decades and of centuries of oppression have come to fruition. It is the inevitable law of sowing and reaping, of sin and retribution; a law enacted by the just God of the universe.

We certainly can see here in bold relief what must be the major role of God's people. We must work against the causes of war and promote the things which make for peace. The task may seem hopeless in a world where the dedicated Christians are so few and the masses go heedlessly on following the things which make for war. But just as surely as the proverbial ounce of prevention is worth a pound of cure, the Christian's attack at the root of the war evil will be manifold more effective than his feeble attempts to stop wars. Do not peace marches and protest petitions often simply aggravate and foster additional ill will and strife? add fuel to the fires they seek to extinguish?

We should certainly follow after the things which promote peace in times of peace, and I believe doubly so in times of war. "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

Sin's Penalties

We may ask, "Who is being punished in the present war? the Vietcong? Vietnamese? or the United States? the women and children, the aged and infirm, and many others seemingly innocent?" These are again the wrong questions, I think. Sin's

harvest is no respecter of persons. The drunkard's child, though innocent of any wrong, suffers from his father's sin just the same. The unborn child of an unchaste, venereal-diseased parent is already doomed to many ills. The illegitimate child is born under a cloud and marked for life.

The scourge of mankind is sin and war is only one of its many evil fruits which exacts its awful toll of mankind indiscriminately. The innocent suffer with the guilty in this life, and sometimes the grossly guilty seem to go free. But in the life to come complete justice for the individual will prevail. But of course even here the wonderful grace and mercy of God applies for the penitent.

That war is an evil thing many will agree, even though they do not belong to a peace church nor subscribe to the conscientious objector's concepts. To simply condemn war, and even to take the CO position, enter a peace march, sign and present the government with a protest petition, and preach a sermon on nonresistance, noble as they may be, and well-intentioned, are but too little and too late.

Our Imperative

We must make our main thrust on the things which make for peace. I am very happy about our mission and relief record in the past fifty years. May we redouble our efforts in this direction and let nothing, neither wars nor rumors of wars, divert our efforts from this central purpose. It is our Lord's great commission to the church.

But we can ill afford to sow the dragon's teeth here at home while our dedicated brethren and sisters so carefully and prayerfully sow the seeds of peace abroad. We must as faithfully follow after the things which make for peace in its Gospel fullness in our "Jerusalems and Samarias" as we do in the uttermost parts of the earth. Dare we accommodate our denominational biases and cultural nuances to foreign cultures abroad, and at the same time belligerently contend for them in our home churches, rural and city missions, and impose them upon our various domestic as well as foreign cultures imported upon our American shores?

If we can find the Holy Spirit's will to deal redemptively in an African culture of almost universal polygamy, and many other aberrations, and build a strong Christian church of thousands of believers there, why not here? Is our American social structure, with its civilized veneer, any less a jungle of carnal and lustful marital sins? Can we afford to sow the seeds of peace in our relations to sinners, false religions, strange ways, and governments abroad but refuse to bend at home?

If at home we have strife and contentions among ourselves, indulge in name-calling, divide and redivide, point the accusing finger, spit out our harsh invectives at those "who follow not [or please not] us"; if we bite and devour one another, let us take heed that we are not consumed one of another. Gal. 5:15. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19).

* * *

A prejudice is a vagrant opinion without visible means of support.—Bierce.

Becoming God's People Today

Let me introduce the youth-adult mission study course for this fall. It is entitled *Becoming God's People Today*. If your congregation is one of the many who have appreciated these annual ten-lesson courses, you will already be looking forward to this one. You will remember the contribution made to your congregation by courses like last year's *Our Neighbors South and North*, the sixty-four course, *Stewards of the Gospel*, and earlier ones like *God Builds the Church Through Congregational Witness*.

Becoming God's People Today does not need the recommendation of being the next text in a well-written series. It stands on its own merits. Alice and Willard Roth are the writers. They have done careful research on what the church's mission in an urban world means. They had numerous interviews with Mennonite pastors working in cities. They observed and recorded firsthand impressions of the effectiveness of Mennonite churches in urban settings. They ask penetrating questions which can no longer be ignored as our church is rapidly becoming more urban.

Let no congregation think that it is exempt from these questions. They are your questions whether your church meets near Times Square or where wheat fields surround the building. The influence of the city presses in on the lives of young people and adults wherever they are—farm, small town, city, U.S., or Canada. And the study will convince us of this if we have not known it before.

Becoming God's People Today is a ten-lesson course. But it is written with a flexibility that allows for ten sessions, five sessions, more or less. It can be taught as a youth or adult Sunday-school elective. That could take a whole quarter. It can be used in a series of Sunday evening or midweek studies. It could be scheduled as the main content of a long weekend congregational retreat. Another variation would be for several congregations to plan a weekend mission conference together.

Sometimes a person not officially delegated to plan for such a study needs to get things started. Ask your Sunday-school superintendent, your pastor, or Mission Board representative who is responsible to make plans for a study of *Becoming God's People Today*.

However the text is used, some plan should be made for the full involvement of all persons participating in the study. (The Leader's Guide has a number of suggestions.) This is most urgent. The questions we face in urbanization must be faced together. No one has a final answer. But we must be about discovering God's will together.

—Arnold W. Cressman.

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The Publican

O God,
I'm finding it difficult
To pray of late—
I'm coming today
More out of duty
Than devotion,
And it's dull—
Real dull.
I'm afraid duty
Won't even drive me
Very long.
I guess I might as well
Come out with it—
My envious spirit
Spoils my desire
To seek you.
Would you forgive
And cleanse me?
It's as silly as it's wrong
To envy anyone
When I have you.

Amen.



Sugar Creek

The Sugar Creek congregation, Wayland, Iowa, was established at its present site in 1871. The present building was erected in 1908, with some remodeling done at different times in the years since then, including the erection of a Fellowship Center. In 1949, when the congregation became too large for the building, two separate congregations were formed, the other known as the Bethel congregation. Vernon S. Gerig is serving as bishop, Robert Hartzler as minister, and Simon Gingerich as retired bishop. Present membership is 397.

Embarrassing Belief

An English schoolboy said, "I believe in God in one way or a nuther." Though ambiguous, the boy points to the problem of present-day Protestantism. Really the problem is "practical unbelief." There are few militant atheists who attack the church. When one does, it makes news headlines and not only the pious but the seeming irreligious rave about such rabid unbelief. Most Americans admit to a belief in God.

But often belief is embarrassing because belief has little relation to life. A Christian leader said some time ago that "the church is a cherished institution but wields little direct influence on the thinking of millions of members. A man's religion seems to be separate from his daily life; it does not move easily from the pew to the place of business."

Now if there is one thing which seems clear in Scripture, it is this that one does not believe more than that which shapes conduct. Khalil Gibran, Lebanese poet and philosopher, rightly says, "Your daily life is your temple and your religion" and "who can separate his faith from his actions, or his belief from his occupation?"

Without a doubt one of the crying needs in Christendom today is for conduct to correspond to belief. Martin Marty in *The Hidden Discipline* writes, "What makes it easy for them [any human beings] to dismiss God is the way they live their practical lives. There is where unbelief is the problem. There men act as if God did not exist."

Isn't it time then that Christians cease blaming the atheists, unbelievers, communists, and nonchurchgoers for all the world's problems and ills? At a time when the membership of the church includes so large a percentage of the population, church members must be committing much of the crime. If church members refrained from such sins as drunkenness, adultery, lying, and cheating, a real reform would take place in our country.

When one reads that 85 percent of the people in the United States are church members and at the same time reads that 80 percent of the population drink alcohol, it would appear that at least 60 percent of church members drink. When one reads concerning the millions of pornographic books sold in the U.S. and tallies that population-wise and church-wise, it must be that many church members are good customers.

When one reads the crime rate in the U.S., one is rather sure that 15 percent of the people could not possibly be committing all the crime in our country.

The church today must call for such a clear conversion and commitment that conduct will more nearly correspond to belief. The church must be made up of members who live in such a godly manner that people cannot easily dismiss God from any part of life.—D.

American philosopher-historian Will Durant in an article written for the Associated Press some time ago wrote, "May I raise my head out of the eighteenth century and speak my piece about the twentieth? In the period which I am studying—the last decades before the French Revolution—the individual was struggling to liberate himself from ancient traditions, congealed creeds, and despotic states. Therefore, he idealized freedom against order, the new against the old, 'genius' against discipline; and when his rebellions succeeded, he tried to establish constitutions that would weaken the state and the church, and strengthen the rights of the individual."

Further, Durant writes that "most of our literature and social philosophy, after 1850, was a voice of freedom against authority, of the child against the parent, of the pupil against the teacher, of man against the state."

Having shared in this individualist revolt, he now wonders if the battle was not too completely won.

"Have we too much freedom?" Dr. Durant asks. "Have we so long ridiculed authority in the family, discipline in education, rules in art, decency in conduct, and law in the state that liberation has brought us close to chaos in the family and the school, in morals, arts, ideas, and government? We forgot to make ourselves intelligent when we made ourselves free."

After raising some stirring questions and discussing the modern movement and concepts, he says that "public opinion has been guilty of criminal and cowardly silence in the face of growing crime, moral disorder, and deteriorating taste. We have been afraid to speak out lest we be considered old-fashioned and incapable of adjusting ourselves to changing norms and ways. We tolerate, allow our children to be formed by, pictures that habituate them to crime and violence, to the cheap heroism of flaunting a gun, and to taking the law into their own hands."

"We patronize products sold by appeals to the lowest common denominator of the public mind. We make idols of screen celebrities who deliberately break up home after home. We give not only money but honors to writers who peddle sexual stimulation. We pass in wonder by some of the modern art exhibited in our museums, and we dare not speak out against it as turning our stomachs with the odor of decay."

Durant pleads for decent people to speak out. "Let public opinion resume its function as an indispensable aid in transforming the savage into a citizen," even though we shall be called hypocrites and senile reactionaries. "Let us say, humbly but publicly, that we resent corruption in politics, dishonesty in business, faithlessness in marriage, pornography in literature, coarseness in language, chaos in music, meaninglessness in art."—D.

* * *

We can live on less if we have more to live for.—Elmer Neufeld.

What Makes a Missionary?

By K. C. Mathew

Preparation of the missionary refers to the preparation of anyone who goes to the non-Christian areas of the world to minister to the physical and spiritual needs of the people there as an outflow of the love of God shed abroad in one's heart by the Holy Spirit.

On the basis of the urgency of the need, to send out people with no preparation is like throwing untrained soldiers into battlefields. Such an action is nothing short of plain murder. We have no right to expect God to work unnecessary miracles to make right our failure to think and plan. Sometimes one comes across people in the mission fields about whom one can only wonder how any responsible organization could ever have imagined that they would be of any use.

One should not make the mistake of thinking that anyone is better than none for missionary work in Asia or Africa. The missionaries who are sent out to these countries must be saintly, spiritually-minded, and sincerely devoted to the cause of Christ. The mission fields should not be considered to be the place for third-rate men and one should not think that the work there does not offer full scope for first-rate abilities. The mission work should be the overflow of the abundant life of the church and not the leakage of dispensable elements.

It is not enough to have a call and the ability. A missionary should be properly trained before he is sent out to the mission fields. The training should take into consideration one's spiritual development, understanding of the contemporary world, and the communication of the Gospel.

Jack Dain is reported to have said that the primary cause for failure among missionaries on the field is that of spiritual immaturity. The evidences of such spiritual immaturity are a lack of true discipline in daily living, a lack of true humility, and finally a lack of true compassion. The Gospel is truly

communicated by the one who has become an incarnation of the Gospel and is spiritually prepared to "endure hardness as a good soldier of Jesus Christ." Such a one is not produced overnight, but by proper training with definite emphasis on one's spiritual development—a training that will deepen one's personal spiritual resources for the fulfillment of one's vocational objective.

Understanding of the Contemporary World

The training should prepare the young missionaries for life in more difficult conditions of another culture and climate. It should also prepare them for life in a revolutionary world. Tremendous social, political, economic, and religious changes are taking place in contemporary Asia and Africa. A missionary should be able to interpret the meaning and significance of these changes in terms of his vocational objective. He has to encounter certain forces such as nationalism, revival of ethnic religions, cultural renaissance, political unrest, ideological struggle between democracy and communism, and the coming of age of the so-called "Younger Churches." The missionary should be able to discern the work of God from the work of the devil in such revolutionary social changes and harness the good in them for the building up of the church of Christ.

The training should produce in the missionary the spirit of Christ who revealed God by humbling Himself. Today's missionary should learn to approach the national as a brother, to treat him as an equal, and to work shoulder to shoulder with him for his good—both physical and spiritual. He should learn to minister rather than administer, cooperate rather than dominate, counsel rather than command, learn rather than merely teach, be a servant rather than a master, and be a friend rather than a patron. His motto must be: "He (national) must increase but I must decrease."

Communication of the Gospel

We have seen that today's missionary has to work under certain new conditions that have come to be in the mission fields. The ancient religions have shaken off their lethargy, reformed themselves, rid themselves of age-old incrustations which were obscuring truth, and have taken on newness of life. The strategy of the missionary outreach has, therefore, to be replanned and reformulated to suit the new context.

When Hinduism, Buddhism, and Islam were decadent and inactive, a sort of superficial approach to them was enough.



A chapel talk to the students of Goshen College, Goshen, Ind., on March 16, 1966, by K. C. Mathew, visiting lecturer at Goshen College Biblical Seminary. Dr. Mathew is dean of Union Biblical Seminary, Yonkers, N.Y., with which the India Mennonite Church has been affiliated and of which the Mennonite Board of Missions is a supporting body.

Now that they are no more on the defensive but on the offensive, new methods of approaching and dealing with them have to be evolved. No contemporary follower of any of these religions will admit that his religion is inferior to Christianity. On the other hand, he will boldly assert that it is Christianity that is decadent, that his religion is "the religion of the day," and that it has a better message than the Gospel for mankind.

In order to meet the above challenge the missionary should have, first of all, a thorough understanding of the Christian faith, of church history, and of the actual content and meaning of the Bible itself. The following disturbing statement is found in the book, *New Trends in Missionary Training*: "The present-day missionary candidates are sincere, but too many are religiously illiterate. . . . They know surprisingly little about the Bible. This is true, not merely of medical, agricultural, and educational missionaries, but also of many seminary graduates." It is obvious that unless the missionary has an intelligent understanding of his own faith, he certainly will not be able to communicate it to others.

New and effective methods of approaching these revived ancient religions require a more thorough knowledge of them by the missionaries than seemed adequate in the past. No ignorant or superficial criticism of them will do. The attempt should be to recognize the truth that is contained in them and build on it bridges which will lead them Christ-ward. This requires a first-class intellectual task of intensive study and application. Such a study must be undertaken in an attitude of sincere humility with a view to a sympathetic understanding of the difficulties that the followers of these religions will have to encounter in comprehending and accepting the Christian Gospel.

The missionary must have an adequate understanding of the culture and the language of the area to which he is sent. Understanding of the culture will enable him to interpret his message in a culturally relevant verbal form. The knowledge of the language will enable him to communicate his message in the thought patterns, the idioms, and the proverbs of the people.

All that I have said adds up to the important fact that it is not enough to have an unmistakable conviction that God has called one to devote his life to the service of the people of a particular country. I am not denying its significance. I am only saying that something more is needed. The ones who are called of God should also be trained. This is the pattern we see in the Bible. God called many people for various purposes, but He patiently waited until they were sufficiently trained to use them.

The right training will produce the right attitude which says, "I belong," and does not say, "Them and us," and like the prophets of the Old Testament, takes upon one's heart the burden of the people among whom one serves as one's own burden and the joy of the people as one's own joy. It takes commitment, involvement, and identification. It further takes study of the language, patience, and interest needed to learn the customs, the culture, and the whole background of the people.

Missions Today

Missionary Heroes

By J. D. Graber

"Men that have hazarded their lives for the name of our Lord Jesus Christ" (Acts 15:26). These were the missionary heroes of the early church. It was dangerous to be an active Christian in those days, and these men were worthy of recognition and honor for what they had done. "Of whom the world was not worthy" is the way such heroes are described in the "Faith" chapter of the Book of Hebrews.

Modern missionary biography paints them up in different colors. We have become so promotion conscious and are so befogged by the advertising techniques of our time that we want blindly to apply the same principles of persuasion to missions that are so effective in selling merchandise. There is the constant temptation to magnify the man and put him at the center of the mission. Hero worship seems to be the objective and thus a man and not Christ gets the center of the stage.

"It is high time we ceased to present the missionary as a hero figure," writes Douglas Webster in the spring, 1966, issue of *Frontier*. He says further:

"That many missionaries are heroic and do make sacrifices is undeniable, but it is not for Christian propagandists, surely, to make too much of this in the lifetime of those concerned. In relatively few places today does the missionary occupy the center of the stage, and where through force of circumstances he still has to, this is not something to be proud of: it simply indicates a lack of success in bringing into being a truly indigenous church.

"Any one going overseas in whatever capacity can have adventure; very few will be considered heroes. And the heroism called for today will be more psychological than physical, more that which belongs to faithful and patient service than organizational leadership, more in the sphere of creative relationships than in the foundation of institutions.

"In so much writing the missionary is made to loom large and very often utterly to obscure the church. The foreigner is seen as an activist and those to whom he goes as passive recipients. Little recognition or credit is given to those indigenous colleagues on whom the future of any church so much depends. Who will write about them?"

"What the student world needs most today is the truth, and this comes not through sentimental biographies peppered with anecdotes, but through facts. Most of the facts are hard, some unpalatable. . . . Unless we can offer the younger generation some readable missionary literature of a very different order from much of what has been reviewed above, either they will have no interest at all in the modern missionary movement, or else they will be interested for the wrong reasons."

What Is Prayer Really?

By Ruth W. Stevens

Tom, all lanky, six feet of him, finished his brief prayer and sat down. His words had been jerky and repetitious, but he made up in earnestness what he lacked in delivery. Now it was Jerry's turn.

Jerry struggled to his feet, even more gangling than Tom, his face so white his freckles stood out like pennies under his shock of red hair. He gulped, more agonizing silence, then croaked, "Lord, I think the same as Tom does," and collapsed amid sympathetic snickers.

This was my first experience teaching a class of teenagers, and I had a lot to learn. I still do.

Most young people have difficulty praying aloud. And how often this timidity stifles a rising tide of inspiration which they would really like to share with others.

Not long after, I asked the class, "What is prayer?" There were many definitions, but we decided prayer is an inner listening and response; inner commitment and surrender. But how does one project this inner prayer life into public utterance, into prayers that can mean something to others? Is there a so-called technique we can learn, just as one learns to play the piano or paint a picture? I am not referring to tricks of the trade, but genuine growth from within, affecting the surface, making it possible to lose strangling self-consciousness, so that we can pray in public.

All real prayers must begin in the heart. If sincerely felt, then the mind will somehow find the words to express them. My first suggestion would be to empty the mind of everything except what we want to say to the Lord. Secondly, keep your prayers short and simple.

Praying in public takes practice. Find the way you can pray naturally, then follow it. Don't clutter up your mind with too many matters. Think before you get on your feet or on your knees. Know exactly what you are going to say for the first sentence or two. Profit by your mistakes.

Equally important, have some terminal facilities. Never will I forget being asked, as a young girl, to say the blessing at dinner, when I was the guest in the home of our former minister. I was caught by surprise, got carried away, and couldn't stop. I prayed for everybody. Finally in merciful sympathy, the pastor's wife came to my rescue, by putting in a gentle, but firm, "Amen."

Later this sprightly old lady gave me a verse remembered from her childhood:

The little white prayers of Elizabeth Fry
Float up through the arches into the sky.
A blackbird perched on the belfry high
Pecks at them as they go by.

This is an all too familiar conception of prayer. The idea that God is somewhere above, that prayers go up like smoke, but something blocks their ascension and God never hears.

Then we've all heard too many prayers which were no more than a matter of words, an expression of personal desires. A means by which the supplicant tries to persuade God to do what he wants to have done. These selfish impulses are not real prayers at all. So be careful for what you pray.

Nor do I think much of the popular idea among many teenagers that God is just our "big brother" as they glibly sing, "Somebody up there likes me." God is very holy, and is not to be approached as a benevolent daddy. Sort of like He was a top-brass executive, sitting at a desk up there, with a dozen telephones. Just waiting for us to give Him a ring and tell Him what we want. And when our prayers are not answered, we assume He was not listening. Be assured God is infinitely attentive, and will meet us more than half way.

Baron von Hügel wrote, "The palace of my soul must have two lifts: a lift which is always going up from below, and a lift which is always coming down from above." On a mature Christian level this would seem to be aspiring to perfection on our part, with the capacity to let God come down and fill us with His beauty and perfection.

But our little minds resist deep thought. We hate to stop and contemplate, to take time to pray. We may be thankful, but we do not bother to say thank you. "Think and Thank" is a pretty good motto.

But if we will devote time, patience, and practice to prayer, and I speak particularly of praying in public now, the end results are immensely worthwhile. From the school of experience, I am sure you will find your life has received new dedication.

Prayer Requests

Pray for a young couple who had both been active in church and now have lost all interest in spiritual activities.

Pray for a husband and wife who have requested the prayers of the church.

Ruth W. Stevens, Ottumwa, Iowa, is a free-lance writer.

Declaration of Dependence

By John K. Brenneman

July 4, 1776, is one of the most significant dates in American history. This was the birth date of a new nation. The document adopted that day by the Continental Congress is properly called the "Declaration of Independence."

These thirteen American colonies emphatically stated that they would no longer be under the control of Great Britain. They were free and independent—"absolved from all allegiance." Many other nations since that day have followed this pattern to self-rule and independence.

The Christian, however, needs to make an emphatic "Declaration of Dependence." This follows his personal declaration of independence from the kingdom of sin and Satan when he met Christ as Saviour. The follower of Christ now must recognize how desperately he needs God and other Christians.

Dependence upon the Grace of God

The grace of God brought salvation and the grace of God keeps salvation.

Human nature being what it is, we frequently tend to rely on our own resources. We esteem ourselves to be high caliber individuals while God says there are none of us righteous. We think highly of our contribution to society while God calls us unworthy servants at the best. We admit our need of God's grace for salvation but then too often try to go upstream spiritually under our own power. The result is a dismal failure. We are brought low until we acknowledge that it is God's grace alone which is able to keep us. Jude's benediction puts it correctly, "Unto him that is able to keep you from falling."

John Newton knew by experience the preciousness of God's saving and keeping grace. In his touching hymn he has shared with us a deep truth:

Thro' many dangers, toils and snares,
I have already come;
'Tis grace hath bro't me safe thus far,
And grace will lead me home.

Dependence upon Continued Fellowship with God

The grace of God has personal meaning only as we continue in fellowship with God. The joy of the wedding day years ago means little to two individuals who have grown apart until hatred has led to the divorce court. The communication of love grew cold and died.

Jesus used the familiar grape stalk to illustrate the need for constant fellowship. Sever the branch and death is the inevitable result. No communication, no transmission of vital life, and death must follow.

Again the Master used another example which was also familiar to His hearers. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life . . ." (John 10:27, 28). The giving of life is dependent upon hearing the Saviour's voice and following Him. These are personal decisions determined by the will of the individual. Jude placed the responsibility squarely on us. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20, 21).

For spiritual life to continue we are dependent upon continued fellowship with God and this fellowship becomes our responsibility as we use the resources which God has made available to us. In His mercy God has made provision for encouraging such fellowship.

Dependence upon Christian Fellowship

Most of us would not make good hermits. We like to be with others of common interests. God planned for the fellowship of saints on earth to prepare us for the fellowship of the redeemed in glory. While living here we are to encourage each other as we have the opportunity. "Exhort one another daily . . . lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13).

We are warned not to ignore or neglect group worship. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another . . ." (Heb. 10:25). We need the encouragement that fellow saints can provide. To neglect Christian fellowship is to commit spiritual suicide. Through the ages have agreed with John Fawcett:

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne,
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

Dependence upon the Holy Spirit

Beyond the saving and keeping grace of God we are dependent upon the indwelling Spirit of God to perform the

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work of God within us. The characteristics which make a Christian holy and likable are the direct result of the Holy Spirit. Culture and training can make a fine outward personality, but only God works within. Therefore we are dependent upon God's Spirit to make us loving, joyful, patient, gentle, and in every other way like God's blueprint for His children.

In sharing the Gospel we are absolutely dependent upon the work of the Holy Spirit. We are forced to admit the truth of the psalmist's statement, "Except the Lord build the house, they labour in vain that build it" (Psalm 127:1).

Jesus recognized the limitations of His disciples. He longed to teach them more truth than they could absorb. It thrilled Christ, though, to be able to tell His friends that the Holy Spirit would guide them into all the truth God had for them. This is still the task of the Spirit in the believer and is another reason why the Christian is constantly dependent upon the Holy Spirit.

Thus the story is one of complete dependence. We constantly need the grace of God, fellowship with God and one another, and the Holy Spirit to mold us into the likeness of God and to do God's work through us. Truthfully we confess:

I need Thee, oh, I need Thee;
Ev'ry hour I need Thee;
O bless me now, my Saviour!
I come to Thee.

I Don't Love Money I Just Happen to Have Some

By Willis L. Breckbill

It seems to me we do a mental flip when we read the words in the Bible, "For the love of money is the root of all evils." We are so quick to explain that the Bible does not say "the money" but "the love of money" is the root of all evils.

Now this occurred to me. Suppose my neighbor has a thousand tulip bulbs, and fifty different varieties. In the spring of the year I see her cultivating, fertilizing, and weeding. One day when the tulips are in full bloom I walk over and say, "Mrs. Flower, you certainly must love tulips." She replies, "Not really, I just happen to have a lot."

Then there is the neighbor boy who is always racing his cars up and down the street. That's the only time you see him. You can hear him coming with tires screeching. The dual exhausts roar and then crack. He is past so fast you hardly see him. One day you see him at his home with his cars. His face is dripping with sweat as he polishes them. You say, "Hey, fellow, you really love cars, don't you?" He replies, "Not really, I just happen to have a half dozen." As you walk away, you say to yourself, "I think he should be locked up. How can he say he doesn't love cars when he has six and spends so much time on them?"

Just or Unjust?

By Menno Schrag

Nonresistant Christians, and especially those in the Historic Peace Churches, are today caught on the horns of a particularly difficult dilemma.

What are the methods and norms by which one witnesses against the wars and violence in this world? How does one take a stand in a specific situation? How vocal should one get on the tragic conflict in Vietnam?

Many people, citizens of all walks of life, are deeply disturbed about what is going on in Vietnam. The more determined ones take to carrying signs and marching at the White House. Like Ezekiel, they feel like shouting: "Thus saith the Lord God; Behold, I am against thee, O Gog" (the Interventionists). And many pacifists feel like joining in. But they forget that, like Ezekiel, these marchers and demonstrators are not pacifists. Few, if any, protested against Hiroshima or Korea and probably supported the war effort then. The difference is, those wars were just, this one unjust.

Such action must be quite confusing to our neighbors and the government, especially as far as Peace Church participants are concerned. Hadn't we as Brethren, Quakers, and Mennonites always said we are against war *per se*? Once we admit that there is such a thing as a just or an unjust war (or adopt the methods of those who do), then it naturally follows that we would support any legitimate use of force. We're not really against all war, period! It depends on when and how it is waged!

This is hardly the Mennonite or New Testament position. In saying that one war is more wicked than another we make a gradation of evil which the Bible does not make.

Actually, to be consistent, we would need to speak out against Vietnam even if we or any other outside power were there by "rightful" means. According to New Testament teaching, it is better to suffer harm than inflict harm. Indeed, we would need to admonish our nation to go even farther: to return good for evil, love for hate, discard all weapons of war and trust itself into the hands of Providence. This of course no people or nation has ever been willing or able to do. But as for our part, our witness should be not against one but all facets of this great evil—this cosmic infection which threatens the very existence of mankind everywhere.

These are subtle but important distinctions, which Peace Churches dare not lose sight of lest they lose their nonresistance. It is obvious that the distinctive New Testament peace doctrine requires also a distinctive type of witness. It must be positive, consistent, and continuous—in season and out of season.

We would venture to say that the relief and service program of the MCC in Vietnam is in the long run a more effective testimony against the war than are any of the more spectacular protestations, such as sit-ins and demonstrations, whether in Saigon or here at home.

—Mennonite Weekly Review.

Maximum Duty

By James E. Metzler



An easy job . . . in a modern hospital . . . with comfortable living quarters . . . for fairly good wages . . . among Christian friends . . . near my lady friend . . . and kinfolk. This was how I earned the consoling idea that I had done my duty to my country. But today I'm ashamed. Oh, it was "alternate," to be sure, but I don't dare call it "service" anymore.

For now I am forced to see what "the service" means to the other fellow. Here near the battlefield, I now realize the hardship, separation, and suffering of the soldier, physically and emotionally. I read the letters from the foxholes, when he pours out his heart to his loved one.

Maximum duty!—clothed in blood, fear, and agony. We may think he is illusioned concerning his cause, but we cannot question his dedication to it. He might rationalize about the brutal task he is forced to do, yet he willingly gives up life—with all his hopes and ambitions—to do his part. I have read the testimonies of dying men.

Do you see why I have some uneasiness about the current I-W program? Working in hospitals is good, but how can that be equated with the boondocks of Vietnam? The established patterns of I-W service seem to emphasize the minimum of inconvenience, involvement, and sacrifice. At least, I remember too vividly the true reasons that prompted my choice of I-W assignment and the rationalizations which allowed me to accept this minimum.

Waiting for One or Two

For example, today there are over 200,000 American soldiers fighting for their country in this land. Yet, at the same time, we have been waiting a year for one or two young people to come to Saigon and help in our teaching program. They could render a real alternate service among Vietnamese youth . . . building lives rather than destroying . . . creating understanding instead of fear and distrust . . . showing loving concern in place of hatred and arrogance.

And yet, even this year our board secretary is not sure that he can supply these needed helpers. In fact, he is searching for twenty other young people that have already been called for. Seeing drafted GI's every direction we turn in Saigon, we can't help being puzzled. Aren't our youth being

drafted? Is Vietnam reserved for the army? Is courage out-of-date for the church?

This situation is even more startling when we hear how strongly some feel about communism. Many feel that the need to stop the growth of communism is urgent enough to condone the brute force being used in Vietnam. It would seem that this, plus the fact that we professedly are opposed to war, should make us eager to do all we can to avoid both.

I am convinced that if our youth would tackle constructive tasks throughout Latin America, Africa, and Asia, they would give a vital service to their country and a needy world. It is this neglect and lack of active compassion that has created the Vietnams of today, which then demand soldiers. But apparently it is easier to sit at home, gasping about the evils of communism, than to truly help the desperate ones who are choosing this as their only hope.

Sacrifice—Where?

We proudly point out that the Peace Corps was patterned after some of our programs. But where is our driving spirit of sacrifice and involvement that could compare to the response it has aroused—even among those who don't know the love of Christ? True, Pax, TAP, Overseas VS, etc., have inspired a few of our youth with a world vision. But why so few?

Whose fault is it when the vision of youth is too dim, when their potential remains unTAPped? Who is to blame when they slide into the minimum, passing up the thrills and demands of that which calls for their utmost?

Youth must have guidance. Their inexperience and insecurity urges them to decide too quickly. They grasp at the first or nearest opportunity. Most are too fearful and uncertain of a big, unfamiliar world to venture far.

But given motivation, programs, and leadership, our young people will become an army of goodwill and peace. Which of our young men would not gladly endure all that his GI neighbor is suffering, if he were equally challenged and led forth to the hot spots of discontent? Would they not also be ready to lay down their lives in a cause far more worthy than the armed forces' appeal?

If the I-W falls into disrepute because it is incomparable with the demands of military service, or if tomorrow's youth bypass it because it holds no challenge, we must bear the blame. I believe our young people are willing to face danger and deprivation. They are ready to freely give themselves to really serve their country and their Lord. Is the church ready to open the channels and send them forth?

—Missionary Messenger.

James E. Metzler is a Mennonite minister and leader in Vietnam.

Foreign Missions at Our Doors

By Fannie Y. Swartzentruber

May I share with you some of the experiences we have had in entertaining internationals in our home? During the past year, our guests have been from at least twenty different countries. It has been delightful and rewarding and is an opportunity which we American, and especially Christian, families should not neglect. We have the rare privilege of sharing Christ with people from many countries without learning any new languages. Having two of our own daughters on the foreign mission field has sharpened our interest in internationals and endeared us to those from their fields. Contact was made with these new friends because two of our family members were employed at the University of Virginia.

There are various organizations and clubs that entertain them in some ways, but they seem to want to see how we live in our own homes. Although we live 25 miles out in the country, they say they like this as it helps them to get around more. Our home is very ordinary and we live simply, but they seem to enjoy this (though some live elegantly at home). Some are children of government officials; others are doctors, nurses, and professors and come from the elite of their people. In our home, some have been from the cellar to the upstairs. This freedom has taken away the fear and reserve that build "walls."

The young women say they did not know how to cook before they came to America because they have servants at home. However, they can cook now, and we know they are good cooks! One evening we were invited to a delicious supper in one of their apartments.

They love to help in the kitchen. One said, "Oh, it's good to feel at home where you don't need to be polite all the time!" This same girl asked one morning (when spending the weekend with us), "May we make an apple tart?" I said we would be glad to have her make it. Then with a twinkle in her eye, she said, "We've already started!"

One young lady, who is nursing in the University of Virginia Hospital, said, "I almost had to cry when Papa asked the blessing at the table." She always likes to stay close by "Mama" when she comes.

Some of the first ones that came, later brought their friends. One young man invited a friend, from a country other than his own, to come along to our home for supper. At first his friend hesitated (he was afraid of causing embarrassment because he eats only vegetables) but was assured he would be welcome. The friend came and we said it would be all right for him to eat just what he wanted. Several times he passed dishes on, but when convinced they contained only vegetables, he helped himself. We had a very interesting discussion at the table about their educational practices, customs, and religion, and he was ready to listen to why we believe in Jesus. When asked to write in the guest book, he said, "Oh, yes, I want to be enrolled, for this is my home, too."

I was very happy when one guest said, "——— said the Americans are stuck up, Mama. I want to bring him out here!"

One rewarding and worthwhile experience was attending the wedding of a couple at one of the embassies in Washington, D.C. We met their ambassador and heard him tell about their religion and explain the wedding ceremony. We also had opportunity to tell him why we believe as we do. Later, when the bride was in our home again, we received a better understanding of her belief, and she accepted our invitation to a Christmas Eve service in a Protestant church.

A young man from Taiwan, where one of our daughters is studying Chinese, has been in our home frequently. Our daughter has exchanged visits with his family also, as they live within walking distance of her present living quarters.

It takes work and planning to prepare a meal for ten or fifteen, but it is rewarding to see the resulting happiness and appreciation. Our friends like family style eating, and they don't get this when eating in restaurants and cafeterias.

We have reached only a few, as there are over two hundred internationals at the University of Virginia. Other schools have many more. One Philadelphia university has over two thousand—two hundred from one country alone.

These young people will return to their countries and take up responsible positions in their governments, schools, hospitals, and various occupations. Time alone will tell what a little love and kindness can do for them while they are among us. Let us make a real effort to open our hearts and homes to these so far away from their own homes.

Not as a Thief

By J. Paul Sauder

O Death, thou wilt not pilfer me

When thou shalt come on silent wing;

When loved ones mourn the lifeless clay

And somber be the songs they sing.

For then, O Death, I shall have wealth;

Arrived I shall be; rent, the race.

No longer tears my meat—but joy,

For I shall see my Father's face.

Then shall my faith be realized,

Hope be my fruit, all ripe at last; ;

Then shall I breathe Love's atmosphere,

Pure Heaven's air, eternal, vast.

There shall I quit me of all pain

And gnawing hunger of the soul.

In company of all the blest

I shall be freed from Time's harsh toll.

No, Death, thou canst not pilfer me

When thou shalt come, some day or night;

For I shall fall asleep to wake

To joy and everlasting light.

Let Your Heirs Do the Work

By Moses Slabaugh

Growing old? Who isn't? Some 10 percent of our population is now 65. We give them an elegant title and designate them as seniors. The senior ranks are a growing segment of society. "If trends continue," says Russel J. Farnwalt, "the average person will live to be 82.1 years old in 1966. By 2060 it is expected they will live 105.3 years. Barring unforeseen events, some people born this year could be around to ring in the twenty-second century." Not too long ago seniors were regarded as some sort of interesting laboratory specimen, but they are now more and more being recognized as a stabilizing factor in our society. Dr. James E. Birren, from the National Institute of Health, has done some research on the mental abilities of the seniors. He concludes that a man of 70 may be just as alert, imaginative, and mentally productive as a man of 30 if he is physically healthy.

Now that medicare is here at last, the seniors should enjoy better health, and so they can be just as alert mentally as they were at 30. The senior can get 60 days of hospital care at \$40 per day and 100 days of post-hospital care. There is also optional insurance for doctor bills. The new terminology of the Lord's prayer is becoming appropriate. It says, "Our Father which art in Washington."

Now seniors are not led around by some fancy-worded carrot. They are too seasoned and have stood on their own feet long enough to know the scores in the battle of life. Occasionally you find some older dote going around with a middle-age boiler and a freshman head of steam, but most of them know they are on the sensible side of life now, and are moving along leisurely. They just are not carried away with the

kicks and frills so eagerly sought after by the young set. No bang-up time for them. (They have been banged up enough.) They are just looking for some quiet and some useful work that makes them needed and important to someone. Work for them is still the noblest word (in the dictionary). They have a few peculiar traits, of course, such as being addicted to long underwear, and getting up early, but their know-how and abilities are seasoned. You don't have to train them and put up with inexperience. Most of them at 65 have a lot of good, reliable mileage left yet.

Now occasionally this segment of society likes to get together and share and socialize. They can plan their own program and leave out the nonsense that's going on and get down to the business of living. Such a gathering is planned for Aug. 29 to Sept. 2 at Laurelville Mennonite Church Center this summer. Dr. Merle Eshleman will be talking about your health. He will answer questions about medicare, diet in aging, exercise, and phony elixirs. There will be some discussion on gerontology (art of aging) and Bible study. The afternoons are set aside for recreation and hobbies.

Why don't you seniors put responsibility on the heirs and come? They ought to earn some of what they are getting in the future anyway. Put senior citizens' week on your summer agenda. You will recharge the tired physical and emotional batteries plus meeting some very energetic oldsters who are getting a lot of mileage out of their retirement years.

Moses Slabaugh is pastor at Lindale, Linville, Va., and director of Laurelville's Senior Citizens' Retreat, Aug. 29, to Sept. 2.

Adopted

By Eileen Lehman

Four years ago a Christian doctor called us into his office. On his examination table lay a tiny 3½-month-old baby. A pair of bright eyes looked up at us from the thin little body. They seemed to be pleading, "Take me into your hearts and home. I will love you and make you happy. I will fill your home with childish voices." Could a childless couple resist such a plea and such a challenge? Was this the child for whom we had been praying?

Within several hours the child was received as an adopted daughter of ours. Two happier parents could not have been found. This child was now our very own. She would carry our name and would call us her mother and father. How wonderful it was to be a real family and to be able to under-

stand in a better way the needs and problems of the families among whom we worked!

What a challenge the Lord had given us to nurture an innocent child in the way of truth!

What a thrill it was to see this baby respond immediately to loving care! The prescribed formula was exactly what she needed to help her make up for lost time. In several months she was eating vegetables, fruits, and meats. Soon she was walking, talking, and growing up in other ways. She was no longer a tiny, helpless baby, although she continued needing much nurture and care.

Two years ago I stepped into a home which I had been asked to visit. Soon I was sitting before a 46-year-old mother of seven children. A pair of searching eyes sought mine and many questions poured forth from her lips. This woman had

Eileen Lehman, her husband, and two children are missionaries in Heredia, Costa Rica.

been searching for many years. As a child, her mother had discouraged her search. Now her husband opposed it. She had heard the Gospel through the radio and recently in our church. She wanted to nurture her children in the way of truth. The conversation was a lengthy one. I sought the Word of God and prayed silently for wisdom and words.

Before I left that day another soul had been adopted into the family of God. She, my sister in Christ, and I now belonged to the same spiritual family. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

God the Father had now claimed another to be His child, heir to His kingdom.

What a thrill it was to see this new child of God respond! From week to week I saw spiritual growth. We studied the Word of God together. My new sister wanted to experience growth. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2).

She began a daily devotional period with her growing children. She taught them how to pray. She prayed for her husband whose attitude began to change. He no longer opposed her attendance at services. He began to seek spiritual counsel and less than a year after his wife, he too yielded to the Spirit's call.

My sister in Christ and I have prayed and studied God's Word many times together. She has challenged me many times by her firm faith.

The humble adobe home has become a brighter place in which to dwell since God is dwelling there. The children have seen the change in their mother and more recently in their father.

How much this sister and other spiritual babes need nurturing in the faith!

We have all been born in the same spiritual condition. By birth we received no spiritual rights and did not belong to God's family. But—"God sent forth his Son . . . that we might receive the adoption of sons" (Gal. 4:4, 5). Thus, by accepting His salvation, we become adopted into God's family—heirs of God and joint heirs with Christ. We now have the privilege of calling God *Our Father*.

We love our adopted children (now numbering two) and attempt to meet their physical needs and to nurture them spiritually. We want them to love and know God and also to become adopted into God's family.

How we need to help the many who are not of God's family and to teach them of Christ! Then they must be nurtured with the spiritual food of the Word to help them grow. It is a joy to see them taking strong meat and inviting others to become members of God's family.

Thus the spiritual family grows, each member having received "the Spirit of adoption, whereby . . . [we may all] cry, Abba, Father."

* * *

Kindness is the kingpin of success in life; it is the prime factor in overcoming friction and making the human machinery run smoothly.—Andrew Chapman.

Carload of Wheat

By Norman Wingert

He is past eighty, mild-mannered, quiet. As for Sunday school, he is always there, but he seldom enters into discussions. If he has thoughts, he doesn't express them in class. He's the kind of person that people in a hurry don't notice too much.

The other day this quiet brother, a retired farmer, called at the MCC office. In his hand he held a copy of the church bulletin that told about the One Great Hour of Sharing. With a measured motion he pointed to the back page.

"It reads there that people are starving," he said.

"Yes, especially in India," he was told.

"One dollar feeds a good many hungry people," he observed.

"Yes, one dollar delivers three hundred pounds of food."

"I heard of a relief organization where only three cents out of a dollar got through to the needy people," he said. The genuine concern of the man was heartening.

"In this case," he was told, "the entire dollar goes for the delivering of the three hundred pounds of wheat to hungry people."

Assured on this point, he continued a while longer in friendly conversation. "I will come back again tomorrow," he concluded; "I do not have my checkbook with me."

Next day he came as promised. He placed his checkbook on the desk. "Please fill it out," he requested.

The check was duly dated and made out to the Mennonite Central Committee. "And what is to be the amount of the check?" he was asked.

"It reads here that \$275 will send a carload of wheat. I want to send a carload," he said.

Then steady in heart if not in hand he signed the check.

—*The Mennonite*.

Not Alone

By Paul Showalter

How often we say (or think), "I don't care what anyone else thinks; I am going to. . ." We act as though we lived in a little world of our own and no one else mattered.

Maybe we exert more influence than we realize on others. You may be one of the Joneses who is out ahead and others feel they must trail you. You may be at the bottom of the ladder and provide the standard by which others can judge themselves by saying, "At least I am not as bad as so-and-so."

What a responsibility you have to yourself and the world to be pulling in the right direction!

And let it never be forgotten that what you do is important to others and that you are not alone in this world.

"For none of us liveth to himself, and no man dieth to himself" (Rom. 14:7).

The Worthy Ambition

By Raymond L. Cox

One of the worthiest aspirations recorded in the Word of God was voiced by one of the Bible's most roguish rascals!

Balaam exclaimed ardently, when beholding the host of Israel, "Let me die the death of the righteous, and let my last end be like his" (Num. 23:10)! But he didn't! And it wasn't!

Balaam didn't die the death of the righteous. His last end was not like that of the godly. Speaking of the Israelitish armies, Scripture states, "Balaam also the son of Beor they slew with the sword" (Num. 31:8). His carcass rotted on a battlefield sown with the bones of debauched pagans.

Two-faced Prophet

Someone called Balaam "the two-faced prophet," and he seems indeed so to have been. His checkered career looms as an eloquent warning that a man who reaches for two worlds winds up without either! Balaam sought to serve God and mammon. He tried to hop to the tune of two masters. His fate eternally confirms Christ's comment, "What shall it profit a man, if he shall gain the whole world, and lose his own soul" (Mark 8:36)? But Balaam did not nearly gain the whole world.

Yet Balaam gave evidence of deep spiritual understanding. This only serves to aggravate his guilt. Did not Jesus warn, "For unto whomsoever much is given, of him shall be much required" (Luke 12:48)?

Some of the statements Balaam uttered still send thrills through the hearts of devout believers. How often have Christians voiced the utterance, "Let me die the death of the righteous," usually unaware of its exact origin! At one time in his life the prophet displayed tremendous spiritual perception. There can be no question that this man was used of God, for the Bible emphatically states that "the Lord met Balaam, and put a word in his mouth" (Num. 23:16). The prophet recognized—indeed seems to be the first in the Bible to definitely declare—that God obliterates the record of the redeemed, that He refuses to remember their sins. Isaiah would echo the divine declaration later ("I, even I, am he that bloteth out thy transgressions for mine own sake, and will not remember thy sins"—Isa. 43:25), but Balaam gives a foregleam centuries in advance of the prince of prophets: "He [God] hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel" (Num. 23:21).

Balaam, moreover, voiced the words which were the first broadcast across the oceans in the initial intercontinental radio experiment, "What hath God wrought?" (Num. 23:23)! The prophet voiced that exclamation in concluding a sentence proclaiming the inevitable failure of Israel's enemies to entertain black magic against God's people: "Surely there is no enchantment against Jacob, neither is there any divination

against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!"

Balaam not only beheld the present. He put his eye to the telescope of prophecy and focused upon the coming Christ. "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel," Balaam reported. "Out of Jacob shall come he that shall have dominion" (Num. 24:17, 19). Here are words which to this day ravish with rapture the hearts of the righteous! They were articulated by one who desired to die the death of the righteous, but he didn't!

Why?

Live Righteously

Balaam saw fit to ignore the indispensable axiom that to die the death of the righteous one must live the life of the righteous!

He proved to be a two-faced prophet. He talked out of both sides of his mouth. Publicly he preached God's Word, but privately he counseled ways of circumventing the divine decrees! He dare not prophesy against Israel. But he proposed to Israel's enemies a method to unleash divine displeasure against the chosen people. He outlined a plan to lure Israelites into idolatry and immorality. He hoodwinked himself into believing he could claim God's reward and man's reward too! His plan worked to a point. "Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab" (Num. 25:1). Moreover, "the people . . . bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel" (Num. 25:2, 3). God unleashed a plague which slew twenty-four thousand. Num. 25:9. But Balaam's scheme backfired because repentance revealed God's mercy. His vengeance was redirected to the source of the temptation, and God thundered, "Vex the Midianites" (Num. 25:17). And Israel's armies obeyed. Because Balaam had given the counsel which enabled the Midianites to lure Israel into idolatry and immorality (Num. 31:16), "Balaam also the son of Beor they slew with the sword." The man who once had spoken for God now died in the company of pagans!

To die the death of the righteous is not enough to voice religious thoughts and attitudes occasionally. Jesus astonished the world with His revelation that many will do works in His name with whom He has nothing to do! "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Only God is competent to uproot the tares, but He will uproot them, as He uprooted Balaam. To die the death of the righteous one must live the life of the righteous!

And this means more than decent conduct!

Be Born Again

A corpse may behave itself without scandal. And in a real sense all men are spiritual corpses before conversion, "dead in trespasses and sins" (Eph. 2:1). To live the life of the righteous a sinner must be born again! Physical life men receive from their parents. Birth is an experience without which no human since Eve has received life. The new birth is just as real an experience in the spiritual sphere. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12). It is as simple as that.

Balaam will not be the only religious worker who must meet Jesus at the judgment and have the plea of his service repudiated! Many will sink in that same boat. Jesus declared, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23).

They did not live the life of the righteous! Thus they will die the death of the wicked!

But true believers on Jesus Christ, while maintaining care to pursue godly courses, need not wallow in uncertainty concerning their own ends. For the life of Christ surges within them through faith. "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20) is the testimony of everyone who has the Son and therefore has Him who is "the life" (John 14:6).

On the lips of such believers the ultimate ambition sounds becoming: "Let me die the death of the righteous, and let my last end be like his." Because Jesus was numbered with the transgressors in His death, we cherish the confidence that we shall be enveloped among the saints!

Failure

By James Payne

Behind locked doors eleven men huddled together in fear and despair. Their world had collapsed. Their hopes and ambitions had ended in the deepest abyss of despair. They had crept forlorn and forsaken into the dark cavern of an upper room. Society had passed them by.

Less than a week before they were scheming and jockeying one another for the highest position in the envisioned glory of a kingdom. These lonely, naive men had followed a cruel illusion of grandeur. In one dismal night it had all been lost.

The one they had trusted enough to elect as treasurer of the group had turned traitor. His disillusionment ended in death by his own hands. The horror of that night gripped them. They could not shake off the shock of the betrayal and arrest of their Master. The cowardice of their actions haunted them. They who were so bold, so daring, and so sure had fled. The darkness had enveloped not only their bodies but their minds and spirits as well.

The tramp, tramp of the Roman boot had struck terror into their bowels. The excitement of a city gone mad had turned

their blood into water. The physical and spiritual storm of that day closed in the greatest, most terrifying storm of their lives. The hours of natural darkness only increased the darkness and despair of their souls. The vivid flashes of lightning revealed ghastly faces of fear and horror. The thunder amplified the crashing thundering of their hearts.

Their failure sprang from the illusion they held of the Master. Their disillusionment was as necessary as night is to day. Before they could really know the truth, they had to lose the untrue.

Failure is really the disillusionment of man. We believe in a grandeur which is a lie. It is beautiful, but untrue. Only the experience of the cross can show us the truth about ourselves, our petty strife, and our holier-than-thou feelings. In each of our lives the cross must precede the resurrection. This for us as individuals is not a once and then finished experience. It is a daily happening as we with Paul say, "'I die daily,' so that I live, 'yet not I, but Christ liveth in me.'"

After the Honeymoon

By Mary Zook

The honeymoon is over and the young couple have started to keep house in their own quarters, be it a home or an apartment. But what a pity that they did not put their new sofa on the other side of the living room! Then, too, a larger refrigerator would have been a better buy. And their mortgage, their arrangements are not as good as Dad thinks they should be. Maybe, if Dad or I were to drop a little hint, before it is too late, they would change these things.

Hold it, Mother! It is their home and their privilege to do as they please in their planning. You and Dad did as you wished—remember? You recognize now that you made a few mistakes, but at that time you would not have welcomed any advice either.

If the young people ask your advice on some topic, then by all means give it—on that one topic. But don't feel hurt, if they do not always follow your advice. Like us, you probably know of well-meaning mothers and fathers who insist on offering advice when they have not been asked. We are acquainted with a widowed mother of several grown children, who frequently telephones her married son to remind him that it is raining and he should wear his rubbers or a raincoat. When a friend pointed out to the woman that her newly married son was now a man and should be treated as such, and not smothered with maternal suggestions and advice, she responded, "I don't care. I'm going to tell him anyway, whether he likes it or not."

This shortsighted attitude on the part of parents of grown children can only produce friction between the young people and their parents and it accomplishes absolutely nothing, as the young people will more than likely do as they please. We cannot pass along our experience and judgment to a younger generation. Each young person must develop it for himself.

CHURCH NEWS



Mission Board Orientation

New appointees of the Mennonite Board of Missions for overseas assignments were at Elkhart, Ind., for an orientation this summer. The appointees, their addresses, and fields of assignment are noted.

Row 1 (from left): David and Karen Powell, Goshen, Ind.—Puerto Rico; James and Pauline Miller, Hartsville, Ohio—Nepal; Michael and Mattie Mast, Fleetwood, Pa., and Dundee, Ohio—Argentine Chaco.

Row 2: Robert and Marjorie Wenger, Waynesboro, Va.—India; Byron and Elaine Shenk, Goshen, Ind.—India; Otis and Betty Hochstetler, Goshen, Ind.—Brazil; Erma Hunsberger, Baden, Ont.—England.

Row 3: Dean Welty, Goshen, Ind.—Japan; Harvey and Miriam Graber, Topeka, Ind.—Brazil; Kenneth Reed, Fredericksburg, Pa.—Japan.

Not shown: James and Faith Wenger, Wayland, Iowa—Japan.

Argentine Revolution

Mario Snyder, Mennonite Board of Missions missionary in Argentina, reported on the take-over of that country's government by the Argentine military in a letter to the Mission Board office. Excerpts of that July 5 letter are noted.

"Walking downtown last Tuesday I remembered what Lawrence Brunk told me once, of how he got mixed up in a revolution once. Well, this time we had a real smooth one!

"These military men know how to pick the right day for a revolution! It was a beautiful sunny spring day (in the middle of winter). For a month they had been telling President Illia to 'wake up' from the deep sleep of his government and take measures. But this was to no avail. . . . So finally last Monday things began to happen.

"When I went to bed at midnight, June 27, I decided to turn the radio on. Every station had the same music, the same classical music program. I thought, This is really strange—since when do we have uniform programs during the week?

"So I went back to No. 5 on the radio dial to listen to what Colonia, Uruguay, had to say. What a mouth full! In that deep, dramatic voice the announcer was letting us Argentines in on what was happening in our own backyard!

"Illia was asked to resign — the three chiefs (army, navy, and air force) wanted in. So during the night, as usual, they dickered and threatened, and moved their soldiers in and took over, before we got up next morning!

"By 7:00 a.m. we had the news on our stations. The soft classical music was interrupted to pronounce 'el comunicado numero 7' advising the nation to work, to stay calm, not to go to the banks because they were closed. For now we had a revolutionary government that was going to fulfill the . . . [longings, aspirations] of the people.

"I never went through a revolution to the tune of Beethoven's Fifth Symphony! It is something to live for. No bullets, no jets roaring over Buenos Aires, no nothing! No excitement!

"Just all kinds of classical music. Then they got tired or wanted a change; so they played some folklore and some jazz—but no rhythmic or swingy Beatle stuff. No, that would make people too nervous. And nobody was to get nervous over this one! And not many people did.

"Little by little various unions pronounced their allegiance to the flag. People on the buses had little to say. Buenos Aires didn't care . . . what was happening. Even Peron way over in beautiful Spain pledged his 'beneplacito' and stated that (the new government leader) Onganía was a brilliant soldier, a man with a great personality!"

Summer VS

Fifty-five young persons are working at eleven different locations this summer in the summer voluntary service program of the Mennonite Board of Missions, Elkhart, Ind.

The summer VS program differs from long-term voluntary service only in the length of time that the young persons are able to serve. Many of the VS-ers work at assisting physical, emotional, and spiritual need in place of taking a summer vacation.

Of the 55 persons serving, 25 attended college during the past year and nine are teachers. There are 37 girls and 18 fellows in summer VS.

Two of the persons serving are Goshen College physical education majors, Jerry Sieber, Arthur, Ill., and Pete Bontrager, Goshen, Ind. They are involved in a summer recreation program sponsored by several churches, including the Mennonite House of Friendship, in the Bronx, N.Y.

Other types of service being performed by the VS-ers include summer camp work, migrant ministry, and work in the inner city, in children's homes, and in Puerto Rico. The young persons serve from New York in the East to Colorado in the West.

The summer voluntary service program was begun when four persons taught Bible school in 1944 in Chicago. Long-term VS began two years later and today there are nearly 300 persons serving in this program under the Mission Board.

Trainees Go Home

The 43 international trainees who came to the United States and Canada in 1965 under the MCC exchange program completed their one-year stay in America and returned to their homelands July 28.

The trainees, who ranged from 20 to 25 years of age, came from Argentina, Algeria, Austria, Brazil, India, Jordan, Korea, the Netherlands, and Switzerland.

The majority of the youths spent six

months each with two host families. This arrangement made it possible for the trainee to familiarize himself with at least two Mennonite communities, and also afforded him the opportunity to observe more of the North American way of life.

The trainees worked in positions where they were able to utilize their special skills. They served in banks, hospitals, households, greenhouses, industries, offices, schools, social work, and on farms.

The trainees-to-North America program was begun in 1950 when 21 young men from Mennonite communities in Europe

came to spend a year on American farms. Since then 575 young people have participated in this program.

Two weeks after the present trainees return to their homelands another group of 43 youths from 12 countries, including Jamaica, Japan, and Yugoslavia, will arrive in the United States.

The trainee program was instituted to acquaint the international trainee with the church life of Mennonite congregations in America and to promote the concept of the brotherhood of man among both the trainees and the sponsors.

The Morality of "Friendly Persuasion"

By Stanley Bohn

Twelve Mennonites, some of whom had never been in Washington, D.C., before, went to see their Congressmen July 12 and 13 about Vietnam.

It seemed almost immoral to hold courteous conversations in air-conditioned offices while American young men were killing Vietnamese youths and their civilian families, largely because of our country's fear of China.

Protest demonstrations seemingly have limited usefulness because the observers usually discuss the "who" and "how" of the demonstrations instead of the issues they are trying to spotlight.

Frustrated by the difficulty of getting the politicians to look at the "other" side of the Vietnam issue, we tried the traditional approach of "friendly persuasion." Guided by the usual rules of evangelism, which call for the respect and acceptance of the person to whom we are talking and an attempt to speak in language that they can understand, the Peace and Social Concerns office of the General Conference Mennonite Church sent a letter to district peace committees, asking people to visit their Congressmen.

The Central District responded with a carload of people. With this nucleus assured, the Eastern District sent an additional person, and the Mennonite Church, through Paul Peachey, also made some contacts. The MCC Peace Section had scheduled a visit to the White House the same day. This brought to twelve the number of participants in the visits to Congressmen.

In the briefing we received before the visit to the Congressmen, we were told not to let the absence of complete information dampen our efforts. Many people feel that

they can't speak to their Congressmen because they don't have all the information to make a decision or to take an unassailable position. The point was made at the orientation that we do take positions, whether we want to or not. We decide not only on the basis of the facts we have but on the knowledge we have about the way people are offended or reconciled.

One tall Mennonite pastor asked his Congressman, who was much smaller, if he thought that his jumping on him, throwing him to the floor, and subduing him would make them friends. Another asked if China does not have to be aggressive in light of the CIA's involvement in countries abroad, comparing their reactions to our own if we were in a similar situation.

We were amazed to discover that many Congressmen use the same escapes we do: "We don't know any more than you do." "All I know is what I read in the papers." "We have no special inside information." These were comments we heard from our Congressmen explaining how they were not sure, for reasons of not having enough information, what they should recommend or do.

In comparing notes after our visits we not only found that most Congressmen we visited claimed lack of information, but that many were against our present policy in Vietnam. Professional lobbyists estimate that 25 percent of the Senate is definitely against our present Vietnam policy. About ten senators have spoken out, and others, for various reasons, have expressed their views only cautiously in public. One senator whom we visited who does not speak out in public used the word "blackmail" to describe this country's attempts to win Vietnam's support in our war with China. Another called the conflict a civil war, with

us supporting the side of the wealthy dictator.

Another discovery was that several Congressmen made clear that they felt the president was responsible and that the legislative branch of government has not been allowed to have a real part in Vietnam policy decisions. Apparently not everybody felt that they could be a Fulbright or a Morse.

Several Republican Congressmen, when asked if they felt their party might call the nation to a new kind of leadership in the world if elected, stated that we should not count on a switch from the present "hard line" if the Republicans come into power. Some support the present escalation policy. One, however, expressed the wish that the Republicans might come up with a "softer" approach.

Experienced churchmen in Washington reported to our group that Congressmen lack contact with their constituents. This is due partly to the distance between Washington and their constituencies and partly to their crowded schedules. Consequently the legislators are largely isolated from the people who are deeply concerned about Vietnam and other issues. Congressmen can become just as wrapped up in their own concerns as we. It is important for us to make contacts with them to share with them what we see.

Statements and well-thought-through alternative proposals, such as those pre-



Missionaries of the Week

Daniel and Blanche Sensusenig are serving their fourth missionary term in Ethiopia where he is business manager of the All Africa Training Center for Rehabilitation and Leprosy. They first went to Ethiopia in 1947 and Daniel was mission director during their third term. Daniel, Jr., also accompanied them for this term.

The Sensusenigs' daughter, Janice, presently is home on furlough after serving one term as a teacher at Good Shepherd School in Addis Ababa, Ethiopia. She will be returning there later this year.

The Sensusenigs' home address is New Holland, Pa., and they attended the New Holland congregation. They arrived in Ethiopia for their current mission term last April.

pared by the Friends and Senator Fulbright, are being sought by the legislators. We need to learn for future visits how to be of more help to them.

Some groups have done much more than the Mennonites in working for peace in this way. The Methodists have brought 3,000 people to Washington for periods of from two to five days. They also brought 12,000 to New York for seminars on the United Nations.

Some members of our group expressed the belief that it is time that Mennonites state more clearly and frequently how we feel about key issues. We should not assume that everyone knows our position.

Because of the horrors of the war in

Vietnam and its violation of international agreements, it might seem that "friendly persuasion" is immoral because it appears to be such a complacent approach. Someone who watches a murder and does not protest or try to stop it is regarded as an accomplice in the killing. Yet the visits, calm and friendly as most of them were, did seem to communicate our concerns. The Congressmen did ask for the opinions and alternatives we had to offer on Vietnam. They also asked our feelings on related problems.

Stanley Bohn is secretary of the Peace and Social Concerns Committee, General Conference Mennonite Church.



Recite 7,833 Bible Verses

By Martin S. Fast

MCC workers in the Mennonite Elementary School, Hebron, Jordan, experienced payday for their year's service on the closing day of the 1965-66 school term. This payment came in the unusual way when the 75 boys in the Christian religion classes quoted from memory a total of 7,833 verses.

Reciting the most verses was George Naome of Bethlehem. He had memorized and quoted, word perfect, 196 verses. George graduated from elementary school (sixth grade) this year. He plans to enroll in the Mennonite Prep School in Beit Jala this fall.

This group of boys, ranging in ages from 5 to 15, had to meet the requirements set by their religion teachers. The verses had to be quoted accurately and without hesitation. And furthermore, the verses had to be of this year's learning.

Selections were taken from the Psalms, the Christmas and Easter stories, the Sermon on the Mount, and other lessons on

the life of Christ, the work of the apostles, and the first Christians.

To the MCC personnel working in Hebron, all the hard work, sleepless nights, and troubles of the year were forgotten and richly rewarded with the thought that these boys were going home for the summer with the Word of God going into their homes with them.

Moslem boys also went home, Scripture portions ringing in their ears from the countless times they heard these verses repeated in memorization and recitation.

Each of those who memorized verses received a framed picture of a familiar Bible story. The top one in each class and the top three of the school were awarded beautiful notebooks. Miss Ida Stoltzfus, codirectress of the school, presented George Naome with a New Testament bound in olive wood.

Martin Fast of the Lustre, Mont., EMB Church assists in the teaching of religion to the younger grades.

Mennonites on Vietnam

Mennonite concerns about Vietnam were expressed to both Washington and Ottawa in mid-July.

A seven-man delegation met with one of President Johnson's chief Vietnam aides July 12. The discussion focused on the dimensions of human suffering caused by the war as reflected in reports from Mennonite Central Committee volunteers in Southeast Asia.

Part of the delegation's purpose was to make clear to the government the Mennonites' willingness to serve the Vietnamese while at the same time disavowing and disassociating themselves from the military efforts there. There was also discussion on various proposals to cease the fighting.

The Board of Christian Service of the Conference of Mennonites in Canada arranged a meeting July 13 with Paul Martin, Canada's minister of external affairs.

The Ottawa delegation delivered to Martin a copy of the resolution on Vietnam adopted by the Canadian conference at its annual sessions in Winnipeg recently. Frank H. Epp, past chairman of the Canadian Board of Christian Service, also presented the minister with a brief on his observations of the situation in Vietnam. Accompanying Epp to Ottawa were Nick W. Dick, executive secretary of the Board of Christian Service, and Daniel Zehr of MCC (Ontario).

The delegation to Washington consisted of C. N. Hostetter, Jr., MCC chairman; William T. Snyder, MCC executive secretary; Robert W. Miller, director of overseas services; Peter J. Dyck, MCC director of Europe and North Africa; Stanley Bohn, secretary of the Peace and Social Concerns Committee of the General Conference; Paul Peachey, executive secretary of the Peace and Social Concerns Committee of the Mennonite Church; and Edgar Metzler, executive secretary of the Peace Section.

The meetings in Washington and Ottawa were part of the continuing effort to witness in appropriate ways concerning the moral and ethical issues of the war in Vietnam.

Convention Preview

Youth bound for Estes Park this month may be disappointed. They may be disappointed because the Colorado Rockies are not as high as those in Alberta, Canada. They may be disappointed because 2,200 youth are too many or too few for an MYF Convention. They may be disappointed because there will be hard questions to answer and decisions to make.

Youth bound for Estes, however, will learn what troubles and yet what triumphs accompany a Christian young person in

today's society. They will discover that the group growing out of the Gospel includes them—now. The Convention program includes directed Bible study (done individually and in small groups), seminars and workshops in specialized areas of concern, outdoor recreation, and numerous public presentations by such men as Don Jacobs, Bill Pannell, and Richard Detweiler.

Fundamental to each day's activities is a period for personal Bible study. Lyman Colman, originator of "Acts Alive" and other study materials, will lead these periods; he will use a variety of methods beginning with the inductive and moving to those involving creative self-expression and group exchange. Following the period of individual work each person will have the opportunity to hear and be heard by other persons.

The second main event in the mornings is a study-sermon by Richard Detweiler, bishop in the Franconia Conference. He will be developing four major perspectives from the Book of Acts throughout the week. The first deals with the historical framework of the church in Acts. Detweiler will set the coming of Christ against the background of the world at that time. Second, he will explore how the historical Jesus becomes a person who is alive and immediate in our present situation. The third perspective will shed light on the role of the Holy Spirit as a link between the individual and God's will for him. The fourth and final area will be that of the church in redemptive communication with the world.

The afternoon hours are a more leisurely part of the day. They include opportunity for hiking, group sports, tours of nearby mountain areas, and counseling for individuals and groups. On Wednesday and Thursday afternoons there will be forty seminars under the general headings of Youth Ministry, The Church, Discipleship, and Mission. These include such titles as "Beyond Estes Bible Study Ideas," led by Lyman Coleman; "How to Relate to Other Christians," by Marcus Bishop; and "World Mission Today," by Don Jacobs. Individuals may attend these seminars according to specific interests.

Bill Pannell, known and respected youth speaker, will give the keynote address on Sunday evening. He will return on Monday evening with the sequel to his earlier presentation. On Tuesday evening the group will critically view major portions of a musical satire, "For Heaven's Sake." A selected team of persons from Goshen College under the direction of Roy Umbel will take charge of presenting the drama and providing for each person to respond to it in his TIO ("Talk-it-over") group.

Don Jacobs, leader in certain East African churches, will speak to the group on Wednesday and Thursday evenings and again on Friday morning. Representing

church groups complementary to those in the United States, Jacobs speaks with experience and understanding in fields of youth work and world mission.

The overall program and schedule for this Convention are now formed. What re-

mains unknown at this point, and will remain so, is how Christ will move and act in the lives of persons attending. It is with this sense of dynamic mystery that speakers and leaders move to Estes Park.

FIELD NOTES

The Senior Voluntary Service program, which until recently has been administered by H. A. Fast from North Newton, Kans., is now being directed from the Mennonite Central Committee headquarters in Akron, Pa. Fast has been directing the Senior VS program for MCC on a half-time basis since Jan. 1, 1965. During 1965 thirty older persons accepted short-term assignments covering a wide range of skills and experiences.

Adolf Ens, formerly of Winkler, Man., has been appointed director of the Mennonite Central Committee's program in Indonesia. He will serve for four years beginning in September. Ens will be responsible for the development, direction, and the implementation of the program in Indonesia, and will serve as contact and liaison with the government, church groups, mission organizations, and voluntary agencies.

Dr. Henry Kreider, Mt. Joy, Pa., has accepted an assignment at Hospital Grande Riviere du Nord in Haiti. He will serve for one year beginning Sept. 15. This is Dr. Kreider's second term of service with the Mennonite Central Committee. He worked in 1961-63 in Jordan and Algeria treating outpatients in regularly scheduled rural clinics.

A **I-W reunion** is scheduled Aug. 13 beginning at 1:30 p.m. in the Allentown, Pa., Rose Gardens. The reunion is for all present and ex-I-W men at the Allentown unit.

Personnel needed: The Lebanon Community Hospital, Lebanon, Oreg., needs a medical records librarian or technician. The person now holding that position is leaving Aug. 17; so a replacement is needed as soon as possible. Write Personnel Office, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514, or contact Gene Kanagy, the hospital administrator.

A **cable received** from Dean Welty and Kenneth Reed, newly appointed English teachers (Overseas Missions Associates) in Japan, after they arrived in Tokyo: A-OK in Tokyo, Welty-san, Reed-san.

CPS reunion to be held at Tai Hai Conference Grounds, near Honey Brook, Pa., near the intersection of routes #322 and #10, Aug. 7.

From S. Paul Miller, missionary in Dhamtari, India (July 9): "We are beginning to be a bit concerned in Dhamtari about the rains. While the newspaper reports say that Raipur District is having good rains and the crops are very good, yet we in Dhamtari have not experienced it. We have not had more than a few drops of rain since about June 25. The ground is too hard to plow and seeding is not all done. Our own school fields have had no rain since seeding. Grass is again taking over in many fields. Reports of serious insect damage are also coming in. We are not actually off to a good start!"

Mr. and Mrs. Lloyd Fisher, who have been on a three-month furlough from Nigeria, were to have left New York July 26 for another term of service in Nigeria. Their address will be Box 647, Enugu, Nigeria.

J. N. Kaufman, 901 Mervin Ave., Goshen, Ind. 46526, retired India missionary, has been ill and is confined at his home at this time.



Roy Yoder, Bally, Pa., has joined the Mennonite Board of Missions staff as one of the long-term voluntary service directors. He graduated from Goshen College this spring and previously was a member and leader of the Phoenix and Surprise, Ariz., VS units.

Calendar

Allegheny Conference, Belleville, Pa., Aug. 5, 6.
Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.
Iowa-Nebraska Conference, Riverside Park, Milford, Neb., Aug. 16-19. West Fairview congregation sponsor.
Conservative Mennonite Conference meeting, Greenwood, Del., Aug. 16-18.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.
Rocky Mountain Conference, Cheraw, Colo., Sept. 25-26.
Annual sessions South Central Conference, Heston, Kans., Oct. 7-9.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 21, 22.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.

Change of address: Cletus S. Miller from Chappell, Nebr., to Minden, Iowa 51553. H. Eugene Herr from Scottsdale, Pa., to Route 2, Harper, Kans. 67058; effective Aug. 28. Lloyd Gingerich from 2 Hamburg 34, Germany, to 2 Hamburg 70, Krämer-koppel 24, Germany.

Special meetings: Glen M. Sell, Columbia, Pa., in evangelistic meetings at Honey Brook, Pa., in tent along route 322, Aug. 6-14. Andrew Hartzler, Newport News, Va., at Pleasant View, Chambersburg, Pa., beginning Aug. 6.

Sunday services for the Myron Augsburg Crusade, Ocean City, N.J., will be held at 4:00 p.m. instead of 8:00 p.m., as originally announced. The meetings at the Ocean City Tabernacle, Seventh and Wesley, are scheduled for Aug. 14-21, with 8:00 p.m. services on week nights. Some congregations are coming as a group, bringing along uncommitted persons from their local community.

New members by baptism: eleven at North Main Street, Nappanee, Ind.; three at Upper Skippack, Skippack, Pa.; one at South Christian Street, Lancaster, Pa.; two at Neffsville, Pa.; five at Zion, Hubbard, Oreg.

Florence Nafziger, on furlough from India, and **Goldie Hostetter**, who were injured in a car accident on June 17, are recovering satisfactorily. Florence is still in the Elkhart General Hospital with both legs in casts. Goldie is now convalescing at home.

John Nissley was ordained to the ministry at the Bethel Church for the mission near Tallahassee, Fla., July 10.

Alvin G. Martin was chosen by lot from a group of five brethren and ordained bishop for the Weaverland district, Lancaster Conference, by J. Paul Graybill, July 16.LOY KNISS preached the sermon.



Jerry and Rebecca Miller, Dover, Ohio, began a new assignment this summer as host and hostess of the voluntary service center at the Mennonite Board of Missions, Elkhart, Ind. They had been VS unit leaders at Aibonito, Puerto Rico, for the past two years. Jerry also will assist with long-term VS administration and be director of the VS orientation schools.

Bible Doctrine meeting, Twelfth and Windsor streets, Reading, Pa., Aug. 13, 14. Guest speaker: Chester K. Lehman, Harrisonburg, Va.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I appreciate James Fairfield's article for discussion, "The Dilemma of Discipline" (July 12 issue), as well as Arnold W. Cressman's in Nurture Lookout on "Unity Without Uniformity."

I think I see the Spirit using different brethren to help us "prick through" our own fears of "break down" in order to give us a new "lift up" in self-discipline in joy which is our strength. Neh. 8:10.—Linford Hackman, Edmontown, Alta.

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Again I must express my appreciation for the Gospel Herald and its stimulating articles! In July 12 issue, the article by James Fairfield entitled "The Dilemma of Discipline" was so encouraging, so searching, and just what we must all stop and think about. It came at a unique time, for the day I read it, I was thinking about many of his same questions.

I feel our church could be truly "strengthened in the vigorous exchange of opinion and criticism, in open, honest searching of the Scriptures and listening to the Spirit who has made us sons of the same Father," and "earnestly being a brother."

"Why Don't We Talk About Heaven?" by J. C. Macaulay, and "Unity Without Uniformity," by Arnold Cressman, were also very good. I doubt if I'll forget their messages very soon. They were quite clear.

I'm grateful our church is producing such a good periodical. It continues to help me in Christian growth.—Mrs. Elvin Stoltzfus, Ronks, Pa.

Gunden, Olin and Joyce (Swartzendruber), Bay Port, Mich., fifth child, fourth daughter, Stephanie Jan, July 4, 1966.

Hansher, James A. and Eather (Miller), Sugar Creek, Ohio, first child, Brenda Yvonne, July 5, 1966.

Hershberger, Noah and Mary (Miller), Dalton, Ohio, fifth child, first daughter, Sharon Ann, July 6, 1966.

Hochstetler, Verl J. and Shirley (Randels), Kokomo, Ind., third child, second son, Terry Lydell, July 5, 1966.

Landis, Larry S. and Myrna (Warkentine), Hampton Bays, L.I., N.Y., first child, Todd Clayton, May 18, 1966.

Metzler, Harry W. and Miriam (Boll), Holtwood, Pa., second daughter, Cheryl Ann, July 10, 1966.

Oesch, Donald and Mary (Bontrager), Carson City, Mich., second daughter, Lori Beth, June 5, 1966.

Ramer, Matthew and Kathryn, New Paris, Ind., third child, second son, Myron Mark, June 23, 1966.

Schrock, Earl and Janette (Berkey), Harrisonburg, Va., first child, Janine Marcille, July 14, 1966.

Shenk, David W. and Grace (Witmer), Mogadiscio, Somali Republic, third child, first son, Jonathan Clyde, July 16, 1966.

Slagell, Maxton and Verdella (Fahndrich), Hydro, Okla., second son, Philip Ray, July 5, 1966.

Swartz, Robert and Elaine (Klassen), South Bend, Ind., fourth daughter, Patricia June, June 27, 1966.

Swartzendruber, William and Thelma (Derst), Telford, Pa., fifth child, third daughter, Lewis, May 21, 1966.

Swigart, David W. and Joanne (Peifer), Elizabethtown, Pa., fourth child, third daughter, Tricia Denise, May 18, 1966.

Thomas, Stanley and Rosemary (Conner), Milford, Nebr., second son, Douglas Craig, July 11, 1966.

Zehr, Walter E. and Pauline (Bauman), Auburn, N.Y., second son and third daughter, Phillip Dean and Marcia Jean, July 6, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beck—Stuckey.—Vern Beck, Archbold, Ohio, Central cong., and Mary Lou Stuckey, West Unity, Ohio, Lockport cong., by Walter Stuckey, May 28, 1966.

Bernath—Schmucker.—Jerry W. Bernath, Archbold, Ohio, Evangelical Mennonite, and Kendra Rae Schmucker, Stryker, Ohio, Lockport cong., by Walter Stuckey, June 25, 1966.

Blosser—Miller.—James Blosser, South English, Iowa, Parnell cong., and Janice Miller, Wellman (Iowa) cong., by Wilbur Nachtigall and G. C. Yoder, July 1, 1966.

Coffman—Nisely.—Daniel J. Coffman, Sturgis, Mich., Middlebury cong., and Judith Lynn Nisely, Sturgis, Mich., Marion cong., by Paul Lauer, July 1, 1966.

Detweiler—Anders.—Laverne Detweiler, Harleysville, Pa., Line Lexington cong., and Gloria Jean Anders, Franconia, Pa., Rockhill cong., by Merrill B. Landis.

Eash—Nisely.—Bernard E. Eash, Howe, Ind., and Barbara Kay Nisely, Sturgis, Mich., both

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Beachy, Raymond and Emma (Schrock), North Canton, Ohio, fourth child, second son, Raymond Scott, July 1, 1966.

Brubacker, Paul and Ida (Burkholder), Vineland, N.J., first child, Ida Ann, July 7, 1966.

Caldwell, Harold and Donna (Hershberger), Hartsville, Ohio, first child, Bryan Keith, July 15, 1966.

Campbell, Dave and Mabel (Miller), Uniontown, Ohio, third child, second daughter, Robyn Kathryn, July 2, 1966.

Eby, Claire and Rosella (Kauffman), Drake, Saks., seventh child, third son, La Verne Allen, June 24, 1966.

Eckert, Kenneth, Jr., and Leona (Marks), Elkhart, Ind., second child, first son, Daniel Gene, June 18, 1966.

Erb, Albert, Jr., and Bernice (Yoder), Wisner, Nebr., fifth child, second son, Bruce Kevin, June 27, 1966.

of the Marion cong., by Paul Lauer, June 4, 1966.

Eby-Nauman.—Clyde Eby, Ephrata, Pa., Indiana cong., and Nancy Nauman, Lititz (Pa.) cong., by Mahlon Zimmerman, June 4, 1966.

Gascho-Shirk.—James LeRoy Gascho, Imlay City, Mich., and Helen Sue Shirk, Lebanon, Pa., by Mervin F. Shirk, April 23, 1966.

Gerber-Bender.—Paul David Gerber, St. Clements, Ont., Crosshill cong., and Diane Marlyne Bender, Tavistock, Ont., East Zorra cong., by Newton L. Gingrich, July 16, 1966.

Graber-Falb.—Vernon Winford Graber, Broadway, Va., Hebron cong., and Gladys Falb, Dalton, Ohio, by Tobias Slaubaugh, June 11, 1966.

Hartzler-Renno.—Irvin Sanford Hartzler, Huntington, Pa., Allensville cong., and Sara Eileen Renno, Bellevue, Pa., Locust Grove cong., by Eric Renno, June 18, 1966.

Landis-Thompson.—Ray Frankelheim Landis and Carol Lee Thompson, both of Telford, Pa., Rockhill cong., by Henry M. Goshaw and James Derstine.

Martin-Meyers.—Robert L. Martin, Hagerstown, Md., Cedar Grove cong., and Miriam M. Meyers, Lansdale, Pa., Bridgeport cong., by Nelson L. Martin and Richard Weaver, June 8, 1966.

Martin-Schwartz.—Stephen Le Vin Martin, Waynesboro, Pa., and Lucille Mae Schwartz, Hagerstown, Md., both of the Salem Ridge cong., by Mahlon D. Eshleman, July 16, 1966.

Oxender-Frey.—Ronald Oxender, Montpelier, Ohio, and Charlotte Frey, West Unity, Ohio, both of the Lockport cong., by Walter Stuckey, July 1, 1966.

Shenk-Stockburger.—Myron D. Shenk, Sheridan (Oreg.) cong., and Carol L. Stockburger, West Unity, Ohio, Lockport cong., by Walter Stuckey, June 11, 1966.

Stetler-Overgaard.—Richard Stetler, Cheverly (Md.) Community Church, and Lois Overgaard, Lancaster, Pa., Monterey cong., by Roy H. Stetler, Jr., father of the groom, July 9, 1966.

White-Yutzi.—William White, New Dundee, Ont., Emmanuel EUB cong., and Gail Yutzi, Baden (Ont.) cong., by David Groh, June 15, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bachman, Aaron, son of Joseph and Elizabeth (Birkey) Bachman, was born at Metanora, Ill., April 17, 1891; died at his home in Pomeroy, Iowa, July 6, 1966; aged 75 y. 2 m. 19 d. On Dec. 31, 1913, he was married to Emma Egli, who survives. Also surviving are 5 sons and 6 daughters (Elmer, Lyle, Melvin, Merle, Lloyd, Elma—Mrs. Edwin Brennenman, Laverne—Mrs. Vernon Slagle, Laurence—Mrs. Arnold Yeager, Ellen—Mrs. Marvin Miller, Velma—Mrs. LeRoy Brennenman, and Dorothy—Mrs. Daniel Bender), 42 grandchildren, and 2 great-grandchildren. His only sister preceded him in death. He was a member of the Manson Church, where funeral services were held July 9, with Nick Stolzfus and James Detweiler officiating; interment in Roschill Cemetery.

Bender, Aaron, son of Jacob and Catherine (Streicher) Bender, was born near New Hamburg, Ont., April 29, 1889; died at the Kitchener-Waterloo Hospital, as the result of a fall, June 13, 1966; aged 77 y. 1 m. 15 d. On Dec. 9, 1909, he was married to Magdalena Gingrich, who survives. Also surviving are 3 sons (Marcus, Earl, and Edmund), 1 daughter (Verna—Mrs. Aden Snyder), one foster son (Frederick Bricker), one brother (Christian), 22 grandchildren, and 4 great-grandchildren. One son

and one sister preceded him in death. He was a member of the Crosshill Church. Funeral services were held at the Maple View Church, June 16, with Steve Gerber and Alvin Leis officiating.

Brubaker, Sarah, daughter of Abraham and Lydia (Graybill) Brubaker, was born in Juniata Co., Pa., Aug. 12, 1887; died near Lancaster, Pa., Feb. 5, 1966; aged 78 y. 5 m. 24 d. On Jan. 17, 1915, she was married to Landis H. Brubaker, who survives. Also surviving are 2 sons (Noah M. and John G.) and 10 grandchildren. For nearly 20 years she and her husband, who is a minister, ministered to the needs of the aged at the Mennonite Home near Lancaster, Pa. She was a member of the Rohrerstown Church, where funeral services were held Feb. 8, with Landis Shertz, Benjamin Eshbach, and Herbert Fisher officiating.

Carr, Dewey, son of Grover and Minnie Carr, was born at Whitmer, W. Va., June 19, 1903; died at his home at Whitmer, July 12, 1966; aged 63 y. 23 d. Surviving are his wife, Marva Mallow Carr, 5 sons (Shelby, Trevy, Kelly, Hubert, and Ernest), one stepson, 8 grandchildren, 3 stepgrandchildren, one brother, and 5 sisters. He was a member of the Horton Church, where funeral services were conducted by Warren Kratz and Melvin Myers.

Clemens, Ellen H., daughter of Levi and Lizzie (Hornung) Freed, was born in West Rockhill Twp., Pa., Dec. 8, 1886; died at Eastern Mennonite Home, Souderton, Pa., July 5, 1966; aged 79 y. 6 m. 27 d. On Feb. 23, 1906, she was married to Erwin M. Keller, who died March 10, 1947. On Sept. 23, 1950, she was married to George A. Clemens, who died Dec. 11, 1957. Surviving are 9 children (Corynus, Claude, Isaiah, Mrs. Benjamin Krupp, Norwood, Mrs. Elwood Halmsten, Laverne, Mrs. William Derstine, and Mrs. Robert Detweiler), 40 grandchildren, 13 great-grandchildren, 5 stepchildren, 2 sisters (Mrs. Bessie Souder and Mrs. Jacob Detweiler), and one brother (Howard H.). Two sons preceded her in death. She was a member of the Franconia Church, where funeral services were held July 9, with Marvin Adams, LeRoy Godshall, and Curtis Bergey officiating.

Egli, Rose Ella, daughter of Peter and Lena (Zehr) Ulrich, was born at Manson, Iowa, Dec. 22, 1903; died suddenly of a heart attack at her home at Gilmore City, Iowa, July 1, 1966; aged 62 y. 6 m. 9 d. On Dec. 22, 1922, she was married to Louis L. Egli, who survives. Also surviving are 3 children (Fern—Mrs. Don Kaufman, Kathryn, and Paul), 6 grandchildren, one brother (Harley), and 2 sisters (Mrs. Vernon Hooley and Mrs. Elmer Egli). One son preceded her in death. She was a member of the Manson Church, where funeral services were held July 3, in charge of Nick Stolzfus and James Detweiler; interment in Roschill Cemetery.

Frey, Lena, daughter of Abraham B. and Melba (Frey) Frey, was born in Wellesley Twp., Waterloo Co., Ont., Dec. 10, 1915; died suddenly at her home, after one day's illness, June 1, 1966; aged 14 y. 5 m. 22 d. Surviving, besides her parents, are 4 brothers (George, Jacob, Emerson, and Harvey) and 5 sisters (Judith, Susannah, Selina, Naomi, and Anna). She was a member of Hawkesville Church, where funeral services were held June 4, with Simeon W. Hurst officiating; burial in Hawkesville Union Cemetery.

Hershberger, Homer, son of Emanuel and Cinderella (Stutzman) Hershberger, was born at Walnut Creek, Ohio, April 9, 1895; died at his home near Walnut Creek, July 14, 1966; aged 71 y. 5 m. 5 d. On Aug. 17, 1918, he was married to Leora Hostetler, who survives. Also surviving are one daughter (Irene), 2 sons (Howard and Merlin), 4 grandchildren, 2 brothers (Venus and Lawrence), and 2 sisters (Ada—Mrs. Clarence Zuercher and Alma Hersh-

berger). One daughter and one sister preceded him in death. He was a member of the Walnut Creek Church, where funeral services were held July 17, with Paul R. Miller officiating. **Hershey, Amanda,** daughter of Moses and Maryann A. (Wanner) Hershey, was born March 1, 1877; died at a nursing home in New Holland, Pa., June 30, 1966; aged 89 y. 3 m. 29 d. Surviving are one brother and one sister. Four brothers and 2 sisters preceded her in death. She was a member of the Mennonite Church almost all her life. Funeral services were held at the Hershey Church, with Martin Hershey, Sanford Hershey, and Clair Hershey officiating.


Kerchner, W. Lloyd, son of Michael and Lydia (Sittler) Kerchner, was born at Bamberg, Ont., Sept. 25, 1916; died at the K-W Hospital of a heart attack, March 17, 1966; aged 49 y. 5 m. 20 d. On Nov. 17, 1946, he was married to Elmina Cressman, who survives. Also surviving are one son (Elmer) and one sister (Virginia). He was a member of the St. Jacobs Church, where funeral services were held March 19, in charge of Glenn Brubacher and Howard Good.

Leis, Noah B., son of Noah and Catherine (Brunk) Leis, was born near Kingwood, Ont., Oct. 15, 1887; died at the Kitchener-Waterloo Hospital, May 28, 1966; aged 87 y. 7 m. 13 d. On Nov. 20, 1900, he was married to Magdalena Streicher, who died Feb. 29, 1944. Surviving are 2 sons (Emanuel and Clayton), 3 daughters (Lena—Mrs. John McMillan, Mrs. Clara Kennel, and Lavina—Mrs. Herbert Kraft), and 2 brothers (John and Joseph). Two sisters and 2 grandchildren preceded him in death. He was a member of the Maple View Church, where funeral services were held May 30, conducted by Moses Roth and Alvin Leis.


Lichty, Jacob R., son of John and Barbara (Roth) Lichty, was born in Wellesley Twp., Ont., May 12, 1900; died at St. Joseph's Hospital, Sarnia, Ont., June 14, 1966; aged 66 y. 1 m. 2 d. On Feb. 15, 1919, he was married to Mary Schmidt, who died in March, 1954. Surviving are 7 sons (Edward, Earl, Norman, Jacob, Allan, Kenneth, and Larry), 8 daughters (Frieda—Mrs. Lloyd Gerber, Irene—Mrs. Armand Shantz, Edith—Mrs. Melvin Nafziger, Marie—Mrs. Reginald Gooding, Clara—Mrs. Ronald Connelly, Wilma—Mrs. Ronald Kelterborn, Emmaline—Mrs. John Roos, and Helen), 2 brothers (John and Aaron), 4 sisters (Christina—Mrs. Valentine Nafziger, Catherine—Mrs. Noah Albrecht, Bena—Mrs. Dan Albrecht, and Mrs. Barbara Ropp), and 31 grandchildren. He was a member of the Maple View Church, where funeral services were conducted by Chris Streicher and Chris O. Erb.

Martin, Lydia, daughter of Josiah and Sarah (Clemmer) Martin, was born near Floradale, Ont., Oct. 16, 1879; died at the Tri-County Community Hospital, Elmore, Mich., July 6, 1966; aged 87 y. 8 m. 20 d. Eleven brothers and sisters preceded her in death. Surviving are one brother (Menno) and 30 nephews and nieces. She had lived at the Froh Bros. Homestead, Sturgis, Mich., for the past nine years. She was a member of the Zion Church, Vestaburg, Mich.

Martin, Susanna, daughter of Henry D. and Maryann (Sittler) Steckle, was born in Huron Co., Ont., Sept. 3, 1895; died at the Kitchener-Waterloo Hospital, July 10, 1966; aged 70 y. 10 m. 7 d. On Feb. 26, 1920, she was married to Annanias Martin, who survives. Also surviving are 2 sons (Lloyd and Abner), 5 daughters (Florence—Mrs. Aaron Wieman, Almida, Viola, Ellen—Mrs. Carson Moyer, and Laura—Mrs. Milo Shantz), 3 brothers (Ivan, Edwin, and Alvin), 2 sisters (Maryann and Melinda—Mrs. Earl Gingrich), and 18 grandchildren. Two sons, 4 brothers, and 2 sisters predeceased her. She was a member of the St. Jacobs Church, where funeral services were held July



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13, with Glenn Brubacher and Emerson McDowell officiating.

Miller, John S., son of John E. and Amanda (Johns) Miller, was born near Shipshewana, Ind., Nov. 22, 1887; died in his sleep at the Lagrange County Hospital, Lagrange, Ind., May 18, 1966; aged 78 y. 5 m. 26 d. On Nov. 22, 1913, he was married to Nora E. Sunthimer, who died Jan. 29, 1920. To this union were born 4 children, 3 of whom survive (Ernest, Bernice—Mrs. Orva M. Yoder, and Payson). One son preceded him in death. On June 8, 1921, he was married to Delcie Miller, who survives. Eight children were born to this marriage, 7 of whom survive (Truman, Howard, Beulah—Mrs. Marvin Neff, Orvan, Ruby Fern—Mrs. Eugene Weaver, Mervin, and Vera—Mrs. Willis Bontrager). Also surviving are 22 grandchildren, 2 sisters (Mrs. Cora Frey and Mrs. Lydia Misher), and 2 brothers (Claude and Ralph). One sister and 2 brothers also preceded him in death. He was a member of the Marion Church. Funeral services were held at the Shore Church, May 21, with Dean Brubaker and Paul Lauver officiating.

Miller, Mary Lovina, daughter of Michael and Lovina (Sheller) Miller, was born near Kalona, Iowa, April 11, 1879; died at Kalona, Iowa, July 9, 1966; aged 87 y. 2 m. 28 d. On Dec. 30, 1897, she was married to Seth Miller, who died in 1956. Two sons also predeceased her. Surviving are 3 children (Roy, Mrs. Gladys Gordinier, and Mrs. Marguerite Hofer), one brother (Eddie), one sister (Mrs. Nettie Ginge-rich), 6 grandchildren, 16 great-grandchildren, and one great-great-grandchild. She was a member of the East Union Church, where funeral services were held July 11, with A. Lloyd Swartzendruber officiating; interment in Sharon Hill Cemetery.

Rupp, Anna C., daughter of Joseph C. and Magdalena Nafziger, was born near Archbold, Ohio, Dec. 2, 1873; died at Archbold at the home of her daughter, Mrs. Weldon Pursel, July 2, 1966; aged 92 y. 7 m. On Feb. 27, 1896, she was married to Henry Rupp, who died Oct. 2, 1958. Three sons and 3 daughters came to bless this home, of which only the youngest (Lorene—Mrs. Weldon Pursel) survives. Also surviving are 4 grandchildren, 8 great-grandchildren, and one brother (Aaron). Besides her husband, 3 sons, 2 daughters, 2 grandchildren, one brother, and 5 sisters preceded her in death. She was the oldest member of the West Clinton Church, where funeral services were held July 5, in charge of Carl Smeltzer and Walter Stuckey.

Schultz, Samuel L., son of Menno and Elizabeth (Litwiller) Schultz, was born in Perth Co., Ont., Feb. 26, 1883; died at the home of his daughter, Mrs. Sam N. Schultz, June 14, 1966; aged 83 y. 3 m. 19 d. On Jan. 18, 1910, he was married to Annie Leis, who died Jan. 22, 1964. Surviving are one daughter (Beatrice—Mrs. Sam N. Schultz), 4 grandchildren, and 2 great-

grandchildren. Seven brothers and 5 sisters predeceased him. He was ordained as a minister at Maple View, near Wellesley, Ont., on June 5, 1938, and served as bishop from Dec. 21, 1941, to October 14, 1956. He also served as moderator of the Ontario A.M. Conference. Funeral services were conducted at the Maple View Church, June 17, by Chris O. Erb, Chris Streicher, and Alvin Leis.

Short, Emma, daughter of David and Barbara Nofziger, was born near Archbold, Ohio, Nov. 25, 1875; died at the Vernier Rest Home, Archbold, June 23, 1966; aged 90 y. 6 m. 29 d. On Jan. 14, 1896, she was married to Solomon Short, who died in 1930. Surviving are 4 daughters (Rosa—Mrs. Harry Nafziger, Lillian—Mrs. George King, Lucille—Mrs. Earl Short, and Ella—Mrs. Cletus Miller), 12 grandchildren, 23 great-grandchildren, one great-great-grandchild, and one sister (Sarah Nofziger). One son, one daughter, one grandchild, 3 brothers, and 3 sisters also preceded her in death. She was a member of the Lockport Church, where funeral services were held June 26, with Walter Stuckey and Simon Stuckey officiating.

Zehr, Bruce Neal, son of Ruth (Lais) and the late John David Zehr, was born at Los Angeles, Calif., July 4, 1954; died at St. Luke's Hospital, Racine, Wis., July 5, 1966, following injuries received in a car accident on July 2, in which his father was also fatally injured; aged 12 y. 1 d. Surviving are his mother, 2 sisters (Dianne Faye and Joan Kay), one brother (David Juan), and one grandmother (Mrs. Silas Zehr). Funeral services were held at the Yellow Creek Church, Goshen, Ind., July 9, with John S. Steiner and Simon Ginge-rich officiating.

Zehr, John David, son of Silas and Eliza (Roth) Zehr, was born at Manson, Iowa, July 16, 1922; died at St. Luke's Hospital, Racine, Wis., July 2, 1966; aged 43 y. 11 m. 16 d. Death was the result of an automobile accident earli-

er in the day in which he, his wife, Ruth, and his youngest son, Bruce, were injured and hospitalized. Bruce followed his father in death three days later. John was married to Ruth Lais at Hubbard, Oreg., in 1945. Surviving are his wife, 2 daughters (Dianne and Joan), one son (David), his mother, one brother, and one sister. Bro. Zehr was ordained to the ministry at Manson, Iowa, in 1946. He served the Calvary congregation at Los Angeles from 1949 to 1958. In 1958 he moved to Indiana to teach in the Bible Department of Goshen College. He was a teacher of Bible at the college two years and taught part time two additional years. This past year he taught one class at Bethany Christian High School. In 1959 he was called to be the pastor of the Yellow Creek Mennonite Church near Goshen, Ind., where he served faithfully until his death. Funeral services were held at the Yellow Creek Church, July 5, in charge of Russell Krabill and John S. Steiner.

Items and Comments

In spite of the increase in population, the number of babies born each year has been decreasing steadily since 1961. That year 4,317,000 babies were born in the U.S. Last year there were 3,806,000, and it is estimated that this year there will be only 3,675,000.


Only eight years ago the Census Bureau was predicting a population in the U.S. of 273,000,000 by 1980. Four years ago the Bureau revised this figure to 260,000,000. Two years ago it lowered the figure again to 252,000,000. Now Washington estimates the population in 1980 at 249,000,000.

However, one reliable source, U.S. News & World Report, estimates that if the birth rate keeps falling, as now seems likely, the population may be only 228,000,000 in 1980.


* * *

Seventeen films produced by the Moody Institute of Science will remain in use in the public schools of Spokane, Wash., for the rest of the year, says the superintendent, Albert Ayars.

A controversy over the films arose when the American Civil Liberties Union ques-



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tioned their use. A Spokane couple, Mr. and Mrs. Charles Chambers, objected to the films, claiming they carried a religious message and failed to mention the evolution theory. They were opposed by another group of parents who organized to fight removal of the films from the schools.

Mr. Ayars, in announcing the decision, said, "It's safe to state that there is hardly a book, film, or other instructional material that is not subject to criticism by someone. We would be left with no educational program at all if we abandoned everything to which there have been objections."

* * *

The 21st annual convention of the National Sunday School Association is scheduled for Boston, Mass., Sept. 21-23, and is expected to draw five to seven thousand people from over the U.S. and Canada as well as foreign countries. Representatives will be in attendance from more than 50 denominations at the conclave which will feature eight major sessions being held in the new War Memorial Auditorium in the Prudential Center.

* * *

Spiritual life in Britain continues to decline although Billy Graham's London crusade has been giving it a shot in the arm. Over 1,000 Methodist churches have been closed since 1960.

More than 30,000,000 people claim membership in the Church of England, but last Easter only slightly more than 2,000,000 turned up to take communion.

And the number of converts to Roman Catholicism has declined by 15 percent in the last three years.

* * *

The Women's Christian Temperance Union seems to be on the wane, according to a report by Marilyn Cooper in the Toronto *Globe and Mail*.

Once a powerful organization, it campaigned not only for the abolition of liquor outlets but for a variety of changes to uphold public morals. Its pronouncements affected governments and influenced politicians.

Over the years the WCTU has opposed bingo, sweepstakes, theaters being open on Sundays, evening hours for liquor stores, liquor licenses at airports, chairs in bars, Sunday sports, Sunday political rallies, beverage rooms for women, liquor in the United Nations, violence on television, and obscene literature.

* * *

The PTA magazine reports that the average Protestant minister earns \$6,358 a year, according to a survey by the National Council of Churches. Ministers' salaries have increased 24 percent since 1956 compared with public teachers' salary increase of 42 percent.

* * *

J. I. VAN HOUTSTEDT
C. C. Mathew
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So You Think Your Church Is Mission-Minded?

By Keith Hunt

I recently overheard two men discussing a future church speaking engagement. One of them asked, "Is this a missionary-minded church?" For 20 years people have been talking about being missionary-minded, but for some reason I mouthed over that almost hackneyed phrase as if I'd never heard it and asked myself what in the world is meant by a "missionary-minded" church.

Since World War II some strange virility is supposed to mark the missionary-minded church. This label conveys a compliment to the congregation and to the minister. Usually it means a long list of missionaries and a large mission budget. You've heard the remarks yourself, "That church gives \$75,000 a year to missions." Or, "They support 50 missionaries overseas." Yet maintaining the reputation of being missionary-minded can cause the church missionary program to deteriorate into a great business enterprise, plagued with Screwtop's inevitable traps.

Dollars are not necessarily an evidence of missionary-mindedness. That is, not unless the dollars spent on missions can be balanced realistically with the dollars so easily spent on ourselves. A thousand dollars given to the Lord seems like quite a lot of money. But the \$4,500 spent on a new car isn't really much at all when we rationalize our needs and wants.

The pocketbook ought to be a measure of concern. Indeed, it is. For the treasure is invested where the heart is, Jesus said. But too often giving habits are dictated by the income tax laws and exemption percentages. God's records must indicate how much we keep for ourselves as well as what we give to Him. Money is a solemn responsibility and in many ways a very troublesome one.

Being missionary-minded doesn't mean only that a church sends missionaries and has a generous budget. So subtle is the temptation to pay off our responsibility to God that we can find ourselves involved in a whirl of quilt-sewing for overseas and forget all about our responsibility to reach our neighbor.

The mission field isn't "out there" in the realm of God's concern. It exists anywhere someone doesn't know that God loves him. Should our missionary-mindedness cause our eyes

to overlook the heavy-headed harvest fields on our street? No, it should work in reverse. We care about God's work overseas because we care about His work in our office, our neighborhood, our school. We are involved in what He is doing in the world. We can talk intelligently about needs overseas because we are involved in needs at home. We are concerned about people.

A concerned church will express itself in many ways. Perhaps a large number of its housewives will be involved in neighborhood Bible studies; couples will entertain others with the goal of reaching them for Christ. Men will have meaningful conversations at business. Evangelistic teams will visit skid-row missions, prisons, and other homes. Settlement houses and projects for the underprivileged will have volunteer workers. The church should be reaching out, reporting back to pray together, then reaching out again. The Wednesday night prayer meeting should come alive.

A few years ago I heard a missionary home on furlough from Singapore speak at the combined adult department of the church school. She told of her outreach to professors' wives and women students at a nearby university in Singapore. First she invited them to tea. As she prayed, friendships developed and Bible studies began. These women began to respond to Truth. It was an exciting account of the work of the Holy Spirit.

After the service numerous people remarked about what a thrilling work this missionary was doing. I know this woman well. Elizabeth had been doing the same thing in Singapore that I had known her to do when she was home on an extended furlough here in the States. God had just shifted her location. What she was doing in Singapore was what they could be doing right in their own neighborhood.

I thought of the most consistently missionary-minded people I knew—the ones who pray and give and care. One, an engineer, has for a number of years had a Thursday noon Bible study in his company office, currently attended by 20 men. Another, a professor, leads a bag-lunch Bible study on Tuesdays for his faculty friends. As others have come to know Christ, a faculty prayer meeting has developed. A doctor and his wife built a home for the Lord to use. On the wall in his study are these words, "I am debtor." Young, old, business friends, neighbors—everyone has the ear of this couple who live for God by being available to others.

Keith Hunt is development director of Inter-Varsity Christian Fellowship. This article reprinted by permission from *Eternity Magazine*, © 1966, The Evangelical Foundation, 1716 Spruce St., Philadelphia, Pa.

Partiality

Sometimes being missionary-minded seems to mean simply that the people like their missionaries. Sunday-school classes faithfully write, send birthday cards and Christmas boxes. In their prayer meetings they pray that the missionaries will be kept well and strong. These are all very good things in themselves, but they show love only to the missionary and none at all to the people to whom he is sent.

Two contemporary circumstances have ruthlessly exposed the lack of concern the evangelical church often has for people. First is the large number of international students studying here in the United States. Lonely, scared, homesick for familiar food and customs, these students rarely see the inside of a really Christian home. Hundreds of them do, thanks to a widening vision on the part of some Christian graduates, but considering that there are nearly 75,000 studying in the U.S. today, thousands still experience little of the love of Christ here. Church projects to show hospitality to these key people are often carried on in the nonevangelical churches. Sometimes these students are not even welcome in our churches because of the color of their skins.

Which brings up the second issue: the moral crisis facing the church today in its attitude toward Negroes. What right has a church to send a couple to labor in the debilitating heat of Africa for 20 years when it cannot show Christ's love to the expanding Negro population that so often surrounds an inner-city congregation?

Warren Webster, of the Conservative Baptist Foreign Missionary Society, recently said, "The modern missionary movement carries around its neck the millstone of the church's inconsistencies on racial justice." Try explaining, as a missionary, why your church has sent you to them, but would not permit them to join your home church. It's embarrassing. It's tragic. It hinders the Gospel both here and overseas; but worst of all, it's a sin.

A church must seriously consider whether they should send their young people or money to a people they consider unworthy of *their* love, least of all of the love of Christ. How can a church consider themselves missionary-minded when their only response to the needs of the inner city is to move to the suburbs?

Further, the concern of a church must evidence itself in a well-informed congregation. After years of missionary meetings most congregations are surprised to hear that the big cities of the world are all modern and somewhat alike. Could some of this be the missionary's fault for concentrating on the bizarre and heart-rending? Maybe, but why hasn't the Christian public read enough to be sufficiently informed so that we can get beyond the travelogue and on to what is involved in building the church overseas?

Christians ought to have the biggest world of any because they are in on what God is doing in the world. Yet often they have the smallest. News media make world issues significantly real and these affect world missions. We ought to know not only something of the culture of the people to whom we send missionaries, but something of the obstacles servants of the cross face there. We ought to begin to think through how the

job should be done, to read thoughtful books—not to be critical, but to be helpful.

It's astounding how a congregation's response to missions depends not so much on evidence of strategy or intelligent building of the church of Christ as on the emotional content or personality of a speaker. Too often the church is not well enough informed for a missionary to honestly discuss the situation he faces without seeming a failure because he hasn't thrilled his audience. Discernment, thou art a rare commodity!

God's business is the most exciting in the world and we need to be in on it in every way—our pocketbooks, our time, our minds, our compassion. Mission societies are concerned about the lack of candidates coming from the churches they most expect to send them. Yet if young people haven't seen us involved, excited, and absorbed with God's great plan to reach men, they are apt to think of the whole mission enterprise as a kind of "Mickey Mouse" adventure. If our choices are worldly, their choices will be too.

Discipleship

By now the phrase "missionary-minded" seems a hopelessly inadequate description. What we've been talking about is discipleship; it is God-mindedness. We need to see the heart of God and care about what He cares about. He must expose our attempts to bypass His complete claim on us. God took man's lossiness so seriously that He came to find him. We were once lost and are now found. If being found means anything to us at all, we'll be excited enough about knowing God through Christ to invest our whole personality and all we possess in helping others to be found, too. Being missionary-minded would hardly be enough.

The Vision

By Lorie C. Gooding

Where the pale sunlight lay along the field
Rippled in ripe grasses, brown and amber,
And all the air was heavy with the yield
Of a wild orchard where red woodbines clamber;

There in a somber sea of goldenrod,
Alone and lonely, while the field lark's singing
Mocked my new sorrow, I turned my thoughts to God
To comfort my sad heart. Then I heard ringing

As of a calling bell, and did uplift
My shadowed eyes from fading summer's ember
Full to the sun. And so received a gift—
A glimpse of things too glorious to remember!

Our City Neighbors

Last week I alerted *Gospel Herald* readers to the upcoming missions study for this fall. It is the ten-lesson course for youth and adults entitled *Becoming God's People Today*. Alice and Willard Roth are the authors. This week I'd like to introduce the companion course entitled *Our City Neighbors*. It is for children, primarily for juniors, the fourth to sixth graders. However, suggestions are included in the leader's guide for adapting the course also to primary and intermediate children.

Our City Neighbors is not yet printed. But I have just been reading the manuscript. It is exciting. I think Esther Eby Glass has done a marvelous job of putting the issues of urbanization into a form that juniors can easily grasp. I find myself saying, "I'd like to teach this course myself." (Now, wouldn't it be something if people in your congregation would vie with each other to teach *Our City Neighbors*?)

Lessons are not dated; so they can be used whenever your congregation's schedule permits. The course does make some demands. It requires ten sessions of at least an hour each. This suggests that the Sunday-school hour may not be the best time to use the course although it might be possible in some congregations to stretch the Sunday-school schedule so that a full hour of class time would be available.

And there are other settings. Sunday evening is one; the midweek meeting is another. Some congregations use boys' and girls' club meetings, the GMSA. Where there is a Christian day school, the course can be taught on several levels with the proper adaptations.

Why should children study about the city? The answer is obvious. If they themselves are not urban children, it is at least certain that many of them will be our *city neighbors* when they establish homes of their own.

The purpose of the course is stated like this: "To help children understand the city and to stimulate interest in the city as the place where the Christian witness is most needed in our time."

Who decides whether children will study *Our City Neighbors*? In the organization pattern of some congregations it is clearly the responsibility of someone. In others it is not. I would add only this. Wouldn't it be unfortunate if your children were never introduced to our city neighbors simply because no one was asked to take care of the introductions?

—Arnold W. Cressman.

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The Publican

O God,
I'm not suggesting
You substitute prayer
For obedience—
But sometimes it's easier
To pray than obey.
Sometimes I find myself
Seeking your face
Half hoping
You'd take it easy
On sin for a while.
But then I know,
When my heart is right,
Your yoke is easy—
It's my sinning that's hard.
Restore the joy of obeying,
And cause prayer
To become the secret
And power of doing—
Not the substitute
For obeying.

Amen.



Martinsburg, Pa.

In 1790 Mennonites from eastern Pennsylvania and Virginia migrated to the Morrison's Cove area, Blair Co., Pa. In 1853 a frame church was erected, which was used until 1916, when a brick building was built. This was remodeled in 1961. Present membership is 90. D. I. Stonerook is bishop, Andre Wenger is present pastor.

Say "Yes" but Do "No"

Summarizing the empirical data regarding evangelical Christian attitudes toward social issues, Dr. E. Mansell Pattison, instructor in psychiatry at the University of Washington School of Medicine, and member of the Christian Medical Society, stated the following: The data gathered revealed that evangelical Christians tend to "(1) allege humanitarian ideals yet consistently have low scores on scales measuring humanitarian concern, while scoring high on scales of rejection and hostility toward others; (2) claim superior moral conduct, but in test actually behave the same as agnostic and atheist peers in situations of moral choice; (3) proclaim an ethic of love, but on measures of social behavior favor punitive and retaliatory methods of social control; and (4) in studies on personal conscience reveal that for them morality is a matter of hostile demand instead of positive affirmation."

Such a statement merits some serious thought and heart-searching. I am not capable of analyzing all the reasons why this may be true. Nor am I able to give a complete or competent answer to remedy such a situation. I will say, "Brethren, these things ought not so to be." It sounds as though it is saying "Yes" but acting "No."

Why is it that the Christian community sometimes takes a position in social matters which seems to oppose Christian principles? Jesus came to save from the attitude of the priest and Levite who passed by on the other side. Jesus came not only to show us a higher way but also to enable us to live a different life. The Scriptures speak clearly that one cannot say, "I'm saved. My brother or fellowman is not my concern." It's rather clear that the test of our relationship to God is in how we treat our fellowman.

Further, it would seem, on the basis of the above, that head knowledge of what God wants done is far greater than the heart dedication to do His will. This is serious and disastrous. The call of Christ is clear, but the commitment, even on the part of many who profess to follow Him, is lacking. Jesus spoke severely against those who say and do not.

Something is fundamentally wrong when there is the claim that the Christian should care as Christ cared, yet in experience rate high in rejection and hostility toward others. It is a contradiction of such claims to care when it becomes easy to believe evil about others, to wish harm upon others, and to hold resentment against others.

Something is fundamentally lacking when there is the claim and knowledge of superior moral conduct but when actual experience demonstrates no more moral integrity than of those who do not make any claims.

Further, what does it say when Christians profess the ethic of love, yet in social behavior call for capital punishment and dropping of bombs? A study completed recently by the Canadian Peace Research Institute shows that Christians are more warlike in their attitudes than are agnostics and atheists. The term "warlike" is used to mean an individual's attitude toward conventional defense forces, nuclear weapons, etc.

Among all groups, Protestant and Roman Catholic, churchgoers showed the same tendency to believe in military might rather than in the power of love. This revelation should come as a shock to a church which is founded on the teachings of Jesus Christ. Christ said: "Blessed are the peacemakers, for they shall be called sons of God," but do Christians really believe it?

Certainly, in light of the above and also in light of what we ourselves know to be true so many times, we need to repent and seek that infilling of the Holy Spirit which allows Him to produce His fruit in our lives. "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. . . . If we live by the Spirit, let us also walk by the Spirit" (Gal. 5:22, 25).—D.

Heart Failure

Tolstoi described a man who was told he could possess all the land he could encompass by foot between sunrise and sunset. At the crack of dawn the man began to run. He ran and ran and ran. His greed was so insatiable that he ran from dawn to dusk in hope of obtaining vast land holdings. Returning to the starting point at sunset, he collapsed and died. All he needed was six feet of ground!

The medical report might have read that he died of heart failure due to exhaustion. It would be more accurate to state that he died of heart failure due to greed. Jesus counseled that those who seek only the material will not only lose the kingdom of God but will eventually lose the material. Those who seek the kingdom of God will also be provided by God with the necessities of life.

A man is not measured by the goods he possesses but by the good he shares.—D.

A Dividing Line

So throughout the entire New Testament a sharp line is drawn between the church and the world. There is no middle ground. The Lord recognizes no good-natured "agreeing to disagree" so that the followers of the Lamb may adopt the world's ways and travel along the world's path. The gulf between the true Christian and the world is as great as that which separated the rich man and Lazarus. And, furthermore, it is the same gulf, that is, it is the gulf that divides the world of ransomed from the world of fallen men.—A. W. Tozer, in *The Divine Conquest*.

Green Pastures

By Samuel Gerber

"The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
he leadeth me beside the still waters."

All people are like sheep.

Some wander astray, confused and half-starved. Others follow the Good Shepherd, who keeps them from lacking anything.

"The Lord is my shepherd," shouts King David with exultation. God does not want to be a general cosmic-God, without personal relations with individuals. The poet claims Him as his own, "The Lord is *my* shepherd." I personally am taken care of. God knows His own by name, and He cares for each individual destiny with accuracy.

In our Swiss Sunday schools we sing: "Since I am Jesus' little lamb, I am continuously rejoicing." How true! Knowing this, the writer of Psalm 23 boldly claims that he lacks nothing. To have no want, of course, does not mean that one will never be in need or difficulty. Christians who know the Lord Jesus as their Good Shepherd will often go through times of physical need. But the Good Shepherd did not let them perish. He led them through the need to new rich pastures.

I think that the expression "rich pastures" should be understood spiritually. Certainly Jesus provides for our earthly bread. However, His ministry as Shepherd is above all spiritual. And He has always managed to lead His sheep through drought and the hot deserts to rich spiritual pastures.

A delicious green pasture, constantly accessible to us, is the Word of God. The Lord Jesus knows how to lead us again and again to new green pastures. There we find genuine nourishment. There the hunger of the soul is satisfied. There tasty joys are offered. He who has not spoiled his stomach with the unhealthy sweets of this world will live well from

the healthy diet of the godly pastures. More food grows there than we need.

I grew up in the Jura mountains, where horses, sheep, and cattle spend the whole summer in the rich meadows. So many kinds of plants grow in these gorgeous meadows that certainly a sheep can find more than enough to satisfy his daily hunger. If, incidentally, he comes across a plant that he cannot digest, he simply leaves it and enjoys thoroughly that which is beneficial to him. We also should learn to do that in our intimate acquaintance with the Bible. God's Word is our green pasture. It may have passages which are difficult for us. That need not annoy us. Let us leave these indigestible plants and enjoy that which is understandable to us.

However, he who wants to really satisfy his hunger will not just take a passing nibble. Our text says in exact translation, "He makes me to *lie down* in rich pastures."

Our cattle on the meadows of the Jura used to settle in the middle of the best pastureland. They enjoyed staying there for hours, for days. We, rushing people of today, do we still know this lying down, this quiet lingering with the Word? Are we at home there? Or do we move about in it like a sheep which plucks the best grass from the left and the right for his daily requirement?

If we have grasped the secret of "lying down in rich pastures," then no one will need to compel us to frequent attendance of church services, Bible courses, Bible schools, and retreats, which introduce God's Word. Our daily quiet Bible reading will also become a happy, satisfied enjoyment of the green pastures.

Observe the method of the good shepherd. There is no mad rush, no pushing nor striking. The shepherd, firm and strong enough to ward off the enemy, still does not force his sheep. Green pastures and fresh water are at their disposal, but the sheep must allow themselves to be led.

As long as we behave like a rebellious animal, we need not be surprised that we stay hungry and thirsty. We must learn to let ourselves be led to the water-spring by the friendly hand of our Good Shepherd. Notice that there is no promise of a waterfall nor a rushing sea. The shepherd knows that his sheep quench their thirst best at a quiet and fresh water spring.

Sometimes it seems that Christians of today do not like this quiet, refreshing water anymore. They have spoiled their taste and care only for lemonade or stronger drink. It must always tickle a little bit in the nose. These artificial drinks only bring a greater thirst. Is it not the same in the spiritual?

Learn to drink from the wholesome quiet springs of the Word of God and of fellowship with the saints. The stream



Samuel Gerber, Switzerland, is speaker on *Worte des Lebens*, German Mennonite Broadcast.

of this water flows quietly along. Approach it and drink! Whosoever will, let him take! Whosoever is thirsty, let him come and drink! It is so healing and refreshing.

It is not a standing stagnant pond. How many people inwardly thirsty are going today to the decaying puddles of this world. One would think they would turn from them with revulsion.

God, the living God, the Lord Jesus Christ, leads us to fresh quiet water.

O seek that beautiful stream!

Its waters so free

Flow rich and mighty;

Believe that it floweth for thee.

—Translated from German by Jacqueline Thimm.

Convention Sunday for Prayer

Richard Detweiler, churchwide and convention leader, has suggested that we designate a Sunday in which local church leaders would be invited to take a moment for prayer on behalf of the Mennonite Youth Convention. Aug. 14 is designated as the day.

We suggest that pastors and youth Sunday-school teachers lead a prayer or give occasion for the group to pray regarding the potential of this meeting.

Registration figures up to July 8 are 1,867 regular registrants plus 305 leadership people. Planning to take the special train round trip to Estes Park are 1,206 people. Imagine 10 percent of these returning home with a God empowerment that has solid plans for daily mission and life in local fellowship.

Prayer should be guided by the Spirit. Wait and let Him bring a Biblically derived promise or concern to your mind. Affirm in faith the love, conviction, and guidance of God for leadership people and registrants. Mention by name persons from your area who will be attending.

You will be encouraged to know that fifteen persons in one MYF have been committed since mid-June to fifteen minutes of prayer each evening. In another, twenty-four youth have promised their sponsor daily remembrance of the convention.

Some persons reading this have serious questions about convention. We invite you too to pray that the will of the Lord be done. As Paul prayed for those with whom he did not fully agree, stand with us that Christ be preached, seen, and responded to in faith and love.

The convention objective is: "We seek to discover in study and experience how the centrality of Christ's presence in the fellowship of disciples is the focal point of our life and witness in the world."

We would encourage churches to repeat this plan on Aug. 21. The registration and program will begin Sunday afternoon of that day.

—Gene Herr.

Missions Today

I Must Decrease

By J. D. Graber

We are a bit embarrassed when we read some missionary promotional literature of a generation or two ago. Here was an opportunity to achieve a position of leadership. Here you can become the head of a sizable institution. Here you can control men, exercise power and influence. Adventure, achievement, recognition—all this comes usually (and sometimes easily) to the foreign missionary. No, it was usually not stated quite so crassly, but this was the meaning.

Interested in missions for the wrong reasons—this results from wrong emphasis in missionary promotion. A missionary writer has warned against reading biographies of the great missionary pioneers of the past. The danger is, he went on to say, that the new recruit of the present day may begin to imitate these great pioneers. If he catches their spirit of dedication and sacrifice, he will profit greatly; but if he learns their methods and sometimes their attitudes toward the "natives," he may be in for trouble. These men were usually strong individualists, and in underdeveloped and primitive cultures they appeared as, and often became, supermen. They served their generation well, but we must serve our own generation.

"The majority of people in the West," writes Douglas Webster, "certainly those who support missions, have not yet caught up with the profound change of mood and situation in those areas of the world to which the churches of the West are still invited to send missionaries. Except in very backward areas where there is practically no indigenous church to speak of—and the number of such areas is rapidly diminishing—the missionary recruit of today and tomorrow will in all probability control nothing at all."

The missionary need not be some superior person. He must be a dedicated, spiritually motivated person. He need not be a highly trained technician, although some persons of this type are needed. If there is to be true partnership and if the myth of Western superiority is to be denied, then missionaries from the West must take their places alongside national pastors and workers doing many simple and unspectacular tasks. Only thus will the true spirit of Christ's humility and self-giving be revealed, and only then will the Gospel be effectively communicated.

"I die daily," said the apostle. "I have become all things to all men," he said again, "that I might by all means save some." "He must increase, but I must decrease," said John the Baptist of Jesus. This is the authentic missionary spirit because it is the authentic Christian spirit. We want recruits to respond to this kind of missionary promotion—to leave rather than to lead; to give rather than to get; to seek not the honor of men but to please Christ.

Rights of the Minority

By Alfred J. Albrecht

Today the layman in the Mennonite Church is called to make policy decisions more than ever before. Seminary students are asking their practical theology professors, "How should a church make its decision?" thereby revealing that this is a live issue. These young men have recognized that some of the problems churches are encountering today grow out of improper handling of business meetings.

A church would be taking a step toward at least a partial solution of its problems if it would adopt an established business meeting pattern and then follow this pattern carefully in its business meetings. *Robert's Rules of Law and Order* and *Sturgis Standard Code of Parliamentary Procedure* are two of the most popular today that would be suitable for churches to use.

We Need Rules

Church groups do not need to follow business meeting rules for all situations. Certainly committee meetings need not be conducted by parliamentary rules. If the purpose is to explore a subject, then informal discussion methods are in order instead of parliamentary rules.

On the other hand, there are a great many situations when more formal rules need to be used. J. Jeffrey Auer, head of the speech department at Indiana University and author of a book on parliamentary procedure, maintains that "Greater use should be made of formal parliamentary procedure when the membership is relatively large, when the groups' purpose is action rather than exploration, and when the division of opinions is sharp." This, then, is the type of situation that is being considered here.

Rules and principles play an important part in our lives each day. Our driving on the highway is governed by the rules of the road. Fun and exciting basketball games are played by rules, whereas the frustrating experiences in life often come when someone disregards the rules.

As a youngster, your most frustrating experiences may have come from a playmate's disregard for the rules. You remember the situation well. Four or five in your group were a bit older and stronger than the rest of the group. These four or five made the rules as the game progressed, and they made them to their advantage. This may have frustrated you to tears.

Thus, to avoid frustration and to promote harmony, groups need to follow the patterns or principles that they have col-

lectively agreed on. And for business meetings we need to use a standardized code of everyday good manners for the special situation created when a large number of people gather to make decisions.

There are two reasons why we should use parliamentary rules in church business meetings. First, parliamentary rules provide for efficient action. Second, parliamentary rules provide for democratic action.

For Efficiency

How do the rules provide for efficiency? The rules state that only one substantive motion may be considered at a time; certainly a sensible arrangement. Let us for a moment assume that we're in a business meeting. At one point in this meeting, John Harley moves that the church drive be paved. While we are discussing the advisability of this motion, Dick Miller moves that the interior of the church building be redecorated. Now we have two substantive motions on the floor and the makings of a hopelessly confused meeting. The point is that according to the rules only one such motion may be on the floor at one time. So you can see that in this manner a group can discuss the problem at hand, get it off the floor, and then on to something else in an orderly way. In this manner the rules provide for efficiency.

The rules also establish a logical order of precedence among the various motions. If we have a main motion on the floor, it is only logical that this motion should be modified to suit everyone or at least a large number, and that it be clearly stated so that all can understand what is being proposed. So it is only logical that the motion to amend is in order after the main motion is on the floor.

On the other hand, suppose that while a main motion was being discussed someone moved to limit debate on the motion to one hour. Then if someone else moved that the question be referred to a committee, this would be out of order because the group had already decided to limit debate and had thereby committed itself to debate the motion. At this point it would be illogical and a waste of time to then move to refer the matter to a committee. Thus, time is saved and, of course, the group moves along in an efficient manner.

For Democratic Action

The second reason why we should use parliamentary procedure is that it provides for democratic action. Parliamentary rules state that all members have equal rights, privileges, and obligations. Each member has the right to propose motions,

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to speak, to be heard uninterrupted, to ask questions, and to vote.

But a corollary to these rights is obligations. Each member has the responsibility to discuss or debate, to give advice, to reveal information, to share his understanding of a problem. Each member has the responsibility to work for his organization, to serve as an officer, to serve on committees. These obligations should be taken more seriously, for often members selfishly seek the benefits of the organization while refusing to work.

The rules also provide democratic action by the rights of the minority. Their rights are to speak, to be heard without being interrupted, and to oppose. Everyone should always be concerned about protecting these rights.

Even though you are a member of a large majority, you should be much concerned that the minority has an opportunity to present its side. For today you may be in a majority, but tomorrow you may be in the minority on another issue. If today you help create an attitude that one rides roughshod over a minority, tomorrow you may be part of the minority and defeated without having had an opportunity to speak out. Thus you always need to be concerned about minority rights.

The third way in which the rules assure democratic action is that they provide for substantive motions to be passed by a majority vote. The vote of the majority decides. The ultimate authority of an organization is vested in the majority of its members. When you join an organization, you agree tacitly that you will be governed by the vote of the majority, that you will abide by it, and not only abide by it but you will cooperate with it. This is the only way an organization can operate. So in this sense, the rules are democratic.

The principle of decision by a majority vote is an extremely important one and should never be disregarded by voluntary organizations. Alice F. Sturgis, author of two books on rules for business meetings, states: "The theory of democratic government implies control by a majority."

Thomas Jefferson, our first parliamentarian who as vice-president of the United States and presiding officer of the Senate wrote a manual of parliamentary procedure for Congress, stated: "The first principle of republicanism is that the rule of the majority is the fundamental law of every society of individuals of equal rights; to consider the will of the society enounced as if unanimous, is the first of all lessons in importance, yet the last which is thoroughly learnt. This law once disregarded, there is no other but that of force. . . ." He was, of course, commenting on state legislatures, but it applies to church business meetings also.

Pointing up the unfairness in forsaking the majority vote principle, Alice Sturgis wrote: "Strange as it may seem at first glance, whenever more than a majority vote is required, control passes from the majority to the minority. For example, if a two-thirds vote is required to take an action, one third of the members of the organization make the decision as to whether the measure is to pass or to be lost. Each of the members of the one-third minority, therefore, has twice as much power of decision as each of the members of the majority."

Dangerous Practice

This point needs to be emphasized because many of our Mennonite churches are using a two-thirds vote on substantive motions, a dangerous and undemocratic practice. It is imperative that we look at this practice of inequality. Do not conclude that I am speaking in behalf of a bare majority. It is important that church business meetings achieve a large general consensus.

The only manner in which consensus can be achieved, however, is by discussion or debate, and by modifying motions with amendments. In this way a true consensus is achieved. On the other hand, the arbitrary imposing of a two-thirds vote, the practice of giving twice as much voting power to a minority as to the majority contains the seeds of disharmony and hard feelings.

One more quotation from Alice Sturgis, who wrote her books with the help of her lawyer husband: "There is a long line of court decisions which hold that there are no rules of parliamentary law which require more than a majority vote on any motion." What does this mean?

It means that a member of your church who is unhappy with a two-thirds vote on an important issue may sue your church. It also means that very likely the court will find in favor of the person who is disgruntled about the two-thirds vote. For there is a long line of court decisions which hold that there are no rules of parliamentary procedure which require more than a majority vote on substantive motions.

The minority has rights, but the minority does not have the right to decide. The majority has the right to decide; a fundamental principle of democratic action.

Why should we use parliamentary procedure in church business meetings? Because we will conduct ourselves more efficiently and more democratically. This will help the church function as a brotherhood.

Divers Disease

The preacher's text was: "They brought to Jesus all sick people that were taken with divers diseases."

The preacher said, "Now, doctors can scrutinize you, analyze you, and sometimes cure your ills, but when you have 'divers diseases' then only the Lord can cure you, and brethren, there is a regular epidemic of 'divers diseases' among us!

"Some *dive* for the door after the Sunday school is over; some *dive* for the TV set during the evening services; some *dive* into a bag of excuses about work that needs to be done for Jesus. Others *dive* for the car and take a trip over the weekend, forsaking assembling and teaching assignments. Then a few *dive* into a flurry of faultfinding every time the church takes on a work program. Yes, brethren, it takes the Lord and love of the church to cure *divers diseases*; you are in a bad way, brethren."—Selected.

The Right of Dissent

By William Keeney

Basic to the American tradition of freedom and democracy is freedom of speech. It is embodied in such often repeated accounts as Patrick Henry's cry to give me liberty or give me death, and his contention that this was not treasonable. It is embodied in the fundamental code of the country as part of the Bill of Rights.

Its Root Is Ancient

The right, even the duty, to criticize government has roots which are ancient. They are embedded in the Judeo-Christian heritage. A distinctive feature of Old Testament Judaism was the right of the prophet to speak boldly to the monarch when he was wrong. Nathan gave clear precedent for such action when he accused David of sin. In any typical middle-eastern caliphate of the time such a man would have been quickly executed for such an affront to the dignity of the monarch.

A long tradition exists of men such as Elijah, Amos, Isaiah, and Jeremiah who not only denounced the moral and spiritual failures of national leaders in their personal life; they also opposed entangling alliances and excessive dependence on military forces as instruments of national policy.

Jeremiah, for example, espoused the policy of submission to Babylon at a time when it was viewed as appeasement and treason by the majority of his countrymen. He nearly lost his life on more than one occasion for his dissent from popular opinion. The story of Daniel is an account of dissent and was used to encourage dissent in a time of danger.

Jesus was constantly under attack for His unwillingness to support the independence movements in opposition to Rome. He translated His dissent at other points into public prophetic acts both in cleansing the temple and in His Palm Sunday entry into Jerusalem. The apostles were jailed on several occasions for their refusal to adhere to the public policy.

A unique feature of the American system in its origin was its denial that it had divine authority for every act of the state. The sovereignty of the state is limited by certain natural rights which adhere to the individual and which cannot be abridged by the state. The state does not claim to represent divine authority to enforce truth upon the persons within the state. The Bill of Rights does not list privileges which the state grants and therefore can take away. It lists rights which adhere to individuals as persons and cannot be violated by the state except at its own peril.

More recently we have contended for the extension of the right and even the duty to dissent in another direction. In the Nuremberg trials the U.S. accused certain men of guilt for giving unquestioned obedience to their government when the government committed crimes against humanity. The same precedent was utilized in condemning Eichmann. In these actions we sought to impose our code upon the international community on the assumption that rights carry with them responsibilities. Unless we acted hypocritically and cynically, unless we were really saying by our actions that these war criminals were only guilty of losing the war, we must uphold the right of persons to dissent, even in times of national emergency and crisis.

Two Considerations

Two important considerations may be given to undergird the necessity for and desirability of dissent. The first arises from an awareness of the finitude of man's knowledge. Even in relatively simple problems it is rare that anyone has all the facts at his disposal. Certainly in a situation as complex as the current conflict in Vietnam, no one has all the knowledge necessary to have certainty as to what the answers ought to be. The Senate foreign policy debates early in 1966 disclosed a wide range of opinion on the central issues among those best informed on the facts available to government leaders and other experts.

Furthermore, even the knowledge available is conditioned by some point of view. Our judgment on the relative importance of various issues is determined by our perspective. Our perspective is inevitably colored by our self-interest and we can extricate ourselves from it only by a strong effort to see the situation from another's point of view. Ezekiel sat for seven days among the refugees in Babylon before he spoke to them. Exek. 3:15. The New Testament does the same when it calls for us to love our neighbor as ourselves. The American Indian said somewhat the same thing when he proposed that a man should not criticize another unless he had first walked in the other man's moccasins.

The democratic system assumes that truth is disclosed more truly and falsehood is shown to be false by the testing of differences of opinion from many points of view. It is the belief that the multiplicity of pressures and perspectives will enable the body politic to bubble out the dross and refine the purer metal which makes a state strong. If this process is to work, no artificial suppressions of opinion should be imposed. As long as all parties seek to make their voice heard without recourse to violence and threat, a larger truth will emerge from the debate.

A second important consideration arises from the psychology of social behavior. Freedom and controversy are two sides of the same coin. If people are to be identified with and loyal to social institutions, they must be able to express their convictions freely. Where they are unable to do so, they become alienated from the society.

The power structure of a society tends to work for conformity. The persons who find undesirable features in the institutions are not within the structures of power. To become the conscience of the society they must disturb the existing structures. This will lead almost necessarily to controversy and even to conflict.

Jesus did not shrink from controversy and conflict. He recognized that the people in power had to be challenged openly at certain moments. He did reject certain methods and also had a sense of timing. It seems clear that He did go to Jerusalem with awareness that it would precipitate a controversy and even violence and death.

It is rare when men give up positions of privilege sustained by power without a struggle. Some would contend that they never do. Thus freedom, the right of dissent, will almost necessarily entail controversy and at times conflict. This truth has been most clearly demonstrated for us by the recent civil rights struggle which has been called the Freedom Movement.

Two Alternatives

There are two alternatives to having controversy as a corollary of freedom. One is an enforced conformity. All dissent is suppressed. This method characterized the totalitarian society. We have seen the consequences. The persistent attempt to impose conformity generates an increasingly larger segment of the society which is disaffected and alienated. Such a society eventually must adjust or crumble from within, but we reject totalitarian methods in principle. It would be ironic indeed if we were to adopt the very methods which we claim to oppose and find ourselves defeated from within in an attempt to save ourselves from an enemy without!

A second alternative is indifference and apathy on the part of the members of the society. The student generation of ten years ago gave more cause for alarm by its indifference to injustice than does the current generation with all its extremes in protesting the ills it sees. An indifferent society is close to anarchy. Such a society must operate with at least the tacit assumption of moral relativism where all choices are of equal worth and so there is no real choice. Such a society cannot be healthy and vigorous.

Let us now turn to an examination of some of the issues involved in dissenting from the present U.S. government policy in Vietnam. It is not the purpose here to contend for any specific alternative policy. The purpose is to argue for the value of dissent and the need to give it a careful and fair hearing.

Extreme Forms of Dissent

Certain conditions have worked presently to produce the extreme forms of dissent ranging from the relatively sober and

moderate "teach-ins" to the extreme forms of self-immolation by burning and acts of civil disobedience such as the burning of draft cards.

One contributing factor is the control of the news and the opinion-making instruments. The mass media make it difficult for individual voices to be heard. The government manipulates the news to support its policy. The American people have been poorly informed about developments in Vietnam. Earlier reports exaggerated American successes and were optimistic of early solution of the problem.

Even now it is a deliberate policy to minimize American casualties by reporting them by vague descriptions as light or moderate while maximizing Vietcong losses by giving exact count and calling them heavy. It was especially apparent when the Secretary of Defense said we have stopped losing the war, which we were always told we were winning.

The policy of government by consensus has had the insidious effect of squashing all disagreement. The president is notorious for his arm twisting, for his use of threats, covert and overt, against those who do not fall in line. Such conditions require those who dissent to seek some dramatic and effective means to get the attention of the mass media, to present their point of view to the public.

Not only has the dissent had to resort to dramatic and extreme methods to enable the individual to express his dissent; the nature of the situation demands a proportionately strong dissent. Persons have felt deeply the brutalities of the war in Vietnam. The sufferings of the people have been both extensive and intense. For 25 years the Vietnamese have known nothing but a succession of wars carried on by foreigners on their soil: first the Japanese, then the French, and now the Americans.

If one disagrees with the use of torture by our Vietnamese allies, the forceful movement of people into hamlets, the burning of men, women, and children with napalm bombs, and the bombing of North Vietnam, then some extreme expression of dissent is called for. Any mild protest would be disproportionate to the situation, child's play in a man's world.

Civil Disobedience

One form of dissent which has been strongly criticized is civil disobedience. Civil disobedience is not always an unethical act. Henry David Thoreau was on high ethical grounds when he was put in prison for protesting the Mexican War. He thanked the government for providing prisons and contended that it was the only proper place for a just man in such a state. Dietrich Bonhöffer and others like him have justly deserved our admiration for their civil disobedience in Germany, even though we might not agree with the methods they proposed to use. The civil rights movement has given examples of the ethical quality of many who have used civil disobedience to rectify injustice in our own country.

Nevertheless not all civil disobedience is to be condoned, even when the right to dissent is respected. The person who would use civil disobedience in an ethical manner would be justified in using it against an unjust law or an unjust system.

He may also be justified in using it as Henry David Thoreau did to protest what he considered to be an unjust act in the Mexican War. But he did not then attempt to evade the consequences of his act.

Such civil disobedience should also be careful not to undermine respect for law and order where they are exercised properly. Deliberate evasion of the draft would not be an ethical form of protest. Refusal to be drafted might. Thus while the right of dissent should be recognized and respected, not every extreme or illegal act is to be condoned. Careful distinctions should be made between the unethical forms of dissent and the ethical protests which may be of a high order by being extreme and even illegal.

The Question of Loyalty

Government officials who insinuate that everyone who protests is a communist or a beatnik and disloyal, when the vast majority are not, only encourage the rise of extreme methods and do a disservice to society. They are irresponsible both with the truth and with the trust vested in them as public officials in a democracy.

Some have questioned the propriety of such protests because they reflect upon the integrity and sacrifice of the men fighting in Vietnam. They argue that we must support the war because we love the boys who are out there fighting. If we do not, we betray them. Such inferences are unwarranted. The responsible dissent may be an equally high form of loyalty to the country. It may be the only proper expression of respect for those making the sacrifice.

It is in no way necessary to diminish the quality of their sacrifice or detract from the sincerity of these men when one tries to change a policy which he is convinced makes their sacrifice futile and unnecessary.

Some have also contended that the protests may be prolonging the war by encouraging the enemy to believe that we do not have the will to fight. But that may be a risk a democracy has to take to enjoy the strength that comes from freedom. It might be equally true that to refrain from protesting would prolong the war by sustaining our own government in the belief that no other options are available or that the military solution is the only option the people will support.

It might also be that lack of any dissent would prolong the war by sustaining other governments in the belief that our government would not be supported in any settlement short of an unconditional surrender. With no hope for negotiations they may see no point in seeking peace short of victory.

Three Kinds of Evidence

Evidence could be presented for the need to support consideration of a variety of options. Only three kinds of evidence will be cited.

1. The military-industrial complex against which Eisenhower warned in the closing days of his presidency is one of the institutions which needs to be challenged by the conscience of the nation. It seems evident that even President Johnson often has little power to deny their wishes. Men from the Defense Department and the Pentagon seem to exercise more influence on policy decisions which properly belong to the

State Department than is good for our own long-range international interests. By the very nature of these men's situations they will think almost exclusively in terms of military solutions for any conflict.

2. A team of five men visited Vietnam in October to study the refugee problem. They represented voluntary relief agencies but went with government support and encouragement. Before leaving, Vice-President Humphrey briefed them in the absence of President Johnson who was recuperating from his operation. In Vietnam top-ranking Saigonese government officials and American military personnel told them repeatedly that the military solution was not the real answer to the need in Vietnam. It would have to be given in terms of economic and social welfare programs of agencies such as those which the team represented.

3. Feelers for a negotiated settlement in the fall of 1964, both through U Thant's office in the United Nations and the French, were refused. The primary reason, though not the official reason, appears to be that President Johnson felt he must maintain a strong image to hold the support of the "hawks" who want an escalation of the military effort instead of a negotiated settlement.

The Right of Dissent needs to be respected and even encouraged, especially in the Vietnamese situation. It is exceedingly complex and no easy and simple answer will be found. We may not have all the information available to high ranking officials. But their information is not adequate for some of the decisions either. Our government has made mistakes—probably serious mistakes.

The bombing of North Vietnam may well be among the most serious, especially in its timing. It may well have served to drive the North Vietnamese into the arms of the Chinese whom they have good reasons to suspect. It drove Russia to take a hardened position at the very moment when Kosygin was in Hanoi apparently trying to find a means of settling the conflict by negotiation, and slowed the alienation of Russia from China as well as progress in arms control agreements. The renewal of bombing early this year shocked many nations and left many in despair, especially in Asia.

Many factors in the Vietnamese conflict are not easy to measure and certainly cannot be fed into a computer. They are the humane, moral, and spiritual factors. One does not have to be a military or political expert to be sensitive to these forces. They have more force than can be controlled by fire-power. In ancient Israel a shepherd and tender of fig trees from the hill country could see more clearly the forces shaping the destiny of Israel and Judah in their conflict with Assyria than could the government officials in the capitals. It may well be a teacher from the seclusion of the university or the protester in the street who knows better the real options in Vietnam. The democratic process of freedom should allow possibility for such truth to emerge in the crucible of free expression of dissent.

Our society needs to continue to test all the possible options in the process of free debate. This requires recognition and respect of the right of dissent even when we disagree with the content and would not condone the methods.

No, I Never Attend Prayer Meeting

By A. W. Voteary

No, I never attend prayer meeting, neither the regular midweek service nor a prayer meeting called for any other purpose.

I attend regularly on Sunday mornings and always hear the pastor announce the prayer meeting. Sometimes he exhorts on the need to attend, pointing out that if we are to go forward, it must be on our knees. He urges us to put first things first and be at the meeting. But when I hear the announcement, I automatically decide that I will not be there. The announcement of a prayer meeting means no more to me than an announcement of a missionary convention in Los Angeles, or an announcement that a monkey had been landed on the moon.

I Believe in Prayer

All my life I have heard sermons on prayer. All my life I have believed that it is only prayer that brings revival, that this is the only means to see souls saved. In my heart I believe that prayer is the answer to the spiritual dearth of our nations and of our churches. I believe the only antidote to dry, formal services on Sunday is fervent, effectual prayer during the week.

But in spite of this, when I work all day I am too tired to attend the meeting. Occasionally, though, I go bowling or visiting with friends. Sometimes I spend the evening at my pet project in the basement. Mostly, though, I just sit and watch the wild west programs on TV.

Years ago I used to feel a little twinge of conscience because of my nonattendance at prayer meeting. Long since I have ceased to think anything about it. One day the class leader suggested to me that I should attend. I was surprised and, I must confess, a little indignant. On the surface, I was nice enough to him and politely excused myself. I told him there were so many activities at the church and in my private life that I just could not make it, even though I would like very much to attend. Afterward I felt rather uneasy about the last statement—hardly honest, was it? Really, I have no desire to attend at all.

You see, the real truth of the matter is that, while I have a profession of religion (occasionally I testify on Sunday), I have very little desire deep in my heart to see revival or people getting saved. When I testify, I say I want to let my light shine and win others to the Lord. But the fact is that I never do win others to Him or even make any effort in that direction.

I'm Not Bothered

Actually, I am quite contented to just go on my regular way. The fact that weeks, sometimes months, go by with no one getting saved does not bother me at all. I know this is

caused by the lack of prayer. But I do not care to do anything about it. When I do try to pray and spend five minutes on my knees, it seems like at least an hour.

When revival meetings are planned, I outwardly assent, of course. We have always had revival meetings in the spring and fall. But in my heart I feel somewhat irked. And I wish that somehow the time for them was not so close at hand. Always, in times like these, there are special efforts made to get people to pray. Sometimes even special prayer meetings are called. And my allergy to prayer meetings breaks out again.

I would never admit it to anyone, hardly even to myself, but the truth is this: I do not really want to see revival. It might disturb my routine and comfortable way of life. And then, you never can tell, there might be some fanaticism. Somebody might get blessed. Of course, if I were all prayed up-to-date and enjoying the experience that I used to, I would be delighted with such procedure. But I am just not in tune with that sort of thing anymore. And as for praying with seekers, I am so out of practice in prayer I would frankly be embarrassed.

I Don't Really Pray

I am not usually much interested in missionary meetings either. Almost inevitably the greatest need stressed for missions is prayer. So that puts me out. Occasionally the pastor calls on me to pray during the Sunday morning service. I put words and phrases together and get by. But when we arise from our knees, we do not seem to have touched God. It all seemed so empty, so ineffective.

But I notice that the pastor never phones me during the week to ask me to pray for a special need or emergency situation that has arisen. I must admit it—I am just not a praying man. The other day I read a motto: "A Prayerless Christian Is an Impossibility." It troubled me deeply. Could it be that I am not even Christian?

Other Days Were Different

This was not always the case. When first I found the Lord, the house of God and the prayer meeting in particular were my great delight. When the words of the old hymn, "Blessed hour of prayer . . . O how sweet to be there," were sung, they expressed the very thrill and sentiment of my heart. I loved the place of prayer. To do His will was my meat and drink.

Those were the days when heaven came down my soul to greet and glory crowned the mercy seat. I knew something then of the glory that Moses felt as he came down from the mount with face aglow. I knew what Peter felt like when he

said, "Let us build here three tabernacles."

In those days nothing except emergency prevented my attendance at the place of prayer. My friends soon came to know that on Wednesday night I was not at home—there was a prayer meeting on in my church. If any did come to visit on that night, I invited them along. If they did not care to come, I excused myself and went alone. Some of them came to realize that, since the prayer meeting was of such importance to me, there must surely be something real in religion after all.

Those were glorious days. My soul continually overflowed. Life left little to be desired. Happiness was my continual portion. Communion with God was precious and sweet. I

never thought the day would come when I would be writing a testimony like this.

I feel that I can no longer go on as I am. Like the prodigal son, I am determined what I shall do. I will arise and go to my Father and will say unto Him, Father, I have sinned against heaven and in Thy sight. "Return unto me and I will return unto you," is His promise to me. I will take up the cross just where I laid it down. The happiness and the fruitfulness of the yesterdays will be mine again.

When the prayer meeting rolls around this week, and each week thereafter, I will be found in my place, in the house of God.—Reprinted from *Evangelical Visitor*.

Restoration in Our Church

By Jaye

"We have all said too much and it's a long ways back," Ivan said to the representative of the conference who had come to see if, in some way, he could mediate a troubling church situation that was now going into its second year. "Where do we begin? To whom should we go? Will it work?" Ivan questioned.

"It will take a miracle," the man stated. "It will take love and trust. That is a miracle when feelings run as deep as they do in this type of situation."

We were all tired of the continual bickering. Certainly none of us were proud of what had been going on. Yet we had not been able to take the proper steps to bring about a restoration of peace in our church. The only possible way to settle the trouble seemed to be a division. Some would stay. Others would go.

Priced, we could see that division was very expensive. The scars of it would remain as long as people lived and would even be handed down from one generation to another. Our testimony in our city was not good now and it would be even worse then. It would divide families. So many of our people are intermarried. No matter on which side some individuals went, they would have brothers or sisters on the other side. It would be hard on the missionaries from our church. To whom were they now responsible? Our young people would suffer. Two small churches could not carry on the effective youth program one large church can. Friendships would be estranged and never restored.

Yes, it would take a miracle to avert the pending disaster of a church split.

"If we are really serious about our desire for unity," one lady commented at a church business meeting to discuss the problem, "then we should be willing to come together to pray. Let's meet here at the church in the morning for an hour of prayer."

The people left the church that evening promising that as many as possible would be back in the morning for an hour prayer service. In the evening the entire congregation would gather again—this time to hear a message on some phase of reconciliation given by the conference representative.

Yes, I wanted restoration. Yes, I was willing to pray with others about it. Yet when I arrived at the church the next morning, I just couldn't go in; at least, not immediately. So I picked up the book that was lying on the front seat of the car, flipped the pages to where I was last reading, and read several pages even though I knew that the session was already in progress. Deciding that this was rather foolish because I had come to the church to take part in the service, I got out of the car and walked toward the church. A few feet from the entrance I met Sharon.

"Jaye," she cried, "I don't want any hurt feelings between us. Can you forgive if I've hurt you?"

"But you haven't hurt me," I stammered. "And if you had, of course I could forgive you."

"We used to have so much fun together," she reminded me. "Like Easter breakfast. But now we don't even have anything to talk about."

"I know," I agreed. "But let's not leave it that way. Why don't you and Ralph come over this evening after church? We can talk. Perhaps all that has really happened between us is that we have misunderstood each other."

Together we walked into the church and on up to the upper room where friends and foes had gathered to discuss the real meaning of prayer and spend some time praying. Probably the most striking comment from that session was, "I don't know why God limits Himself to the prayers of His people, but He does."

Concerns for a united church were expressed and the desire that our church once more be a witness in our community was great. More than one parent stressed that his children, though not directly involved, were reaping the consequences of our

The author of this article wanted her name signed simply "Jaye."

strife. Nothing short of a miracle from God would save our church. We pleaded with Him that He would deal with all of us and spare our fellowship.

As the representative talked with us individually and collectively in the remaining time he spent in our community, we were reminded that Christ had forgiven so much. Yet we found ourselves unable to forgive so little in comparison. All of us said, in one way or another, that we could love and accept our church brethren. But attached to that love were demands insuring their love in return. Trust did not come easily. So often we had trusted each other in some small way, only to have that trust broken. Now our love would have to be without demands. It would have to be proved in daily life.

What if our love was rejected? Our trust broken? Not one of us wanted that to happen. Still it was a possibility. It was a chance true love always risks.

Sharon and her husband came for coffee. At first the conversation drifted along the general themes of homelife. Then we asked each other, "Will our church heal and can we make a go of it?" We shared our reasons for feeling the way we did. They expressed their feelings. We discovered that we each had attributed wrong motives to the other. Before they left shortly after midnight, we covenanted together that during the coming weeks we would pray for each other and for another couple. Friendship and fellowship were being restored. True, Sharon and Ralph went home still believing in the same principles with which they had come to our home. My husband and I also felt much the same about our goals. But the understanding and new respect we had for each other would go a long ways toward restoration in our church.

Taking courage from the reconciliation with our friends, we made it a point to contact another family. When we men-

tioned our purpose for coming, that if in some way we had hurt them we were sorry, Margaret told us of their desire to come to us and express the same feeling. Again as we talked and shared our concerns, we gained new insights. God had called them as well as us to be members in our church. His will would not be accomplished in a division. We reassured one another that the church could yet be ours together with all the other members. Before leaving, they, too, offered to join us in praying for another couple.

As the days rolled by, more and more contacts were made. The circle of praying people enlarged. Prayer helped us to take a different attitude toward the other person. In time it would draw us together as we never had been before. The foundation for the future life of our church was being laid upon a firm rock.

One would wish that restoration could be one hundred percent. More than likely it will never be. Here we had to learn that we could not make demands upon the other person. Perhaps the Spirit of God had not led that person in the same way He led us. It wasn't up to us to be the judge of that. In our own hearts we had to forgive, even though it was never asked for, and take the attitude that it was between God and the individual; not between the two of us. Then it could be placed in the back of our minds where it would not be recalled each time we saw that person.

A year ago we couldn't feel sure that God had an answer for the problems in our church. Even after the arbitration had begun, we didn't feel too confident that restoration could happen. But today we know that God has a place in our church for each member. He has the remedy for our church problems. It is one of His miracles—LOVE!

For Discussion

Protestant-Catholic Dialogue?

By Denny Weaver

In order to enter into a truly honest dialogue, one must be willing to sincerely question his ideas. This means laying one's ideas on the line alongside the ideas of others and being ready to pick up that which emerges as most sound, probably not one system or the other in its entirety, but morsels of both. From this kind of questioning, one comes to understand better what he believes. He does not need to be afraid of this kind of experience if his ideas are based on truth, and/or he desires to discover the truth.

During the past several months, I was privileged to enjoy

a series of conversations with a group of Italian Catholic priests. There were no striking conversions from one side of the fence to the other; but we all emerged as different people. For my part, in spite of the many differences which exist and will continue indefinitely to exist, I found Christian fellowship among brothers in Christ.

This raised the question in my mind about Protestant-Catholic dialogue and our position toward it. Should we pursue this Protestant-Catholic relationship? If so, why? How do we approach dialogue, and what kind of results do we expect to achieve? Is the only desirable objective for Catholics from our Protestant viewpoint that of a radical break from Catholicism and an anti-Catholic embrace of Protestantism?

Denny Weaver is serving under an MCC TAP assignment. He began teaching in Al Amann, Algeria, Aug. 5.

It is not difficult to answer the question of "why dialogue?" First of all, we have many external facets of Christianity in common. This includes allegiance to a common God and a confessed faith in a common Saviour, Jesus Christ. We read the same Holy Scriptures from translations whose relative differences are minute.

Second, an important fact which must be recognized is that although from our vantage point the Roman Church has left much to be desired throughout history, it was none other than the Roman Church which preserved the faith for 1,500 years until the Reformation. The monks in the monasteries preserved the ancient Biblical manuscripts, and the religious art and culture. If it had not been for the church in its distorted form, Martin Luther, John Calvin, Ulrich Zwingli, Conrad Grebel, and Menno Simons might never have had the opportunity to be reformers. In spite of ourselves, we are indebted to the Roman Church for this preservation of the spark of faith.

A third impelling factor is the change in attitude of the Roman Church since the Vatican Council. Instead of being considered as lost sinners in need of repentance and a return to the security of the breast of the mother church, we as Protestants are now considered as departed brethren. The Vatican is making an effort to dialogue with Protestants, and we have an obligation to take advantage of this opening.

It is perhaps more difficult to say how we go about entering into dialogue and what our attitude should be as we approach Catholics. One assumption that we must make is that Catholics are Christians; at least we must not assume they are not Christians because of the fact that they are Catholics. This removes us from the offensive and the desire to demonstrate that our brother is wrong, which in turn allows our brother to express himself instead of merely defending himself.

Discussions should begin with the elements we have in common as Christians. Take extra precautions to agree wherever possible. And as we grow in mutual understanding and acceptance and continue to find more experiences and ideas in common, the differences will shrink in size and importance, and we will be able to discuss these differences more objectively and with less emotional attachment.

We must approach each conversation with a mind ready to be impressed and changed, assuming that we might learn something. Each time we enter into a conversation, we should stretch and test our faith, placing it in doubt and being ready to replace parts of it with something which proves superior. If our faith is truly rooted in Jesus Christ, it will emerge unscathed from all tests.

Closely involved with being willing to learn is the ability to see that there may be more than one way of saying things, or more than one means of expression. For example, when both people agree that a Christian is someone who has given himself to God to serve Him and keep His commandments, it is safe to assume that our definition of the application of God's commandments is the only acceptable and true interpretation?

What kind of results may we expect for our efforts? First of all, *not* unity of organization. In spite of good intentions

on both sides, there are and probably always will be insurmountable problems such as the hierarchy and papal infallibility and the view of the sacraments. But we should hasten to add that the lack of a church unified in earthly structure does not at all need to prohibit spiritual unity, and cooperation in scholarly and benevolent pursuits. We can see this kind of cooperation in our own Mennonite milieu in the Associated Seminaries at Goshen-Elkhart, Ind., and in the work of the Mennonite Central Committee.

We can expect to arrive at some unity of spiritual thought, if not in external application. We should be able to learn that there is more which unifies than divides. From this unity of thought should emerge mutual acceptance. We need no longer fear and distrust one another from mutual positions of ignorance. We can now accept each other as Christians, sinners saved by the grace of God and therefore brothers in Christ.

It is readily evident that missions are needed among both Catholics and Protestants in all the countries of the world. These missions are needed, not because people belong to one or the other of these churches, but because in all churches there are people without Christ. And this, very simply, is the message of this essay. As Christians, we must see people as God's children or potential children. We must learn to see beyond the fact that someone is a Catholic, to see instead if his Catholic faith has led him to a personal encounter with Christ. The question then becomes not whether a person is a Catholic, but whether he has a living relation with Jesus Christ.

This We Pray

Living God of the living, we address you not brashly nor yet abjectly, but as sons who bear your likeness, a likeness we too often try to live down and to which we too seldom try to live up—sons for whom you have taller ambitions than we have for ourselves.

We do not presume by our praying to lobby in the halls of heaven, nor to make recommendations, nor to present wants for earnest consideration. We have tried all that, only to be dismayed by getting what we asked for.

Now, we ask instead, What do you want of us? What is a fit errand for a son of such a father?

To us who analyze the motivations of others, give the fortitude to analyze our own. Let us be holders as well as samplers of opinion. Give us always the humility and courage to achieve a decent balance between proclaiming our conviction as if there were no others, and withholding it until the last precinct is safely heard from.

Though we promised not to ask for anything, we do have one modest request. As we strive to keep ourselves in dynamic tension, grant us some small occasional success to give us the elation of divinity; we will take care of the failures that will remind us we are human. Amen.

—Prayer at ACP dinner, Kenneth L. Wilson, Editor of *Christian Herald*.

CHURCH NEWS



MCC Commissioning Service

Thirty-two individuals participated in the fourth MCC orientation school of 1966 held from July 5 to 19. Included were the following:

Ada Beyer, Souderton, Pa., has volunteered to spend the next year serving at Boys Village, Smithville, Ohio. Loren Eash, Goshen, Ind. has accepted a 27-month assignment in Nigeria.

Kenneth Erb, Frazee, Minn., Richard Fulmer, Perkasie, Pa., Elwood Schrock, Glen Flora, Wis., and James Wenger, Heaton, Kans., will serve two years in Bolivia following three months of language study in Cochabamba, Bolivia.

Harley Kooker, Harleysville, Pa., will spend three years in Vietnam. Dr. and Mrs. Harold Kraybill, Elizabethtown, Pa., have volunteered to work at the Evangelical Clinic in Nhatrang, Vietnam, for three years.

Leo Moyer, Quakertown, Pa., has accepted a two-year assignment in Haiti. Douglas Yoder, West Liberty, Ohio, has volunteered to serve two years in Morocco following three months of language study in Brussels, Belgium. Lois Yoder, West Liberty, Ohio, has accepted a two-year assignment at the MCC Center in Frankfurt, Germany. She will serve as matron.

Overseas Missionary Retreat

"Every missionary who is formulating plans for church extension should ask:

"(1) How shall we proclaim Christ so that men may believe?"

"(2) How shall we present Christ so that those who confess may grow to enter Christ's church?"

"(3) How shall we train baptized members to become self-propagating members of the church?"

"(4) How can we aid young churches to become self-supporting congregations?"

These questions were posed by Donald A. McGavran for Mennonite missionaries recently. The missionaries were among the more than 200 persons, including children, staff, and committee members, participating in a retreat for overseas missionaries July 9-16. Sponsors for the week-long retreat

held at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., were the Eastern and General Boards.

Resource persons from outside the Mennonite overseas missionary family included Dr. McGavran, dean of the School of World Missions and Institute of Church Growth at Fuller Theological Seminary, Pasadena, Calif., and Paul M. Miller, associate professor of practical theology at Goshen College Biblical Seminary. Co-directing the retreat were Dorsa J. Mishler, secretary for personnel for Mennonite Board of Missions, and Harold S. Stauffer, administrative assistant for overseas missions for the Eastern Board.

Approximately half of the 202 persons present were overseas missionaries, nearly one third were children of missionaries and

staff members, and the remainder were staff and committee members.

The first period each day was spent in Bible study and prayer under J. D. Graber's leadership. The rest of each morning focused on a missions seminar with leadership shared by Paul N. Kraybill and Wilbert Shenk. These three men are staff members of the overseas missions offices in the two boards. Don Jacobs, veteran East Africa missionary, also gave leadership in the seminar sessions.

One afternoon interest group was for women, led by Helen Alderfer. Another focused on trends in contemporary theology with John H. Yoder. The last afternoon period each day concerned human relations and group dynamics with Paul M. Miller. Evenings were devoted to area sharings by various missionary personnel.

Thursday and Friday featured Dr. McGavran speaking on missionary concerns and strategy. Friday evening's session featured a panel chaired by Jacobs of which McGavran was a member. Paul Erb gave the final address on Saturday morning.

Mishler said following the retreat that it had been planned so that missionaries, staff, and committee personnel could review together from a total Mennonite Church perspective the concepts, strategy, and philosophy of our mission in today's world. "I sensed real unity of commitment to Christ and to the work of the Mennonite Church in making Him known," he observed.

Salunga Appointments

Three new missionaries were appointed for overseas service by the Eastern Mennonite Board of Missions on July 19:

J. Landis and Ada Weaver, 426 West View Drive, Akron, Pa., as two-year Mission Associates, developing the Orange Walk Trading Services in British Honduras, leaving in September.

Stella Newslinger, Gap, Pa., for a three-year bookstore Mission Associates assignment in Musoma, Tanzania, leaving in September.

Nine persons were reappointed:

Nevin and Blanche Horst, Akron, Pa., for a three-year term in Ethiopia, going out in August;

Calvin and Marie Shenk, 1916 Lincoln Highway East, Lancaster, Pa., for a four-year term in Ethiopia, going out in September;

Rhoda Wenger, 1089 College Avenue, Park View, Harrisonburg, Va., for a three-year teaching assignment at Musoma Alliance Secondary School Tanzania, going out late in 1966;

George and Dorothy Smoker, 1671 Loma Vista St., Pasadena, Calif., for a five-year term of missionary teacher service in Tanzania, departing date uncertain.

James and Arlene Stauffer, Harrisonburg, Va., for a third term of missionary service in Vietnam, going out in August.



Expansion Program at Menno-Haven

Recently the Board of Directors of Menno-Haven, Inc., gave approval for a 43-bed addition to the existing building. The plans and specifications for this addition are now out for bidding by a number of contractors. Bids were to be opened on Aug. 1, at which time the board would then decide as to the date construction will begin. Menno-Haven, Inc., is a nursing and rest home, owned and operated by the Mennonite church of Franklin County, Pa. The address of the home is: 2075 Scotland Ave., Chambersburg, Pa. Menno-Haven began operating on Sept. 17, 1964, with a capacity of 61 beds. Immediately there was an admissions waiting list which was constantly on the increase, and it was because

of this waiting list that the board was prompted to decide on the addition.

The new addition will be for nursing patients, and is being built in a Y shape, with a therapy and a rehabilitation center between the two wings. Menno-Haven is presently serving the community with a representation of a large number of different church affiliations. The Board of Directors consists of 16 men with an executive committee consisting of: David H. Lehman as president; Omar R. Martin, vice-president; Roy Showalter, secretary; Raymond Martin, treasurer; and Irvin Frey, assistant secretary-treasurer. M. B. Wyse is the administrator of the home.

Strengthen I-W

The General Mission Board's relief and service committee met at Elkhart, Ind., July 21 and 22. At their first meeting of this fiscal year, the committee elected Atlee Beechy chairman in absentia. Beechy is serving in Vietnam as field director for Vietnam Christian Service. He plans to return to his home in Goshen this month (August).

In other actions the committee:

—reviewed concerns for strengthening the service counselors. Service counselors are appointed by district conferences in order to help Mennonite youth think through their service concerns and directions. In order to help counselors, the committee agreed that counselor arrangements should be reviewed with conferences to be sure that counselors are located to be most accessible to youth in need of their services. Counselors should be given tools and helps to be of maximum help whether youth are interested in earning service, VS, or Pax. A set of four filmstrips and a new manual will give new tools for their use. Counselors are available to congregations, youth groups, and individuals to talk and listen about youth service.

—approved the sale of its Cessna 180 plane in northern Alberta to Leo Ulrich, a former VS-er who is staying on in Alberta on a self-supporting basis. Ulrich will be providing flying service for VS and mission interests on a fee basis.

—approved transferring the radio communications network in northern Alberta, formerly operated and owned by VS, to the Alberta-Saskatchewan mission board.

—approved the sale and transfer of clinic equipment and supplies at Slave Lake, Alta., to John L. Rutt, VS doctor who has completed his service and now plans to stay on in that community in private practice.

—approved developing a new boarding facility for Cree Indian children, grades 1 to 6, at Anzac, Alta., if a site and building can be found. The present dormitory belongs to the school and will be closed because the older children are being transferred to McMurray for school.

—authorized the opening of VS units in South Bend, Ind.; London, Ont.; and St. Petersburg, Fla., and authorized further exploration toward VS units in Carlsbad, N. Mex., and the Englewood area in south-

west Chicago. New racial violence has sprung up in Englewood.

—appropriated \$5,000 above budget for a special Mennonite Disaster Service emergency fund with Mennonite Central Committee.

—approved appointments for 56 new persons to long-term VS.

—heard Ken Seitz report on the work of 56 summer VS-ers.

—heard a report on a peace and service display with other Mennonite groups at Winona Lake and authorized a similar display for next year's Youth for Christ Convention at that place the first week in July.

—were introduced to new staff members in relief and service: Leonard Garber, assisting in I-W services; Roy Yoder and Jerry Miller in VS administration and E. C. Bender, director of senior VS.

Two new members of the committee who met with the committee for the first time were Vincent Krabill, Hesston College faculty member, replacing Calvin Redekop from Richmond, Ind., and John Eby, Eastern Board director of VS, who replaces Paul G. Landis.

Krabill has been serving the South Central Conference as peace secretary for some years. During the summer months he has been visiting I-W concentrations in the interests of vocational and educational guidance.



Missionaries of the Week

Paul Z. and Ella Martin are located in British Honduras where he is the director of the mission program under the Eastern Mennonite Board of Missions, Salunga, Pa.

They arrived in British Honduras last April. Paul has operated a 17-acre farm raising pheasants, was a mechanic for five years, and was pastor of the Gehman congregation for 13 years. He also has been a Bible school superintendent and teacher, a Sunday-school teacher, and an evangelist.

Ella has been a Sunday-school and Bible school teacher. The Martins' home address is Mohnton, Pa.

Witness in Capital

Dwight King, Hutchinson, Kans., has been appointed to study the possibility of a stronger Mennonite witness in Washington, D.C. He will conduct the study during August.

Various study conferences of Peace Section constituent groups have expressed a growing concern that witness to the state should be a dimension of the Mennonite's service of Christian compassion.

The establishment of an office in Washington, D.C., would provide a means of implementing a more articulate Mennonite witness to the state and also serve as a source of information to Mennonite churches about legislation and other government developments of concern to the Christian conscience.

King will find out how government officials view the activities of church agencies and how successful these agencies have been in relating their views to government and to their own constituencies.

King is currently completing the second year of study at Harvard Divinity School in Cambridge, Mass. He participated in a month-long seminar in Washington in July which explored the role of religious organizations in the nation's capital.

Witness in Haiti

The Eastern Mission Board is planning to develop a witness in Haiti in response to the invitation from the Council of Mission Board Secretaries on behalf of Mennonite Central Committee. Out of concern to develop a more specific witness dimension to its program, MCC requested that COMBS share in a study to determine the future course of their Haiti program. Orie Miller, Arthur Miller, Edgar Stoesz, and Paul Kraybill made this visit and presented recommendations to their respective agencies. EMBMC will also represent COMBS in coordinating the interests of the several mission boards working in Haiti.

Calendar

Illinois Conference annual meeting, at First Mennonite, Morton, Ill., Aug. 10-12.
Iowa-Nebraska Conference, Riverside Park, Milford, Neb., Aug. 16-19. West Fairview congregation sponsor.
Conservative Mennonite Conference meeting, Greenwood, Del., Aug. 16-18.
Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.
Rocky Mountain Conference, Chervaw, Colo., Sept. 23-25.
Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 21, 22.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.

Completes Seven Years

Mrs. John (Emma) Horst completed nearly seven years of service with Mennonite Broadcasts, Inc., at Harrisonburg, Va., recently. Her husband was partner in this work for MBI until his death in November, 1964.

Mrs. Horst graded student lessons in Home Bible Studies for The Mennonite Hour, grading over 150,000 lessons for more than 10,000 students in the United States and Canada.

Mrs. Daniel Bender, formerly of Iowa City, Iowa, has joined The Mennonite Hour Home Bible Studies staff, replacing Mrs. Horst. Moses Slabaugh heads the correspondence course and counseling work for Mennonite Broadcasts.

For Parents and Pastors

We as an MYF convention leadership team for Estes Park, Colo., ask that you stand with us for a fresh understanding of Jesus Christ for the youth from your family and church. We go into this meeting with openness. The program is carefully planned, but it is open for any changes that the Spirit gives. We have spent hours privately and corporately discerning the way, yet the guidance must be current.

We are counting on something deeper

than just superficial fun. We all want this in abundance but much more. We affirm again our desire that all youth become New Testament disciples in the best of our Anabaptist tradition. Before God we want what Malachi foresaw in the "bringing of fathers and children together again, to be of one mind and heart." This will happen as we are totally open on the Godward and manward side. Let us be thinking and praying together in the Spirit with abandonment this week. —Gene Herr, Coordinator.

Saigon Center Activities

During June students crowded the study rooms of the Eastern Board's Saigon, Vietnam, center cramming for the all-important state high-school and university examinations. Results can literally be a matter of life or death. Those who pass continue studying. Those who fail are subject to the draft. The bookroom monitor, Mr. Luc, was one of the 80 percent of his group who failed. This was quite a blow, and the road ahead is not certain.

Because of tests, English class attendance dropped somewhat. Interest in a new session of classes appears to be great. The Gia Dinh center recently enrolled some 250 in a new session of English classes. The Rang Dong school is progressing nicely with some 200 children enrolled in kindergarten and lower elementary grades.



Focus on Persons

A 79-frame color filmstrip with 15-minute narration, "Focus on Persons," can be obtained from the Mennonite Board of Missions. It presents the scope and variety of the Mennonite Church's involvement in health and welfare services and is intended to help congregations and individuals understand why the church is involved in this type of service. Order from Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514, or contact the administrator of one of the health and welfare institutions. The administrators are available to give a presentation with the filmstrip.

Begins New Assignment

Resigning as secretary for health and welfare for Mennonite Board of Missions on Aug. 1, E. C. Bender has accepted the responsibility of directing senior VS for the Board.

The senior VS assignment is a new one with the Board, although there has been a good deal of active participation among senior adults in VS in various ways over the years. In his new assignment, Bender will check potential locations for senior service, help place senior VS-ers, seek to help congregations to use senior volunteers creatively in their home communities.

Any persons interested in exploring senior VS are urged to write to E. C. Bender, either at Box 370, Elkhart, Ind. 46514, or at Martinsburg, Pa. Bender will maintain his residence at Martinsburg.

Luke Birky, formerly administrator of Mennonite Hospital, La Junta, Colo., now serves as secretary for health and welfare for the Board.

Camp for Retarded

Beautiful Rock Springs Ranch, Junction City, Kans., is the location for a midwest summer camp for the retarded and their families to be held Aug. 28 to Sept. 3.

The camp for retarded is the first of its kind sponsored by Mennonite Mental Health Services for families of the midwest. MMHS initiated this type of camping program in 1965 at the Laurelville Camp, Mt. Pleasant, Pa.

Rock Springs Ranch will accommodate 450; however, the sponsoring committee has limited the size of this first camp to 20 families who will be accepted on first come, first served basis.

Side trips will be taken to various points of interest in the area: Eisenhower Home and Museum, historic Council Grove on the Santa Fe Trail, and Indian burial grounds at Salina.

Camperships of financial aid amounting to \$30 per family are available upon application.

Application and further information may be received from Armin Samuelson, Prairie View Mental Health Center, Box 467, Newton, Kans. 67114.

Camp Florida

If camps were given an integration rating, we would not expect to find the church's most integrated camp in the South. Yet, if camps were ranked thus, Camp Florida would be near the top of the list. One week 74 rural and city youth of Indian, Negro, white, and Spanish extraction

coming from the churches and missions of five Mennonite conferences lived, learned, played, and worshiped together in an atmosphere prophetic of another world.

Consolidated also describes Camp Florida—perhaps the most consolidated camp in the Mennonite Church. Those 74 campers plus their counselors were crowded onto a rented ten-acre tract. The Southern Men-



Wayne Miller, administrator of the Conejos County Hospital, La Junta, Colo., has completed a course in basic hospital administration at the Columbia University School of Public Health and Administrative Medicine. The course involved one year of study

and included two two-week sessions on the campus of the school. The hospital is operated by the Mennonite Board of Missions, Elkhart, Ind.

Paul H. Martin, of La Junta, Colo., is to become pastor of the Mennonite church at Aspen, Colo., and chaplain of the hospital there. The new duties are effective Sept. 1.

A Midwestern I-W retreat will be held Aug. 26-28 at Camp Friedenswald, near Cassopolis, Mich. The retreat is especially for those I-W men in Illinois, Indiana, Michigan, and Ohio. Edward Stoltzfus, Goshen, Ind., is to be the speaker.

A I-W retreat for Indianapolis fellows will be held Aug. 21 at McCormick's Creek State Park, with Leon Stauffer as the speaker. It will also be a time to meet Richard Yoder and his family. Yoder is assuming the duties of I-W sponsor and pastor of the First Mennonite Church of Indianapolis. He has been located at Nappanee, Ind.

Ronald Collins and family lived at the Mennonite House of Friendship (Bronx, N.Y.) parsonage for a part of the summer while looking for a permanent location. He is assuming the responsibilities of pastor of the Bronx Spanish Mennonite Church and college teacher in Manhattan.

Jesse Adams, Chattanooga, Tenn., has been in New York for the summer working with an Inter-Protestant Voluntary Service Team at Grace Church. This involves distributing Gospels, teaching Bible school, and guiding recreation.

A family Bible camp attracted approximately 150 persons for part of a week this summer at Bloomfield, Mont. Participants included members of the General Conference and Mennonite churches. Nelson

nonite Camp Association is determined to remedy this unfortunate situation by developing a Mennonite-owned campground for youth and family camping for the Mennonite Church of the South. Request for information or contributions may be mailed to S.M.C.A., 1909 E. Wilder Ave., Tampa, Fla., 33610.

FIELD NOTES

Kauffman and Jacob Enz, both of Elkhart, Ind., served as speakers.

Vacation Bible school this summer at the First Mennonite Church, Canton, Ohio, was the biggest they have had. Enrollment was 220, with 109 of these having perfect attendance. Average attendance was 190, with an additional 28 teachers and helpers.

The Dr. Harvey Mast family arrived in the States July 17 for a two-month furlough from British Honduras. Their address is c/o Alvin Mast, Greenwood, Del.

The Chester Wenger family returned to the States on July 14 after completing three terms of missionary service in Ethiopia. Their address is 60 Main Street, Salunga, Pa.

The address of the Dr. Joseph Burkholders, on furlough from Ethiopia, is 274 Erskine Avenue, Toronto, Ont.

Mary Ellen Umbles is living at Sadsburyville, Pa., during her three-month furlough from Ethiopia. She arrived July 5.

James and Rhoda Sauder and family left Pennsylvania on July 21 to return to Honduras for their second term.

Mary Leaman, Columbia, Pa.; Ruth Sauder, Manheim, Pa.; and Vivian Beachy, Harrisonburg, Va., left for their first terms of missionary service in Honduras on July 28. Mary is a nurse at Tocoa, Ruth is a teacher at Pine Grove Academy, Tegucigalpa, and Vivian is serving as principal at Pine Grove Academy for one year.

Anna Mary Yoder, literacy worker in Honduras, is at home in Wellman, Iowa, for three-month furlough. She arrived on July 6.



William Meyers, Easton, Pa., left this summer for a two-year term of service in Vietnam with International Voluntary Services, Inc. Meyers is a regional team leader in the delta region of Vietnam and is involved in agriculture, education, and community development work. Meyers graduated with a BA degree in mathematics from Goshen College, Goshen, Ind.

J. Allen and Erma Brubaker and children, Harrisonburg, Va., left July 22 for their first term of missionary teacher service in Somalia. They are stationed at Mahaddi.

Kenneth and Elizabeth Nissley, Harrisonburg, Va., were scheduled to leave the States on July 29 for their first term of service in Somalia.

Miriam Buckwalter returned to the States July 16 for a one-year furlough from Tanzania. Her address is 2352 Old Philadelphia Pike, Lancaster, Pa.

The Dr. J. Lester Eshleman family returned from Tanzania on July 14 for an extended furlough. Dr. Eshleman will be taking further training in surgery. Their address is Parkesburg, Pa.

Omar and Anna Kathryn Eby and daughter, Harrisonburg, Va., left the States July 21 for a three-year Mission Associates teaching assignment at Musoma Alliance Secondary School.

The Dr. Richard Weaver family, York, Pa., were scheduled to arrive in Nairobi, Kenya, on July 30. After a month of language study they planned to go on to Shirati, Tanzania, for their first term of medical missionary service.

Harvest Home and Sunday-school meeting, Columbia, Pa., Aug. 21. Instructors are J. Harold Forwood, Manheim, Pa., and James R. Danner, Hanover, Pa.

Vernon Gerig, Wayland, Iowa, brought the message, and **Peter Kennel**, Shickley, Nebr., gave the charge at the installation services for **John Willems**, at Beth-El, Milford, Nebr., July 10.

Mahlon D. Miller, Pinto, Md., has accepted the call to serve the Yellow Creek congregation, Goshen, Ind. He will assume his new pastorate the middle of August.

The MYF Office staff will be out of the office after Aug. 12. Anything pertaining to the Convention should be mailed c/o MYF Convention, Estes Park YMCA Conference, Association Camp, Colo. 80511.

The Presidium of the Eighth Mennonite World Conference met in extended busi-

ness session in Filadelfia, Chaco, to finalize plans for the Amsterdam 1967 Conference, to acquaint the South American brotherhood with Mennonite World Conference, and to worship and study together with the congregations on the theme of the eighth Conference, "The Witness of the Holy Spirit." Meetings and discussions were also held in Brazil, Uruguay, and Argentina.

Young People's Institute, Hanover Mennonite Church, Hanover, Pa., Aug. 13, 14. Instructors: Wilmer R. Martin, Chambersburg, Pa.; J. Irvin Lehman, Chambersburg; Melvin B. Delp, Baltimore, Md.; Norman G. Shenk, Mt. Joy, Pa.; Earl R. Graybill and Noah L. Hershey, Parkesburg, Pa.

J. C. Wenger, Goshen, Ind., will be speaking on "God's Word Written," in the Leetonia, Ohio, area on Aug. 12-14.

Personnel Needed

Two nurses are needed immediately at the Conejos County Hospital, La Jara, Colo. The hospital is located in the Colorado Rockies. Contact the Personnel Office, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514, or Wayne Miller, Conejos County Hospital, La Jara, Colo. 81140.

Aden Gingerich, Plain City, Ohio, was ordained to the Christian ministry on July 17, to serve as associate minister with Loyal Troyer at Zion Chapel, Unionville, Ohio. Fred Hostetter, Roman Miller, and Valentine Nafziger officiated. The ordination took place at the Bethesda A.M. Church, because of larger accommodation.

The tenth annual fellowship of Conservative Mennonite churches was held at the Hiland High School, Berlin, Ohio, July 9, 10. The theme of the fellowship was "The Church Triumphant." Zion and Bethany congregations of Benton and Holmesville, Ohio, were hosts to approximately 2,000 people.

The Steelton Church, Steelton, Pa., will observe its thirtieth anniversary with a homecoming on Aug. 14. All who attended in the past are invited.

A reunion of Philhaven staff and alumni will be held Saturday, Aug. 27, at the hospital picnic grounds.

New members by baptism: thirteen at Yoder, Haven, Kans.; three at Doylestown, Pa.

Personnel needed: A self-supporting young woman to help in club work in Youngstown, Ohio, churches. Work is available in five hospitals, in schools, in homes, etc. Rooms are available with Martha Hertzler, a schoolteacher, in a Mennonite home. Interested women contact

Pastor Fred Augsburg, 1321 Lansdowne Blvd., Youngstown, Ohio 44505. Phone: 216 747-1471.

Daniel Slabaugh was ordained as minister and pastor of the Ann Arbor Church, Ann Arbor, Mich., on July 24. E. J. Leinbach officiated, assisted by Lloyd Miller. This new church was organized on May 29, 1966, with 21 charter members. Bro. Slabaugh's address is 8265 M-36, Whitmore Lake, Mich. Telephone: 313 449-4183.

Bro. and Sister Bernard B. Kautz, Andrews Bridge congregation, Lancaster, Pa., celebrated their golden wedding anniversary on July 26. On Sunday, July 24, their seven children and 20 grandchildren had open house for them at their home. They also have two great-grandchildren. After the celebration they took a trip through Nebraska and Missouri to visit relatives and friends; this retraces part of their honeymoon taken in 1916.

Change of address: **T. H. Brenneman** from 1301 S. Eighth St., Goshen, to 602 College Ave., Goshen, Ind. 46526 (effective Sept. 1). **B. Charles Hostetter** from Harrisonburg, Va., to 101 S. Main St., Harleysville, Pa. Phone: 215 256-8610.

Myron Augsburg, president of EMC, Harrisonburg, Va., will be speaking at special meetings and conducting evangelistic crusades as follows: Aug. 14-21, Ocean City, N.J.; Aug. 27, Church Men's Retreat, Fort Wayne, Ind.; Aug. 28, Winona Lake Bible Conference, Winona Lake, Ind.; Sept. 4, North Park College, North Park, Ill.; and Oct. 2-9, Du Page County Crusade, Wheaton, Ill.

"Talk of Philadelphia" radio program, Aug. 3, carried a panel of four Mennonites to inform the public of the beliefs and practices of the Mennonites and their manner of living and witness in the world. Panelists were Paul N. Kraybill, Salunga, Pa.; Richard C. Detweiler, Perkaspie, Pa.; Lois Clemens, Lansdale, Pa.; and John E. Lapp, Lansdale.

Sunday-school meeting and Harvest Home services, Slate Hill, Shiremanstown, Pa., Aug. 14. Speaker: Ben. F. Lapp, Watstown, Pa.

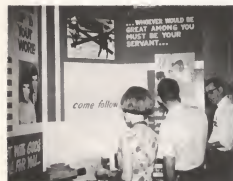
Annual meeting at Williamson Church, Williamson, Pa., Aug. 27, 28. Speakers: Richard Bartholomew, Youngstown, Ohio, and John Henry Kraybill, Bronx, N.Y.

William Miller, North Liberty, Ind., in special meetings at Herrick, Clare, Mich., Aug. 7-14.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I would like to call attention to a statement that appeared in the I-W issue of the Gospel Herald (June 7 issue). This statement appears in the article, "Conscientious Objectors and



Jose Glick (right), associate director of I-W services, talks with two persons viewing the peace display at a Youth for Christ convention in Winona Lake, Ind.

the Draft," that was reprinted from an NSBRO leaflet.

Under "Selective Service Classifications and Their Meaning," the meaning of the I-Y classification as stated in the leaflet and the article is no longer correct. The word "military" should be dropped from the definition.

When the I-Y classification was begun slightly more than two years ago, it was only for fellows who were eligible for military service. Since then the law has been changed and fellows who take the CO position can also accept the I-Y classification. So the definition and meaning of I-Y should now be stated as "qualified for service in time of emergency." CO's can now accept this classification without jeopardizing their CO position.

I should mention some other factors about the classification. Fellows with this classification will be eligible for service only when the president declares a time of national emergency. Even then they may not be called but at least they will be eligible. Some local boards may send a fellow with a I-Y classification for one or more additional physicals to check and see if his physical condition improves or changes so that he can be taken out of the I-Y category and given a higher classification. At this point such action is not the rule, but I know of a few Mennonite fellows who have faced such a situation.—Jesse Glick, Associate Director of I-W Service, Elkhart, Ind.

* * *

In "Why I Do Not Vote in Political Elections" (July 12 issue) we are urged to pay our taxes cheerfully to such a henevelose state as ours. But of all the uses to which our tax money is put, the war machine, which takes by far the largest percentage, is not mentioned. Many of us are convinced that in the present situation our Caesar is using this money for purposes beyond the legitimate use of his authority. What is our obligation? What about the statement in the same article pointing out that the Anabaptists felt that "The Christian does not need to render to the state the oath, nor military service, nor war taxes?" Shall we continue to pay such taxes "cheerfully"?

—Willis G. Horst, Goshen, Ind.

* * *

In the article, "Why I Do Not Vote in Political Elections" (July 12 issue), Bro. Lupp rightly says that "the state is not Christian," and quotes from the Schleiermacher Confession, "The sword is ordained of God outside the perfection of Christ. It punishes and puts to death the wicked, and guards and protects the good." But then he says that Menno Simons "clearly gave his testimony that in God's sight it is wrong for the state to mete out capital punishment."

The reason Menno spoke as he did was because the Roman Catholic state church was using the sword to mete out capital punishment, which certainly was wrong for them if they were Christians as they claimed to be.

In Menno Simons' Complete Works, Part I, page 198, he says, in speaking of the state church using the sword, "Christ has now given us a new command and another sword. I do not speak of the sword of the judge, for that is quite different."

He did not expect the state to be nonresistant. But he taught that church and state must be separate.

Pilgrum Marpeck wrote, "The worldly government is not one which shows mercy, but is a revenger (Rom. 13), as one breaking the law of Moses died without mercy (Heb. 10), and this law today outside of Christ stands unannulled by Christ for vengeance and discipline over the wicked."

Our Anabaptist forefathers believed in capital punishment for the state as taught in God's Word. Why does the Mennonite Church of

today utterly disregard the Bible on this point? —Elwood H. Halteman, Sellersville, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beiler, David and Mabel (Yoder) Grantsville, Md., third child, second son, Lamar Dale, July 3, 1966.

Cerda, Emile and Anna Belle (King), Wauseon, Ohio, first child, Carmela Lee, June 28, 1966.

Chupp, Leroy and Shirley (Brandau), Elkhart, Ind., fifth child, fourth son, Gordon Vernon, June 30, 1966.

Conrad, James and Mary Alice (Schantz), Perkasie, Pa., second child, first daughter, Ann Renee, June 28, 1966.

Duerksen, John D. and Belle (Detweiler), Alsa Craig, Ont., first child, Jodi Michelle, June 18, 1966.

Frederick, Charles R. and Sara Lu (Graber), Iowa City, Iowa, fifth child, second son, Peter Graber, June 28, 1966.

Groff, Elias R. and Marian (Mohler), Holtwood, Pa., second son, Myron Dean, July 17, 1966.

Leatherman, Daniel and Kathryn (Shantz), Goshen, Ind., second daughter, Rebekah Louise, born July 7, 1966; received for adoption, July 15, 1966.

Lutz, Walter and Inez Mae (Kauffman), Holden, Alta., first child, Dale Allen, July 16, 1966.

Martin, Ellis and Blanche (Landis), Shippenburg, Pa., sixth child, fourth son, Curtis Lane, June 11, 1966.

Miller, Glenn and Carolyn (Hershberger), Shippenburg, Ind., first child, Marlin Dean, born June 11, 1966; received for adoption, July 18, 1966.

Miller, Lester and Edna (Dike), Wauseon, Ohio, fifth child, fourth son, Logan Luke, July 13, 1966.

Nair, Donald T. and Diane (McCool), Hyattsville, Md., first child, Shawna Ellen, April 21, 1966.

Plank, Kenneth and Eloise (Thomas), Hagerstown, Md., first and second children, Jennifer Lynne and Rebecca Dawn, July 3, 1966.

Rosh, Kenneth and Grace (Yoder), Grantsville, Md., third daughter, Annetta Faye, June 10, 1966.

Rude, Lars and Gladys (Lehman), Tofield, Alta., fifth child, fourth daughter, Cindy Lou, June 30, 1966.

Shaum, Paul E. and Ruth (Schlachba), Goshen, Ind., first child, Jerrol Devon, May 11, 1966. (Paternally eighth child, third son.)

Shetler, Marlin and Marlene (Rychener), Davidville, Pa., third son, Bradley James, June 2, 1966.

Yoder, Samuel L. and Ruth (Peachey), Allensville, Pa., third son, Darl Lamar, June 27, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Blucas-Lopes.—Anthony Blucas, Scottdale (Pa.) cong., and Jean Lopes, Scottdale, Baptist cong., by Rev. Amound, July 15, 1966.

Bowman-Lichty.—Wilbert Bowman, Elmira (Ont.) cong., and Mary Ann Lichty, Waterloo

Ont., St. Jacobs cong., by Glenn M. Brubacher, June 4, 1966.

Busenitz—Birkey.—William Busenitz, Emmaus cong., Whitewater, Kans., and Grace Birkey, Waterford cong., Goshen, Ind., by John S. Steiner, July 16, 1966.

Cabrera-Hensley.—Joseph R. Cabrera, Franconia, Pa., and Pamela S. Hensley, Quakertown, Pa., both of Upper Skippack cong., by Daniel Reinford, July 23, 1966.

Halteman-Shawalter.—Claude Halteman, Harrisonburg, Va., Zion Hill cong., and Karen Shawalter, Harrisonburg, Chicago Avenue cong., by Harold G. Esheleman, June 10, 1966.

Loewen-Licht.—Gerhard Loewen, Winnipeg, Man., Springfield cong., and Ferne Licht, New Hamburg, Ont., Hillcrest cong., by Henry Yantzi, July 9, 1966.

Miller-Hartzler.—Melvin James Miller, Alden (N.Y.) cong., and Karen Louise Hartzler, Clarence Center (N.Y.) cong., by Howard S. Bauman, June 11, 1966.

Ropp-Albrecht.—Robert Ropp, New Hamburg, Ont., Hillcrest cong., and Sharon Albrecht, Tavistock, Ont., East Zorra cong., by Henry Yantzi, June 10, 1966.

Sommers-Swartzentruber.—Roger Sommers, Indianapolis, Ind., Bon Air cong., and Clarence Swartzentruber, Amboy, Ind., Howard Miami cong., by Clayton Sommers, July 9, 1966.

Thatcher-Kauffman.—Charles J. Thatcher, Brinkhaven, Ohio, and Lois Kauffman, Millersburg, Ohio, both of the Millersburg cong., by Paul Lantz, June 25, 1966.

Troyer-Yoder.—Mose Troyer and Ruth Yoder, both of Colon, Mich., South Colon cong., by Ora D. Schroeder, July 1, 1966.

Zehr-Friesen.—Howard Zehr, Jr., Heston, Kans., and Ruby Friesen, Halstead, Ind., by Howard J. Zehr, father of the groom, June 18, 1966.

Zimmerman-Brubaker.—LaMar Zimmerman, Ephrata, Pa., Martindale cong., and Ruth Arlene Brubaker, Lancaster, Pa., Rohrerstown cong., by Benjamin C. Eschbach, June 25, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beachy, Hannah A., daughter of Tarvin and Martha Williams, was born at Herndon, W. Va., Aug. 9, 1904; died of cancer at Akron, Ohio, July 19, 1966; aged 61 y. 11 m. 10 d. On May 19, 1931, she was married to Talmadge Beachy, who survives. Also surviving are one brother (Walter) and 3 sisters (Mrs. Rose Smerville, Mrs. Maude Stewart, and Mrs. Amanda Smith). She was a member of the Hartville Church. Funeral services were held at the Eckard-Baldwin Funeral Home, July 21, with Edward Diehn officiating.

Birky, Mary, daughter of Joseph and Katie (Stalter) Good, was born at Hopedale, Ill., Oct. 28, 1874; died at the Geneva (Neb.) Hospital, July 10, 1966; aged 91 y. 8 m. 12 d. On Feb. 14, 1915, she was married to John J. Birky, who died July 28, 1942. Surviving are 5 stepchildren (Lula Boshart, Elsie Roth, Ella Augustine, Ruth Horsch, and Elmer Birky), one sister (Sarah Bellar), 20 grandchildren, and 32 great-grandchildren. Preceding her in death were 4 sisters and 2 brothers. She was a member of the Salem Church, where funeral services were held July 13, with Jake Birky, Lee Schlegel, Fred Reeb, and Peter Kennel officiating.

Bowman, Otilla May, daughter of Martin A. and Catherine (Shank) Lahman, was born Aug. 11, 1891; died at the Rockingham Memorial Hospital, Harrisonburg, Va., July 1, 1966; aged 74 y. 10 m. 20 d. On May 11, 1910, she was

Items and Comments

married to Luther A. Bowman, who died May 10, 1952. Two daughters also preceded her in death. Surviving are 3 daughters (Brownie—Mrs. Irvin Burkholder, Lelia—Mrs. James Heatwole, and Vada—Mrs. Dwight Swartz), 8 sons (Millard L., Durward L., Roy S., Howard A., Paul D., Joseph A., Wade M., and Linden R.), 46 grandchildren, 4 great-grandchildren, 3 sisters (Mrs. Joseph Brunk, Mrs. Walter Hartman, and Mrs. Emory Cookley) and 2 brothers (John C. and Weaver). She was a member of Weavers Church, where funeral services were held July 4, with Mahlon Blosser, Lloyd Horst, and DeWitt Heatwole officiating.

Cook, Iria A., daughter of Solomon and Mary (Myers) Long, was born in Ogle Co., Ill., Sept. 18, 1868; died at the Pleasant View Home, Kalona, Iowa, July 6, 1966; aged 97 y. 9 m. 18 d. She was the last survivor of seven children. On Feb. 9, 1892, she was married to C. W. Cook, who preceded her in death. Surviving are 3 daughters (Mamie—Mrs. Clark Wenger, Nona Reade, and Edna—Mrs. Raymond Summers), 7 grandchildren, 17 great-grandchildren, and 3 great-great-grandchildren. She was a member of the Liberty Church, South English, Iowa. Funeral services were held at the Union Church, South English, in charge of S. J. Horst and George Miller; interment in the Brethren Cemetery.

Detweiler, Edna A., daughter of Jacob H. and Sallie (Alderfer) Kulp, was born in Redminister Twp., Pa., Feb. 10, 1905; died at Souderton, Pa., July 9, 1966; aged 61 y. 4 m. 29 d. She was married to John O. Miller, who died in 1940. Later she was married to Alfred A. Detweiler, who died in 1963. Surviving are one daughter (Anna—Mrs. Howard Rice), one son (Paul K.), one stepdaughter (Mrs. Norman Godshall), 8 grandchildren, one sister (Annie A. Kulp), and 2 brothers (Joseph A. and Irwin A.). Three sons and 2 daughters preceded her in death. She was a member of the Rockhill congregation. Funeral services were held at Deys Run, July 13, with Clinton Landis and Merrill Landis in charge.

Kaminski, Michael Anthony, was born at Detroit, Mich., Sept. 8, 1941; died at the Napoleon, Ohio, Hospital following an auto crash near Ridgeville Corners, Ohio, July 2, 1966; aged 24 y. 9 m. 24 d. On July 7, 1962, he was married to Virginia Seiler, who survives. Also surviving are one daughter (Lois Denette), his mother (Mrs. Peter Kusza), one sister (Joan), one half sister, 2 half brothers, 2 step-sisters, and 2 stepbrothers. His father and one brother preceded him in death. He was a member of the Lockport Church, where funeral services were held July 6, with Walter Stuckey and Donald Seiler officiating; burial in Pettisville Cemetery.

Kille, Katie, daughter of George and Elmyra (Menge) Kille, was born in Rapho Twp., Pa., Dec. 20, 1881; died at the Pickell Convalescent Home, Columbia, Pa., May 14, 1966; aged 84 y. 4 m. 24 d. She was a member of the Landis Valley Church, where funeral services were held May 17, in charge of Mahlon Zimmerman and Levi M. Weaver.

Lauver, Florence B., daughter of Jacob and Salina (Yoder) Byler, was born near Elverson, Pa., June 2, 1894; died at the Osteopathic Hospital, Lancaster, Pa., May 7, 1966; aged 71 y. 11 m. 5 d. On Sept. 26, 1920, she was married to William G. Lauver, who survives. Also surviving are 5 children (Lois, Paul, Glen, W. Elton, and Mary Lou—Mrs. Lester A. Blank), 11 grandchildren, and one sister (Mrs. Corinne Hanzler). She with her husband spent 24 years in mission work in Argentina, and after returning to the States, they worked among the Spanish people in Texas, Iowa, and Lancaster Co., Pa., where she was active until two weeks prior to her death. She was a member of the New Holland Church, where funeral services were held May 10.

Some 150 Catholic professional men and women in Canada have joined 500 Catholic intellectuals in other countries in petitioning the pope and all Catholic bishops for an end to the church's traditional ban on birth control.

* * *

Some 200 members of parliament, senators, and government officials attended the third annual National Prayer Breakfast at Ottawa. Scriptures were read by Prime Minister Pearson and Opposition Leader Diefenbaker. Speaker was Rev. Denton Massey, a former member of parliament who is now an Anglican priest. Guests included Governor General Vanier, who attended for the first time, representatives of eleven churches, and diplomats.

* * *

A recent traveler in iron curtain countries has stated that a Bible behind the iron curtain "costs \$200 on the black market."

* * *

Iowa Presbyterians have severed all ties with Parsons College at Fairfield, ending an 87-year-old relationship. Delegates to the annual meeting of the Iowa Synod of the United Presbyterian Church voted the action by resolution at its 116th annual meeting at Ames. The vote was 78 to 21.

Parsons College, said the resolution, "has chosen to take a direction not compatible with the church's concept of higher education in a church-related context."

* * *

Evangelist Billy Graham said at New York on his return from London that young people in Britain and the United States constitute "the most religiously minded" generation of this century.

But in Britain, where Mr. Graham had conducted the largest evangelistic crusade of his career, there is a widespread youth-

ful reaction against the "institution of the church" but not "against God or Christ."

The Southern Baptist clergyman said he had told the Anglican Church Assembly that the institutional church "is going to have to readjust its methods" to meet modern young people.

The evangelist said his criticism of the church as an institution was well illustrated by some of the statistics of his London Crusade which attracted more than one million people.

Some 60 to 70 percent were under 25 years of age, he said. A survey showed that of all those attending, 31 percent said they had no church relationship at all, and another 20 percent did not attend church although they might have had an affiliation.

* * *

A near-riot erupted at the Roman Catholic Church of Our Lady of Peace at Rio de Janeiro when, for the first time, "beat" music was used in a service especially planned for teenagers. Some 3,000 boys and girls went into a frenzy as soon as a group of Brazilian "Beatles" made their appearance and what was to have been a religious event featuring music popular with young people turned into pandemonium.

Several teenagers fainted. Girls in mini skirts swarmed around the altar, pushing aside priests who tried to remind them they were in a house of God.

Quiet and order were restored only after police were called to clear the teenagers from the church. The service was to have featured the reading of excerpts from addresses by Pope John XXIII, Pope Paul VI, and the late President John F. Kennedy.

* * *

Soviet Russia's top communist youth organ took sharp exception to a "new fashion" among Russian girls—wearing a cross and chain around their necks. *Komsomolskaya Pravda* said it had conducted an investigation and discovered that the new fashion had been started by two 20-year-old girl clerks named Ina and Valya



Can Love and Sex Be Separated?

GROWING UP TO LOVE

By H. Clair Amstutz, M.D.

Here is practical help in understanding the relationships between love and sex. Attitudes toward sex are discussed. Guidance is given to parents on how to teach their children the subject. Insights are given to teenagers on the difference between love and sex and how together both become a part of wholeness. *Growing Up to Love* is now available in paperback only at \$1.00



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in a government-run store in Moscow.

"Both girls," it said, "found that when customers saw them wearing crosses and chains, they wanted to imitate them. When the customers inquired where they could buy crosses, the girls found a supply and sold them to thousands of customers."

The paper said it had tried to locate where the crosses came from, but without success. It said its first inquiries led it to state-controlled jewelry manufacturers, but they denied producing crosses.

Komsomolskaya Pravda noted that neither Ina nor Valya was a religious believer and, in fact, both were members of the Young Communist League.

It expressed surprise that the girls did not "realize the harm they were doing by selling crosses," although "no one has to be told that the Red Star is the symbol of freedom and the cross the symbol of slavery."

* * *

The expulsion of foreign missionaries from Burma will not end Christian work there, according to an American Baptist who spent 25 years in Burma. The Reverend Herman Tegenfeldt, a 1940 graduate of Bethel Seminary, St. Paul, Minn., and one of the last two Protestant missionaries to leave Burma, said the Burmese Christian community of 600,000 is strong enough to carry on by itself.

The Burmese government gave no reason for its expulsion order, but Mr. Tegenfeldt said he felt it was part of the desire of the Burmese "to stand on their own feet completely."

Burmese Baptists have had responsibility for denominational work in Burma since 1958, he reported. "At the time we left, no missionaries were serving as heads of institutions or in administrative positions," he said. Missionaries were teaching, counseling, advising, and doing Bible translation work.

* * *

Membership in the Masonic Lodge has been declining annually for several years in both Canada and the United States. In Ontario the order has lost 2,000 members in the past four years. At one time ambitious office seekers or businessmen thought it good politics to be a Mason. This is no longer true. And the old antagonism between Masons and Roman Catholics has all but disappeared.

* * *

Dr. Edgar N. Jackson of Corinth, Va., author of *Telling a Child About Death*, told a seminary in Minneapolis recently that adults who try to protect children from learning about death may do them emotional harm. In one instance a boy was told his dead father had gone on a trip and would not return. Concluding his father had gone away because he (the boy) had misbehaved, the boy developed an overwhelming sense of guilt and had to undergo treatment.

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Pacifism's Small Band

By Martin H. Schrag

How have Christians reacted to war? The crusade, the just war, and pacifism (or nonresistance) have been three attitudes.

Let us give our attention to that small band of courageous people who followed facifism. They were convinced that the Christian ethic was not consistent with the saber.

Before the Days of Constantine

Our story begins with the early church. Christian pacifists have sometimes over-romanticized. We have no evidence of Christians in the armed forces before 170. Between 170 and 313 Christians served in the Roman army. At first the number was small, but it gradually increased.

Christian participation in the army varied in the different parts of the Roman Empire. As late as 250 Origen says no Christians served in the army. He lived in Egypt and Palestine. But as early as 170 men identified as Christians were serving in the eastern extreme of the empire. Pacifism was strongest in the interior of the Roman Empire.

Individual Christians reacted in different ways to military service. Some refused any relationship. Others left the army upon conversion. Some left the army when required to take part in pagan rites.

But others enlisted after conversion. Some stayed in the army as long as it involved only police duty but left when war was declared.

But what was the attitude of the leaders of the church? "All of the outstanding writers," says Roland Bainton, "of the East and West repudiated participation in warfare for Christians."

War was not a major issue in the life of the early church. The Church Fathers were not confronted with conscription and total war and therefore did not write much about warfare. The Roman army was relatively small. It was filled with volunteers and largely reserved for Roman citizens.

At the same time Christians had relations with the military and so when the Fathers wrote on war they took a negative attitude. None of them approved participation in battle. Many condemned war as unchristian.

The Faith of the Early Church

The attitude of these men is best understood if we know their faith. The early church was deeply convinced that the meaning of history was in the church. Promised and prepared for in the Old Testament, God's new age had dawned in Jesus Christ and the church and was to be consummated beyond history. The church of the first three centuries was not tempted to identify God's redemptive work with a given

culture or a particular nation. They did not relate God's saving activity with the land of the free and the home of the brave.

The early church understood the love ethic as the means of breaking down the barriers between peoples and thereby contributing to the new age begun in Jesus Christ. The Berlin walls and iron curtains would tumble because of the reconciliation effected by Jesus Christ.

Justin Martyr, the second-century Church Father, said, "We who hated and killed one another and would not share our hearth with those of another tribe because of their different customs, now after the coming of Christ, live together with them and pray for our enemies."

In another instance Justin referred to this reconciliation effected by Jesus Christ as the fulfillment of the Isaian prophecy of beating swords into plowshares.

The early church understood the danger of giving unqualified consent to the demands of the state. The imperial cult was strongly represented in the army, and the ceremonies and sacrifices performed in the army were viewed by many Christians as idolatrous. When they openly defied the emperor, the absolute demands of state became clear. The Christian Church reacted against such a call for ultimate allegiance.

Today our rulers do not ask to be worshiped. Yet we note that Christians have been fighting one another in all the major Western wars since the conversion of Europe. Apparently the states have gained from their citizens more than qualified allegiance.

The quality of love as set forth in the New Testament ethic was not lost to the early church. They saw the incompatibility of love and bloodshed. Tertullian wrote, "If we are enjoined to love our enemies, who have we to hate? If injured, we are forbidden to retaliate. Who then can suffer injury at our hand?"

With the reign of Constantine, the church and state entered into a close relationship. The Christian attitude shifted toward the just war concept. This understanding has had strong influence in the church, both Protestant and Catholic. In the medieval period the crusade was a part of the Christian strategy.

Pacifism, although a decided minority view, was not without its voices in the Middle Ages. We note this in such movements as monasticism, the Waldenses, the Franciscans, Wycliffe, Peter Chelcicky of the Hussites, and others. Even the Renaissance humanists showed some pacifist leanings, but a fuller flowering of Christian pacifism came in the Anabaptist movement.

Martin H. Schrag is a professor at Messiah College, Grantham, Pa.

Early Anabaptist Ideas

The sixteenth-century evangelical Anabaptists were deeply committed to the way of love and the cross. Several motifs in their understanding of nonresistance are worthy of our attention.

The Anabaptists firmly rooted their pacifism in the New Testament. The New Testament was clear: no war. In Christ a new age had dawned in which love was to determine human relations. Jesus Christ was Lord, placing the disciple under the example and teachings of his Master. Jesus taught and lived love with its way of suffering. All parts of life came under the lordship of Christ. This meant a loving of an enemy rather than retaliating against those who harmed you. The cross by the power of God was the supreme means of meeting and overcoming evil. Nor was love only an individual response; it was to be followed by the church as life was lifted from selfishness and hostility to brotherhood and love. In the fellowship of believers life was shaped by love.

Secondly, the Anabaptists realized the distinction between those committed to Jesus Christ and those not so committed. Their distinction was not between the monk and the layman as in Roman Catholicism, nor between the private and public sectors of life as in the teaching of Luther, but between the children of light and the children of darkness. From this we can learn that in our day the basic distinction is not between East and West but between the forces of Christ and the forces of evil—a distinction that runs through both East and West.

The Anabaptists proclaimed the use of spiritual tools to gain spiritual ends. "The world uses the sword; Christians use only spiritual weapons," was an Anabaptist statement. They believed that through love and suffering their foes would be overcome. As Christ was victor through His cross and suffering, so the suffering church would be victorious with Him in its cross and suffering. The eternal kingdom would come when the suffering was complete.

The Anabaptist attitude toward war has been carried on by their direct descendants, the Mennonites, and also has had a strong influence in the shaping of the views of the Church of the Brethren and the Brethren in Christ Church.

A century after the rise of the Anabaptists, the Quakers appeared on the stage of history. Founded with a belief in the inner light of Christ, Quaker pacifism has made a contribution to the Christian understanding of peace and war.

The Quaker Inner Light

Quakers believed, as do their followers today, that harmonious relations are possible between people because the same light is potentially within all men. This light enables them to see the truth. The light in one man can answer the light in another man. The proper methods will appeal to the inward sense of rightness in every man. The light is in all men and the closer men come to it, the closer they come to one another. The aim is not that of one person enforcing his will on another but that together the two may find the truth. The result is a unity of understanding achieved voluntarily. This

meeting of minds which has characterized the Quaker Meeting can radiate out into the social order enabling men to live together harmoniously. Here is a guarded optimism regarding the possibilities in the social order if men proceed aright.

Believing it possible to appeal to the inward sense of rightness in every man, Quakers throughout their history have tried to remove the causes of war. Some of their men wrote essays on how peace might be established between nations, such as William Penn's "Essay Toward the Present and Future Peace in Europe." Quakers have continually sought to arbitrate between nations as illustrated by John Bright's successful efforts between Denmark and Schleswig-Holstein in 1950 and recent efforts between India and Pakistan.

The power of love to reach people has also been manifested in Quaker social service. Pioneering in prison reform, mental hospital work, abolition of slavery, and relief work in modern wars, they have shown Christendom creative ways of expressing Christian compassion.

Modern Peace Movements

Modern peace movements began after the Napoleonic wars. Interested individuals banded together seeking peace through various means such as world government. Such movements were not always based on Biblical grounds exclusively. They were often indebted to humanitarian, philosophical, or political ideas.

In the United States this peace movement gained considerable strength from Protestant liberalism and its belief in the potential of man and his ability to perfect the social order. Severely tested by World War I, the peace movement rebounded with great vigor. Its effort to make the world safe for democracy almost became a mass movement for peace. War was depicted as a most hideous and ghastly undertaking. Pacifists were confident that civilized man seeing the irrationality of war would not succumb to Mars again. Efforts were made to reduce armaments and conferences were held to outlaw war. Churches passed strong resolutions condemning war and urged peaceful ways to settle disputes. The number of pacifists in America grew by leaps and bounds and one study indicated that the majority of ministers in America opposed war.

Reinforcing the belief in the ability to settle differences through nonviolent means was the work of Gandhi in India. That little man loomed large in the ideals of those who were pushing for a new world.

Karl Barth and Reinhold Niebuhr signaled the end of popular pacifism, but Pearl Harbor entombed it. Barth, the theologian, and his followers, revived the belief in human perversity. World War II proved them correct. Modern pacifism was sentimental and unrealistic. Man was not on his way to a warless world. Was he on his way to any kind of world?

While peace movements and modern wars were growing, the historic peace churches were biding their time. With the exception of some Quaker efforts, the practice of their peace teaching was largely nonexistent. World War I caught them napping. The Sermon on the Mount stood, but where was the

evidence of its living reality? The light had not gone out completely. Soon creative efforts were made to incarnate the peace witness in programs of war-sufferers' relief and voluntary service. The search for adequate and relevant expression of Christian pacifism continues to grow among the historic peace churches.

What about peace on the larger Christian scene? A new evaluation of the Christian attitude to war was ushered in with the atomic bomb. Never before have theologians and scholars given such serious consideration to the Christian ethic on war. The indiscriminate killing of people and the possibility of blasting civilization out of existence have called for new thinking.

Nuclear Pacifism

Three positions have emerged: the nuclear realist (nuclear weapons should be maintained for their deterrent value and for use in limited nuclear warfare), the nuclear pacifist, and the absolute pacifist.

The absolute pacifist continues to argue that all war is wrong because of the revelation of God in Christ, although he might argue the case on humanitarian or philosophical grounds also. He sees the nuclear development as a proof of the position he has always maintained. Some absolute pacifists feel they are now the ones who are realistic.

But the significant development in the post-Hiroshima era has been the rise of the nuclear pacifist. The nuclear pacifist believes the use of nuclear weapons is contrary to Christian morality and condemns their use under any circumstance. Allowing for war with conventional weapons for a just cause and by just means, the nuclear pacifist points to the following factors: The indiscriminate killing of people is immoral. The evils of a nuclear war far outweigh any good that may come from it. Nuclear efforts may result in the genetic disturbance of the human race. Nuclear war threatens the existence of civilization. The nuclear arms race virtually makes creative efforts toward harmonious international relations impossible. The use of nuclear weapons is playing God with mankind. For these reasons some theologians are becoming nuclear pacifists.

Even though Christian scholars are taking a more positive attitude, pacifism has limited appeal to the mass mind because of the cold war psychology under which we live. However, two exceptions must be noted.

The first are the efforts by men like Clarence Jordan and Martin Luther King, Jr., to make the Christian ethic relevant to the race question in America. The second area is the contemporary movement for cooperation and unity among the churches. Few things so vividly portray the dividedness of the church as the tragic spectacle of Christian fighting Christian. It is obvious that loyalty to the state transcends loyalty to the church. The unity of the body of Christ is rooted in its supernatural nature and cannot be realized apart from the recognition of the singular ethical norm given in the revelation of Jesus Christ.

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The Publican

*Dear God,
I confess
It's difficult
To pray today.
I've swung a hazy
Business deal.
I was tempted into thinking
That competition compels
A fellow
To be shady sometimes.
But, when I come
To you—Now
I see it's better
To be righteous
Than rich.
Grant me the cleansing
Which comes through Christ,
And the gumption
To come to my customer
In confession.
And be merciful to me
A sinner.*

Amen.



Maple Grove

The Maple Grove Church, Belleville, Pa., was organized by "meetinghouse" Amish as a congregation in 1863. Services in the new building were held for the first time on Aug. 9, 1868. The congregation was then affiliated with the Eastern Amish Mennonite Conference, but is now affiliated with the Allegheny Conference. The present building was dedicated in 1956. Waldo E. Miller is bishop and pastor. Membership is 293.

Inward Confusion

There is a growing concern over the vagueness and weakness of American Protestantism. The concern is well founded but often poorly expressed. We are looking for the causes of weakness and disintegration in some external foe or rival. The fact is that there is an inward confusion which confounds. And that inward confusion comes clearly from the loss of confidence in certain foundations.

For the original Protestantism of the Reformation, the Word of God was all-important. Nothing could stand beside it or in its place. The Word was the revelation of God's will. It was the Gospel. The Gospel was the "deed-word" of God, done and spoken in Jesus Christ incarnate, crucified, risen from the dead. Through Christ came new life. The Gospel was the decisive event in human history which alone could give significance to anything of this world. Time and eternity, man and things found their meaning in what the Gospel proclaimed.

Today, too often, the impression is given that the Scriptures are secondary and set aside. Something else, such as relevancy, or secularization, or even the institutionalized church, is brought to the forefront.

Are we to get accustomed to the fact that even clergymen can deny and ignore the Scriptures and still call themselves Christian? The other day one theologian even warned against "dependence upon (Biblical) revelation for authority." Another theologian said, "The state of religion is such that we are questioning our laws and it is impossible to say, 'This is right.'"

When we lay aside the Scriptures, we are at sea. Take, for instance, the statement by Richard N. Waugh, Presbyterian minister and Director of Communications for the Synod of Ohio's United Presbyterian Church, U.S.A. In his article, "A Christian Interpretation of Sex," it is difficult to see how he comes to the conclusion that what he says is Christian. He writes of cases where premarital and extramarital sex may be more right than marital sex, depending on the circumstances.

After he discusses the regular run of the new morality, he says, "When maturing people are given their heads and are capable of weighing their responsibilities in light of premarital or an extramarital sexual experience, then given their situation, their decision *may* be moral . . . yes, even the Christian thing to do."

Now, the statement isn't new, but to hear a minister mimicking such moral judgments seems doubly serious. What is more plain than Jesus' warnings against adultery and fornication? How can one come to such a conclusion? Can a person be more Christian not following Christ than following Him? Or as Dale Francis rightly asks, "Is nothing objectively true? Is everything to be reduced to emotions, sentimentality? For

make no mistake about it, the contextual moralists are talking about emotionalism and sentimentalism even if they deny it." Rational, intellectual decision is made before the event, not in the heat of burning flesh.

The Apostle Paul speaking to a sexual revolution in his day says clearly to the Ephesians that they should not let anyone fool them into taking a light view of sexual immorality, for it is because of these things God's judgment descends.

When people lose their way and purpose, they become absorbed with sex. When theologians lay aside the Scriptures, they gather and say they cannot deal effectively with sex ethics because all is relative. It is true, as Gibson Winters writes, that old "notions of chastity and threats of disease, pregnancy or censure no longer suffice to establish a morality of sexual relationships." But these old notions were never Scriptural teaching. The Scriptures are infinitely higher.

Today is a day to once again set before people the Biblical view of the sanctity of sex and the meaning of true love. It is time to turn to strong, stalwart examples such as Joseph as heroes rather than "America's sexpots." Today we must go to the Scriptures for the ground of conviction and for the foundation of faith and practice. Love and law are the two wheels of a two-wheel cart. If either wheel is absent, we are going in circles.

Premarital sex relations are defended as an expression of love. But true love does not take advantage of another person. It does not run the risk of bringing another to shame and heartache. Those who say we cannot go to the Scriptures for standards of morality seem woefully lacking in providing any other standard which lifts people higher than a life of lust and shame.

This is a plea that as "people of the Book" we come to the Scriptures, believing the truth about God and ourselves. It is a plea to not let the world write the church's agenda or answers. One of the worst ways to seek to help the world is to agree with it.

Some time ago a minister, in speaking of the church's impotence in the face of social and political rottenness, mentioned that the trouble was the minister's hopelessness and futility. Ministers no longer have a base from which to preach or reach people.

Suppose the church were to put the Gospel, with its double note of judgment on sin and salvation for the sinner, foremost, what would happen? I submit that the Gospel is the power of God unto salvation also in our time when the earth quakes, when nations rise and fall, when men's hearts fail, when life loses meaning for whole peoples, when chaos replaces order. The Gospel can still stem the tide, point direction, and give purpose, as it did in the days of Wesley, when it wasn't safe to walk the streets.

The Living Word can make us more than sympathetic, helpless doctors by the bedside of a dying world. We are all too silent on what the Scripture has to say to our day. We must begin at the beginnings again. Then we shall see more clearly the city of God which He is building right now in the very ruins of our stricken world, that city wherein alone true healing for and among men is to be found.—D.

The First Few Months in Israel

By Nancy Martin

In these past five months we have experienced the transitions from American culture to Arab culture; from English to universal sign language, and more recently to stammering Arabic; from looking to feeling; from shock to beginnings of understanding; from seeing the masses to finding a person; and from doubt of God's leading to a sureness that we are where He wants us presently.

These transitions were and are being made with relatively little pain, but only after we asked God to help us to *want* to make these transitions. When He's sure we want to, He's always there to supply the needed strength, courage, perseverance, and humility.

Our life in Israel began in the midst of bustling but often painstaking activity in the business section of the old town of Nazareth. We lived in what would normally have been the parsonage apartment of a local church. Here we felt in the midst of Arab life, and had Arabs for our closest neighbors to watch our every step and stumbling.

Because we lived in the "parsonage," we felt responsible to affiliate with this Protestant work, but we felt downhearted, frustrated, and ashamed at the feeble efforts of man connected with a building called the church.

Indeed there was an edifice, but we found it hollow. We found ourselves being tourist agents to those who came to admire this fine structure in this "holy" town. And all of this was being prayed for and paid for in the name of "mission"! But here we first sorted and settled our thoughts and feelings and thus began to reach out. It was in this context that we began meaningful relationships with Arabs and with our fellow missionaries.

"The Schedule"

In January we moved to the hospital grounds and the new three-story doctors' building where we occupied the middle flat, the first to near completion. And what a wonderful home we're finding it to be! It has three bedrooms, living-dining room combination, kitchen, and bath, plus balcony and nice patio for children's play.

We feel privileged and happily settled in our new home. Among our first guests were Roy Kreiders and Margaret Dyck, when she returned to Israel. By now she seems quite back in the Israeli groove of things. We're happy for her casual drop-ins to see us.

Our life is scheduled primarily by the demands of the hospital work. "The Schedule" can be found posted in our

kitchen and near the phone. All the rest of our life and activities are fitted around this, and rightly so. Bob's day begins at 8:00 a.m. and usually ends at 6:30 p.m. He works every weekday and Saturday with Thursday afternoon and evening free. He's on 24-hour duty and first call two days every week and occasional weekends.

We have more free weekends than on-call ones. He spends most of his time in the outpatient department, medical wards, and children's ward. He sees much gross pathology, is sent digging into books for things he has not previously encountered, and is growing in the challenge and satisfaction of all his hospital work. It's a wonderful experience in itself just to be a member of a Christ-spirited medical team.

The Christian nurture element of the hospital community is not small. Most evident are the weekly organized meetings created and carried out for this purpose. Every Monday evening there are several Bible study groups for staff. Every Thursday there is a staff prayer meeting where we find our prayers circling the globe, every Saturday morning staff chapel, and every Sunday evening there is a service in the hospital chapel for anyone who will come.

Because of our own needs for Christian fellowship, we've become a part of the greater fellowship of the Baptist church in Nazareth. In the service each Sunday there is less than five minutes of English spoken, and the "temper" is very strong at times when asking us, "Is it worth all the effort needed just to *feel* the fellowship of believers?"

We are appalled again and again at the real disunity and multiple divisions seen in the Christian work here in the Holy Land. This is another real reason we feel a need to contribute to the efforts of an established Christian church here.

The mission outreach of the hospital is in proportion to the nurture of Christians, we feel. There are weekly Bible studies held with Arab nursing students and led by staff, daily morning prayers and devotions on each hospital ward, weekly village visits to homes of former patients with the Gospel message presented by hospital staff members, Arab women's meetings every fortnight under the direction of doctors' wives, and a Sunday school held each Friday afternoon here at the hospital for all the children of the community. In most of these outreaches we find ourselves involved.

Learn to Know People

Apart from participation in these programs, we find our time being spent in attempting to learn to know the peoples to whom we've been sent. This takes various forms. Language study, though slow and difficult, possibly holds the greatest

Dr. Robert and Nancy (Rudy) Martin arrived at Nazareth, Israel, in October, 1965. In sending this article, written earlier this year, Nancy says she no longer feels like a tourist, but she still "knows very really the slow and tedious process of ingrafting."

opportunity to this end. Unfortunately, we've been having only one hour of language instruction per week, which is far too little to demand a study discipline or to remind one of its real priority. But we're finding that even though our communications in Arabic at this point are very simple, we're thrilled each time that we are understood and that a degree of communication has taken place. This indeed is our greatest source of encouragement.

As often as we can we visit Arab homes—people who work at or have been patients in the hospital and neighbors—and have them come to our home too. The Arabs love to visit, and visiting them in their homes is one of the first steps to building meaningful relationships with them.

An enjoyable part of life here, as it is wherever we find ourselves, is the fellowship with those of similar interests, values, and purpose—and this we find for the most part with our fellow missionaries, often in the warmth and security of a home. To be able to gripe, to criticize, to struggle, to share, to pray and praise, and to grow together and then to leave each other as renewed persons is a *real joy!*

We share in this way with some of the others of the staff here, but more with those of our beloved Mennonite team here in Israel. In the past month John Wenger and Roy Kreider stopped with us on their business trips to Nazareth several times and did just this with us concerning Nes Ammim. Their concerns, frustrations, and prayers have become ours because of such times together. The three Pax boys lived with us for a weekend in February. Again we received from each other.

And then there are those "forget all the problems and just enjoy each other times" in a totally different setting. One night three couples enjoyed the Italian opera by Rossini, "Cenerentola," at the Frederick Mann Auditorium in Tel Aviv, and afterward found ourselves tackling the problems of the world in the Kreider living room till 1:00 a.m.

"Most Wonderful Gift"

Our contact with the Hebrew world, so near and yet so far from us, is limited primarily to business, although we do have social contacts with three Jewish couples which we value much. Two of these couples we met en route to Israel on the *Shalom*.

But possibly the greatest thing that has happened to me since I've come here is that I've come to know what it means to have redemptive friendships and to really covet a soul for Christ. Here, apart from my old familiar Christian ghettos, I've come to see what a difference Christ really does make in my life—any life, and have really come to want this wonderful difference to be known personally by especially a few whom God has pointed out and led us to. It's a wonderful feeling to be the bearer of the world's most wonderful gift.

IN QUEST OF ZION . . . is a 91-frame color filmstrip with a 21-minute taped narration. It presents a vivid picture of modern Israel in its historical setting and a glimpse of the Christian Church there. Order from Audio-Visuals, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514, or Provident Bookstore, Box 334, Kitchener, Ont.

Nurture Lookout

A Fire of Our Own

The Mennonite Church urgently needs a clearly focused denominational sense of purpose. What is it that God has called us to for such a time as this? What is the one consuming passion that every Anabaptist could give himself to in this decade?

Without a central purpose, early Anabaptism would have died on the vine. I refer not to quickly formulated slogans, biennium themes, or official banners, but a common fire that burned in the heart of every Anabaptist because he was an Anabaptist. As was said of the Anabaptists in a 1542 Hutterian Chronicle, "The fire of God burned within them. They would die the bitterest death, yea, they would die ten deaths rather than forsake the divine truth which they had espoused. . . ." H. S. Bender summarized that truth in the "Anabaptist Vision" like this: (1) a new conception of the essence of Christianity as discipleship, (2) a new conception of the church as a brotherhood, (3) a new ethic of love and non-resistance.

Visions cannot really be recaptured—not even the visions of one's own forefathers. Even if they could be captured and caged, they would not be useful as first conceived by our ancestors. That fire was theirs. We need our own. It might be similar, but it must be the fire of God lit amidst the rubble that makes up our twentieth-century world.

We stand now at a point in Mennonite history where the dikes of our cozy farming communities have been washed out; the floods of urbanization, education, cybernation, along with the new leisure, the new morality, and numerous other waves, will radically reshape our communities and our world. Is there a word from the Lord that is ours to say both to ourselves and to others, at such a time as this? Is there one consuming passion that would shape our Christian educational curriculum, the required courses in our colleges and seminaries, the priorities of our publishing ventures, the programs of our mission boards, and the things that are to be taken seriously in our congregations and our own personal lives?

It is not the task of Christian educators to posit a denominational purpose. That must somehow emerge as a common fire from God burns in the midst of life where we live it. But without a vision there is no purpose in education. Without a vision the people perish. And one might add, *with* a vision the less important purposes which we have raised too high will fall back into lower significance where they belong.

—Arnold W. Cressman.

The Care of Your Minister

By William E. Hulme

The Current Crisis

We are experiencing a growing casualty list in the ministry. Why are so many ministers on the defensive? What can the laity do in this complex situation?

The office of the ministry has its occupational hazards. Unlike other professions, however, this office is complicated by its organic involvement with a social body. The minister's occupational hazards are critical today because this social body—the church—is on the defensive.

Our society is undergoing a process called secularization. God was once considered indigenous to our culture. Today He is being moved out of the culture. He is a sectarian symbol in a pluralistic society. This church, therefore, is feeling the pinch of being just one institution among others attempting to justify its existence.

This may all be to the good. When God is considered indigenous to a culture, He may cease actually to be the living God. Deference paid to Him by such a society may be more polite than genuine. Privileges given to the church may compromise the church's witness to this society. The God who is really God is above and beyond the culture. As the unlimited One He cannot be limited to a cultural understanding of Him. Otherwise how could He be that culture's judge?

When believing in God is considered a characteristic of being an American, we may question whether this sort of belief is what is meant by having *faith* in God.

Nevertheless, this transition of God's removal from our culture has been difficult for the church, and the clergy feel it most. The reason is obvious—the clergy in contrast to the laymen have made a *vocational* commitment to the church. Not only is their "church" life affected, their workaday world is in the same straits.

I believe this is largely why we are experiencing a growing casualty list in the ministry. When a person's profession is on the defensive, it is easy for him to feel sorry for himself.

The minister is usually a man. As such he feels the vocational pressures that plague the professional and business man in our socio-economic world. He, too, has a need to succeed—to establish his worth through his work. Because of the defensiveness in which he now finds himself, he can easily develop a sense of professional inferiority.

Alongside of the physician, the psychiatrist, the lawyer, and the engineer, the minister can feel like the low man on the professional totem pole. These other professions seem to be more needed in a scientific and industrially oriented culture. By the very nature of their tasks they do not have to

justify their existence. But the minister feels the pressure to prove himself necessary.

As a layman you probably say he should not feel this way. I agree. I heard a university educator say just recently that it took a better man to be a pastor than to be a PhD in the teaching profession. His work of ministry demands more personal flexibility and more diversified talents. A minister himself put it this way: "I challenge any young man to find a profession that provides more opportunity for using every capacity of the human personality than being the pastor of a congregation."

If the minister feels professionally inferior, however, our simply saying that he should not feel this way does not change things. Yet there is something that you can do that will help to produce a change.

You are to the clergyman what fielders in a baseball game are to the pitcher. Whether the team wins or loses, the pitcher gets the credit. It goes on his record. Yet this statistical tabulation of the pitcher's wins and losses does not tell the story of the interdependence of the team members. So the minister's success or failure, his discouragement or encouragement, is dependent upon the layman to a degree that both you and he may be reluctant to admit. In this period of transition from a God-accepting to a secularized culture there are two specific problems in which your assistance is greatly needed.

The Problem of Culture Patterns

Not only is God being removed from our cultural patterns, but our cultural patterns are infiltrating our churches. While the former may be a blessing in disguise, the latter is definitely a corrupting influence. Whenever we identify the church with a particular cultural orientation, it becomes "of the world" rather than simply "in the world." The minister has his own peculiar susceptibility to this acculturation process. Were I addressing myself to pastors, I would discuss this particular problem. But I am addressing myself in this instance primarily to laymen.

Because our congregations have tended to become congregations of the middle class we are intent on preserving the status quo. Most of us are relatively well situated in our society and understandably do not care to see any change that may threaten our position. We have our vested interests in society and naturally want to protect them.

Yet we are in the midst of social change—even revolution—in which the status quo is being strongly challenged. The civil rights—or better, human rights—movement is one example of this challenge. Perhaps the most pertinent question facing us today is the one put to Jesus, "And who is my neighbor?" Most of us want to reserve the right to select our

William E. Hulme is the widely known author of a variety of books dealing with counseling.

neighbor. It is our freedom, we say. Yet it is not our *Christian* freedom. We give up this freedom when we follow Christ.

Our segregation is as much social and economic as it is racial. We are congregations largely of self-made men who have what we have by hard work and ingenuity. Because of this, we like Cain ask, "Am I my brother's keeper?" Like Cain also we may wish we could answer *no*. "Let him work for it like I had to work for it!" Instead of being our brother's keeper, or even our brother's brother, we have become our brother's judge.

It is this attitude that frustrates any ministry in the name of Christ. A very subtle justification by works—yes, by hard work—has entered in to crowd out justification by grace. The words of St. Paul hit their mark: "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it" (1 Cor. 4:7)?

The minister has the advantage in this period of social change because his vocation is not directly bound up with the economic structure at the core of our culture. For this reason he is more vocationally free to see what is happening in the culture. In fact, it is his vocation to evaluate our cultural patterns by the standard of God's Word. He is called to exercise leadership in this regard.

On the one hand he cannot allow the church to identify the human rights movement with the kingdom of God as though one were the equivalent of the other. We have here no lasting city. The greatest good is potentially the most devious idol. On the other hand, if he is going to be guided by the Word of God, he cannot ignore the exploitation inherent in our status quo. In the name of Christ those of us who are privileged in our society are called upon to sacrifice some of this privilege so that others may share in it.

On one occasion I angered an otherwise charming woman by taking this position. "The trouble with you ministers," she said, "is that you can't deal with these problems like any other person—you always have to bring in the Bible!" Ironically she was right. It is the pastor's vocation—his calling—to bring in the Bible.

It is never easy to move over and make room for others. But it is Christian. When the minister runs into strong opposition to this call to sacrifice—not from the world where he expects it, but from his own congregation—he is face to face with an occupational hazard. He is tempted either to give in to the pressure and soft-pedal his witness, or to get out of the ministry altogether. Either case is tragedy. Your support at this moment, not simply of your minister but of the witness of the Word of God, may be the crucial element in preventing either tragedy.

The Problem of Loneliness

The pastor and his wife know more people than most others in the community and yet they have fewer friends. The pastor and sometimes also his wife are more involved in the lives of people than most others, and yet they have fewer confidants. Laymen who desire to talk to someone about their problems can see the pastor, but whom does the pastor see regarding his

problems? Also what about the minister's wife? What does she do when she wants to talk to a pastor? Go to her husband? What if he is part of her problem?

Because of their unique position in the congregation the pastor and his wife may be in an interpersonal vacuum regarding their own intimate needs. Some may think that like the Cabots of Boston they can talk with God. Yet God is not a substitute for people. He chose to manifest Himself through a church which is a communion of people. It is through our fellowship with other people that we fellowship with Christ. This is why we are called members of Christ's body of which He is the Head. The minister may have less access to the reciprocity of the church's fellowship than has the layman.

Although the pastor is everybody's friend—even being tabbed "Mr. Friendly"—he has a serious shortage of friends in the full sense of the word. By this I mean that he has very few people with whom he can be just friends. For example, one pastor and his wife had formed a mutual friendship with a neighbor couple. The minister, however, was apprehensive about the relationship. "They're talking about joining my church," he said. "For the sake of our friendship, I'm just hoping they won't."

The limits may not only be on the friendship side of the relationship. The pastoral side may also be curtailed. In misfortunes, like sickness, the pastoral role is normally unaffected. However, in marital and other family problems where there is a sense of shame, the mutuality of friendship can be a psychological block to pastoral care.

When a certain husband shared his guilt over adultery with his pastor, the pastor encouraged him to tell his wife. "Talk it over together," he said. "You may even want to discuss it with a counselor if you both agree that it is necessary. I'm available. Or, I can refer you to a marriage counselor, if your wife prefers."

The pastor later had mixed feelings over what he had said. Although he left the door open for them both to come for counsel, he did not encourage it. Why? "Probably since my wife and I and this couple are pretty close friends," he said. "I may have felt some embarrassment in counseling both of them." It was something of a relief—and incidentally no surprise—to the pastor when they did not ask for counsel.

This shortage of close friends is particularly hard on the pastor's wife. The minister's professional challenge takes up much of the void. Although some ministers' wives make their husbands' ministry their vocation also, the majority of ministers' wives are first of all wives and mothers. They are more than *pastors'* wives; they are persons with needs like all other persons. When these needs are not met—when the parish is her exile from intimate friendships—the pastor may have the problem of an unhappy wife, and unhappy wives make for unhappy ministers.

Here again you as a layman can give encouragement to your pastor. The congregational structure allows for the mutual caring for one another of pastor and people. As the pastor becomes involved in the needs and concerns of his people, he ministers to them in a most meaningful moment.

By the same token, the congregation also cares for the pastor. As the laymen show an interest in his interests, a concern for his concerns, offering their love to him and his family, they are fulfilling their pastoral responsibility in ministering to their needs.

The friendship offered to the parsonage family should have no strings attached to it. The minister is not called "Father" by some churches without reason. In a sense he is like a father. Members of a congregation can also be like children and want to be the father's "onliest" or at least "most favored" child. Because of this, close relationships between the pastor and certain parishioners may turn sour. When the pastor turns his attention to other members or fails to support their pet projects, they feel betrayed.

There will be times when you may not feel appreciated by the pastor or his wife—but really you are. We often take our friends for granted because we know we can count on them. This is particularly true when one has responsibilities for many people, and his attention is drawn more to those with whom his ties are less secure.

You can also help by recognizing that your minister and his wife may desire friends outside of the congregation. He has his need not only for a circle of intimacy but also for a life apart from his work. There is nothing that can provide this needed diversion better than intimate socializing. If you accept this fact, he will feel more free to recognize his needs realistically.

No Double Standard, Please!

When he sees his profession on the defensive, his people bogged down in cultural corruption, and his family life in need of more attention, the pastor becomes discouraged. He became discouraged in former years also, but he made his adjustments to his profession because he was "wedded" to it. Today the stigma of quitting the ministry has lessened, and an increasing number of ministers are taking this way out. The minister quits because he honestly feels he can do more for the Christian cause as a layman. Again you would disagree—and so would I. If the church is to have a lay witness, we need a strong and vigorous clergy. When the ordained ministry declines, it is only a matter of time before the lay witness also declines.

Yet the parish system has abuses that are in need of correction. The congregation whose laymen believe that they hire a minister to do the work of ministry for them is out of line with the New Testament. The minister is a leader in ministry and not a substitute for the layman. He is to equip the laymen to minister—to lead his congregation in bearing witness to the Gospel in his community as they go from the pew to the marketplace. We seem to have a double standard in the church for the clergy and the laity as phony as the double standard in morals for men and women.

A study has revealed that the minister may spend from 30 to 50 percent of his time oiling the wheels of the church organization so that it works in harmony. He is like a coach who spends so much of his time trying to get his team to play together that he never is able to take them onto the field of

competition. This is why he may become discouraged with the parish ministry.

The local congregation is not "your church" or "our church" but Christ's church. Institutions tend to be slow in recognizing changing situations and the church is no exception. When clergy and laity work together to overcome this time lag, the clergy's morale goes up and the church's ministry to the community becomes more effective.

How to Murder a Preacher

By Elmer H. Gray

The first recommendation on "How to Murder a Minister" is to *shoot him*. This method requires little ingenuity, although premeditation is a help. It simply calls for one to keep his gun loaded and his trigger finger itchy.

Fire at the preacher at every opportunity. He may prove quite agile at dodging your shots, but don't give up. Oppose him at every turn. You will get him if your shot doesn't backfire.

A method that requires slightly more is that of *stabbing in the back*. It is a little difficult to slip up behind a minister and stab him. Usually he has people working with him that are apt to give warning, unless you can get them in on the conspiracy.

The easiest way to stab him in the back is to approach him from the front. He is inclined to be overly trusting and will permit you to come quite close to him, unless he has had narrow escapes before.

Many ministers *drown*. It is suspected that not all of these tragedies are accidents. One could quite easily drown a pastor. Load him with all kinds of responsibilities and shove him overboard.

He may be able to swim a long time with a tremendous load; so to hasten his demise tie his hands and feet by giving him inadequate help. Deprive him of secretarial and other staff assistance.

Some prefer to *gas* or *asphyxiate their minister*. They loose a poison odor of gossip. Usually many others get hurt in this attack besides the pastor. If the murderer is sadistic, he may enjoy the prospect of injury to many.

This is a dangerous method because the wind might shift. It doesn't always kill, but it may befoul a preacher with such a stench that he can no longer serve effectively.

You will need the help of most of the group if you set out to *hang* him. A minister sticks his neck out often enough that it ought not to be hard to get a noose around it. All you have to do then is to knock the props out from under him. Don't support him. He may kick for a while, but soon the suspense will kill him.

You can even help in his murder *without doing a thing*. Stand by and watch him being pulled apart. Horses used to be used for this purpose. Then in the medieval era special

machines were built for this type of torture. Nowadays pressures and manifold responsibilities will accomplish it.

If you do want to participate in his torture, remind him constantly of phases of the program that need attention. Ministers are tough and can stand a lot of this, but eventually they will go to pieces. Sometimes, though, their wives will collapse before they do.—*Biblical Recorder*.

Our Minister's Sermons

Suppose that on the day of Pentecost the apostles had been criticizing Peter, do you think that the Holy Spirit would have worked so miraculously? Imagine John whispering to James, "It doesn't seem to me that Peter is quite up to himself this morning"; and James replying, "I am disappointed myself. This is a representative audience, and he lacks polish and finish!" Suppose Andrew had turned to Matthew and said, "Really that is too bad for Peter to be so harsh on the Pharisees and rulers. There are so many other things on which we can agree, I do wish that he would avoid all controversial subjects!" Do you think that if that had been the attitude of the apostles, there would have been any conversions? Suppose we try the effect of sympathy and prayer, instead of criticism, upon our minister's sermons.

—D. L. Moody.

There Goes Jacob T.

By Willis Breckbill

My first employment away from home was for Jacob T. Harnish. He was a man. A man of strength, both in body and in will. I was close to the man in at least two ways. He was our closest neighbor and he was minister of my church. My family always called him "Jake" or "Jacob T."

I was twelve years old when he asked me if I thought I was strong enough to bag the wheat at his threshing machine. I was proud to be part of such a big operation. Maybe it was because Jacob T. took pride in his work. It seems like yesterday that I saw him standing on his Case belt tractor, engaging the clutch while the smoke spurted from the coughing exhaust. The top belt tightened while the bottom one almost sagged to the ground. When the Case was purring and the threshing machine was humming at proper speed, a smile of satisfaction and accomplishment formed on Jacob T.'s face.

From our kitchen we could see our neighbor's lane. Frequently at mealtime someone would say, "There goes Jacob T." Oftentimes it was in the middle of the week in the middle of the day and we knew he was about the work of the church. The farm work was bent to fit his church assignment.

I can't specifically remember any particular sermon that Bro. Harnish preached during the early part of my life. But I do remember his strong moral and spiritual influence. When I was sixteen, he baptized me with water in the name of Jesus Christ.

Years later I attended college and seminary. I received a call to serve the Bethel Mennonite Church near Gettysburg, Pa. When I asked him for a church letter, he said he was disappointed because he had hoped I would serve in the home church. The letter was granted. We prayed together before I left that day, mutually requesting God's blessing on the other's ministry.

My first return to the Willow Street Mennonite Church following my assignment at Bethel will always live in my mind. When Bro. Harnish, by this time a bishop, saw me in the audience, he requested the deacon to ask me to come to the pulpit. I was to read the Scripture and lead the prayer. When I arrived on the platform, he greeted me and said that he would like to have me bring the message but that he was scheduled to preach a certain sermon in all the churches in his district. Following the sermon he talked to my wife, Ina Ruth, and myself and said that he hoped we were not offended by anything he said in the sermon. Then he said, "We're all working at the same job, only at different places."

A high spot in my younger life was to eat at his table. He always sat at the head of the table, with the threshers sitting down each side. I felt honored if I could sit next to him. He had concern that the "little helpers" got enough to eat. But more important than this in my memory is the grace he would say at the beginning of the meal. It would always end, "and when Thou art through with us here below, be pleased to take us home. May we hear our Master's voice saying, 'Well done, thou good and faithful servant, enter thou into the joys of thy Lord.'"

I believe "Jacob T." heard the words, "Well done."

Anticipation

By Merle Zane Bagley

When the fading of the sunset
Brings the splendor of new day
And the passing of my spirit
Leaves this house of useless clay,

I shall know the secret meaning
Of the sea, the hills, the sky,
And will find my great adventure
In seeking things that never die,

While I joyously go winging,
In response to urgent call,
Far across the span of vastness
To the One who made us all.

Willis Breckbill is pastor of the First Mennonite Church, Canton, Ohio

Mennonite History—Let It Speak

By Levi C. Hartzler

"You twelve men go back to the middle of the Jordan where the priests stood with the ark and each bring out a large stone, the size you can carry on your shoulder," commanded Joshua.

"But, general," protested Ahiezer, the Danite, "the people have all crossed the river and the water may be pouring downstream most any time now."

"Son, do you doubt the command of God?" replied Joshua. "Those stones will become a monument to God's leading Israel into Canaan, reminding your children, grandchildren, and generations after them that God cares enough for His people to dry up the Jordan when necessary."

That evening Joshua had the monument built at Gilgal, the first encampment of the Israelites on the west banks of the Jordan, a monument which commemorated the achievement of God rather than men.

This incident illustrates the Biblical concept that God works in history. He works through people, people who have the intelligence to learn from their forebears. In fact, both Old and New Testaments record God's dealings with men and women in history.

However, in the New Testament, the Gospels and Acts only begin the story of God working through the church. Did God stop working with Acts 28? Church history shows that He did not. Therefore, today's Christians can profit from a knowledge of God's dealing with His children in the intervening years between the close of the Bible and today.

Since Mennonite General Conference attempts to keep such a record available through its Historical and Research Committee, I went over to Goshen the other day to interview Melvin Gingerich, executive secretary, chief researcher, and archivist for that committee. After listening to him explain his activities and the work of the committee for an hour and a half, I was so enthused about what the church provides for all of us in keeping contact with the past that I wanted to sing "Praise God from Whom All Blessings Flow."

When Bro. Gingerich began talking about interesting our people in God's dealings with the church in past generations, he handed me the January, 1966, *Mennonite Historical Bulletin*, a publication of the committee. There on the front page was an article by the daughter of my old college roommate about her great-grandfather, an Amish Mennonite pioneer in Iowa. This was a prize-winning essay in the high-school divi-

sion of the John Horsch History Essay Contest for 1964-65 sponsored by the Historical and Research Committee among students in our church schools. The economic conditions under which those early pioneers needed to practice their faith reminded me again that the affluence of modern Mennonites certainly carries with it a tremendous responsibility for the world's needy.

The Historical Committee has also found ways to help local congregations. For example, if you are planning an anniversary for your congregation soon, you can get assistance from the committee for program ideas and for an anniversary publication. The Martin's Creek Church, Millersburg, Ohio, and the South Union Church, West Liberty, Ohio, have utilized these services in recent years.

Furthermore, Bro. Gingerich has prepared a pamphlet on "The Work of the Local Church Historian" which every congregation should make available to its historian. The pamphlet deals with keeping, collecting, and preserving records and contains research procedure in case you want to prepare a local congregation history. Nelson Springer, curator of the Mennonite Historical Library, has also edited a pamphlet on "The Duties of the Conference Historian."

But if you really mean business about your duty to posterity by keeping good records, send for the slide lecture recently prepared by Bro. Gingerich. Or better still, have him come and give the lecture himself. The slides include a few on Mennonite history, but most of them deal with the services the Historical Committee renders the church and how you can benefit from these services.

After we had talked a while, Bro. Gingerich took me into the archives room which contains rows of shelves like those in a library, only instead of holding books, these shelves contain stacks of little green boxes, each capable of enclosing approximately 300 letters or documents of regular letter size. Here the committee preserves records for General Conference, district conferences, local congregations, various church boards and organizations, and the private papers of church leaders. From March 1, 1965, to March 31, 1966, 155 different collections were accessioned, bringing the total materials in the archives since its beginning to 1,671 collections, or 2,930 boxes. Many more collections await processing, but the annual number accessioned is limited by lack of staff.

Accessioned materials are available to students, researchers, or other persons wanting to use them for historical purposes. A small room near the archives containing six booths, each with a study desk, has been set aside for the use of such persons. A doctoral candidate from a German university, one

Levi C. Hartzler, Elkhart, Ind., is deacon of the Goshen College Church, is former ministerial editor of *Gospel Herald*, and presently is a public school teacher in Elkhart.

from an American university, and a research professor from another American university are working there this summer. These and other scholars are given advice on their projects and aid in finding historical facts.

In addition to collecting records and private papers, the archivist also collects pictures of church leaders, church buildings, and important church events. These are then available for local congregation or family histories. More recently the committee has authorized the collecting of tape recordings of messages by church leaders, thus preserving for posterity the actual voice tone of these leaders.

For persons especially interested in church history, the committee sponsors the *Mennonite Historical Bulletin* for the amateur historian and gives editorial assistance for the *Mennonite Quarterly Review*, a scholarly journal published by Goshen College.

Another important service of the committee to each of us involves research on topics of general interest. A "History of the Sewing Circles" was completed in 1963. Bro. Gingerich has just completed a study of Mennonite costumes which shows how practices have changed over the years. Other projects recently completed include "History of Mennonite Relief Work," "Church Councils in the Mennonite Church" (1960), and "Mennonite Family Census of 1963." Projects now in progress include "A Study of Mennonite Extension," "The Mennonite Church in World War I," and a study of church architecture. Do you have copies of the available completed studies in your church library?

A final service which puts the capstone on the work of the committee for me is their checking all books published by the Mennonite Publishing House for historical accuracy. Indeed, any author or publisher using facts relating to the Mennonite Church can use this service. In addition, the committee provides regular bibliographies of published materials relating to Mennonite history both in Europe and America. I for one am grateful to this General Conference committee for helping me understand God's dealings with past generations of Mennonites so that I can profit from their experiences.

Missions Today

This Is Our World

By J. D. Graber

The Apostle Paul spoke to his generation. Our Anabaptist forefathers spoke to and lived among theirs. William Carey and those who followed him during the Colonial period communicated in their particular setting. Today we are in a world quite different from that of any previous generation. What kind of world is this? All descriptions are piecemeal and incomplete, but the following are a few pertinent facts. If we know our times, we should be the better able to make clear the Gospel to our contemporaries.

An unforeseen increase in population is a disturbing fact. Every year the population of the world increases by more than the population of France. By the year 2000 it is estimated that there will be more than five billion people in the world. More than half the world's population lives in Asia. Economically and politically these facts are explosive. Spiritually they are no less disturbing. Who will evangelize this growing mass of persons and how can it be done?

The world is unequally developed. A recent writer has reported that "the average density of the agricultural population varies according to the region from as little as 3 to as many as 450 per square mile." There are approximately four acres of cultivated land for every person in the United States but only half an acre in South and East Asia. According to the United Nations there is ten times as much land available for cultivation in the United States, in proportion to the total population, as in Egypt, and 40 times as much in proportion to the agricultural population. Is it, therefore, because we are wiser and more industrious than other people that we have a surplus of food? God will hold us responsible.

There is great inequality in life expectancy. Infant mortality is lowest in Sweden where in 1957 there were only 15 deaths per thousand live births. The comparable figure in the U.S. is 25. But in Asia and some Southeast Asian countries the comparable figure is 200 to 225!

There is great inequality in the face of disease. Poor people are more prone to disease because they are poorly nourished and are otherwise ill-equipped to combat the spread of disease. Ratio of population to doctors and hospital beds tells a disturbing story. In Indonesia the population per doctor is 71,000. In Niger it is 96,000. In France the figure is 930; in the U.S. it is 790. Hospital beds available vary from 1,300 to 2,200 people per hospital bed in some parts of Africa and Asia as contrasted to 65 in France, 77 in Canada, and 101 in the U.S. Can we understand why mission hospitals might be needed?

Nearly half the human race is constantly hungry. This is the normal situation. In times of famine or other crisis, matters become much worse. Average calorie consumption in India is less than 2,000 per day. Other Asian countries yield similar figures. In the U.S. and Europe the figure rises to an average of a bit over 3,000. The intake of proteins, a fact perhaps of greater significance than total calories, varies from 18 ounces per day in undernourished populations to 36 or more in Europe and the U.S.

What a challenge to human compassion! Besides the famine of bread there is the still greater famine of the Word of God. Dare we merely say, "Be ye warmed and fed," and not share of our abundance? They will believe that Jesus cares only if we as the representatives of Jesus upon earth care.

SHARING

*Our sleep is sweeter
Since we have shared our blankets
With those who had none.*

—Ida M. Yoder.

On Saying Good-bye

By H. L. Swartz

The door of the plane closed with the bang of finality, then the steps rolled mercilessly to the runway to stand as mute witnesses to the scene of departure. A wet white handkerchief waved from the observation deck; a hand moved across the middle window of the plane; soon all was lost in the roar of the jet engine. To part is to say, Good-bye.

At the beginning of a term of overseas service the good-byes of friends and loved ones are underlined with the possibility of not meeting again, while being buoyed with the expectancy of meeting upon return after a predetermined number of years. The consciousness of a spiritual link which unites those who are geographically distant is only felt as the ache of the broken physical link is healed. Any adjustment to another home is relatively complete when the reality of a new geography and culture is accepted.

The willingness to leave . . . for His name's sake . . . is a prerequisite for acceptable discipleship which, Jesus assured His followers, would be rewarded a hundredfold. While only a few understand their call to service in the sense of geographical isolation, all ought to grapple with the meaning of the radical breaks in life which are involved in following Jesus Christ. For some serving with MCC, an overseas assignment is a commitment in response to His "Follow me." Like a young child's first steps, this initial break can act as the agent to temper a life of service in another place.

However, for most this term overseas is a hiatus in a life of service within the church community of their birth and upbringing. They then have the opportunity and responsibility upon return to enter into the church's program at home and abroad from an enlightened vantage point. To return to one's former home without a radical break in comprehension and compassion is to bury the talent entrusted by the Lord. In a real sense one is to become a part of all that he meets, and saying good-bye may break a physical link but should not hinder the growth of a spiritual link.

For those who have remained at home the opportunity to welcome the return of an overseas volunteer also carries the responsibility of comprehension and compassion. Some of the returnee's new thought patterns and behavioral traits may be confusing; while his desire to critically analyze the accepted traditions may be irritating; and his restlessness at the old pace of life may be frustrating. But, hopefully there is a willingness on the part of the church to listen and to learn.

As the plane glides to a stop in front of the same air terminal which was shadowed in the rosy light of evening at departure a few years ago, enthusiastic welcomers wave from the observation deck. A lump in the throat settles; the silent swoosh of the opening door and the open-armed welcome of the moving stairs announce, This is it. The Arabic "*ma-assalameh*" "Go in peace" is only a memory now.

The Leper Speaks

By Richard D. Hosteler

Leprosy. It was a dreaded word, a word to shrink from. But one day I was told that I had this dreaded disease. I couldn't believe that it could happen to me, but it did. I cried to God for help, but it seemed as though He was far away and could not hear me.

I had to leave my family—my wife and the children. We had never known such sorrow as the day I had to leave home. I would rather have died than to leave everything that was so dear to me. But I couldn't run the risk of infecting the rest of the family and the law said that I must leave. So I went out. An outcast of society. People who had been my friends now turned their backs on me. One day I made my way toward a rabbi thinking that he might give me some word of encouragement—but he picked up a stone and threw it at me.

Then I heard rumors about a man by the name of Jesus who seemed to possess great power. He was healing the sick,

causing the blind to see, the deaf to hear, and the lame to walk. One day a man came toward me. I was surprised that he came as close as he did. He had a look of joy on his face and he told me that he had been blind but that Jesus had opened his eyes. He said he believed that Jesus would have the power to heal me.

I thought about it. Is it possible that Jesus could heal me? Yes, if He could open the eyes of the blind, then perhaps He could heal leprosy. But, would He want to? Would He dare get close enough so that I could be healed?

I decided to give it a try. I had nothing to lose. So I made my way to where Jesus was. Some of the people shrank back when they saw me coming, but Jesus did not seem startled at all. I threw myself at His feet and cried, "Lord, you can cleanse me, if you are willing to do so."

Then He did something which I never expected Him to do. He touched me. What a thrill it was to know that He cared enough to touch me—a leper. The law said a leper could not be touched. But it became clear to me that compassion was more important to Jesus than obligation to the law. He had only one law—the law of love.

As soon as He touched me I knew I would be healed. But it didn't really matter. What really mattered was that He cared enough to touch me. I felt the healing begin in my body and then I was whole. The leprosy was gone. I could go back to my wife and children, and to all the people I loved. I was clean again.

I wanted to leave immediately and tell everyone what had happened. But Jesus cautioned me about this and told me to go to the priest and receive a certificate showing that I was clean.

I'll never forget what happened that day. My heart is filled with joy and thanksgiving for a body that is strong and healthy. But more than that I rejoice that Jesus cared enough to touch me. Now my own heart is filled with love and compassion for others. Whenever I see someone who is sick of body or sick with sin, I reach out my hand to his or put my arm around his shoulder because I want him to know that someone cares for him even as Jesus cared for me.

For Discussion

Nonresistance: "For Mennonites Only"?

By Curtis E. Burrell, Jr.

Recently I heard of a Mennonite woman (not of Mennonite background) who said that she has a brother who enlisted in the Armed Services. She said she is proud of him and does not see any reason why she should not be. This lady went on to say that she can see nothing wrong with Christians going to war and that her conviction is strengthened by the fact that she never hears any reasons given from the pulpit contrary to this.

I ask you, my brothers, Do we seriously believe that *no* Christian is justified in going to war? Do we really believe that being a fighting-man is inconsistent with and opposed to the Gospel message and the life which that message calls us to live? Or are we content with the favor the government has shown to us in granting us "Conscientious Objector" status, to remove the "love-thy-enemy" call from this Gospel which is for all men? Is the C.O. position for *all* Christians, or is it only for Mennonites? Are we careful to limit nonresistance to ourselves, lest we rock the boat and lose favor with Uncle Sam?

My contention is that the latter is the case. The reason why little is mentioned from our pulpits on the relationship of nonresistance to the Gospel is that we don't see it as an integral part of the Gospel—nor do we want to see this. We are content that *our* sons don't have to go to war. And to see this relationship would mean that our responsibility would extend beyond the "alternate service" programs. It would mean that we would lose this "good thing" we have going for us. It would mean the alteration of our growing love of this present world and its goods. Therefore, for the sake of *our* comfort and security, we have "chickened out" before the Lord and man.

There are several observations which have led me to this conclusion:

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(1) The most obvious is that the so-called "alternative service" program is a "good thing" as compared to the military service, to which it is in no way an alternative in terms of sacrifice, discipline, or zeal.

(2) Another thing is that "alternative service" is for "a limited time only." After two years, we are through "doing our service," having sacrificed very little. More often the case is gain rather than loss.

(3) Our "witness" within that two years is tightly defined. It is directed and institutionalized. Therefore, if there happens a charismatic witness against war among those who are forced to burn their draft cards—not having the favor of C.O. status with the government—we get all shook up that they will make it difficult for the "real pacifist." Could the opposite be the case?

(4) By "doing their service" our young men have vicariously done *our* duty to God and country. Both we and they are now justified before God and man in increasing economically in houses, lands, automobiles, trips to Florida, etc.

I ask you, my brothers, What do we mean by "conscientious objection"? Do we object to hating the enemy, as much as the disruption of our comfort? Do we object to the fact that, being not of this world, we are asked to kill to defend it, as much as to the fact that we can't enjoy the comforts of this present age on the terms of our own bartering, i.e., "alternate service"?

I think it is far, far past the time that we should have stopped living off the reputation of the creative and courageous spirit and discipline of the early Anabaptists, Clayton Kratz, and Daniel Gerber! It is high time that our evangelists and every conscientious Christian begin to see that our responsibility to preach and witness is *not* complete when we leave out the call to nonresistant Christian-living. We must witness to our brothers of other faiths that the "weapons of our warfare are not carnal." And this is so because the kingdom age has begun. Hallelujah! Hallelujah! Hallelujah!

A Witness in Death

By Dan Harman

Stephen gave one. So did Socrates and Jesus Christ, the Son of God. Some kind of message: a witness to something even at the hour of death.

"I regret that I have but one life to give for my country." Now there's a witness to go down in history—and it has!

And many would agree with the poet Tennyson, "Sweet is death who puts an end to pain." The sigh of one who has suffered greatly and welcomes death is a witness to the fact that many things are worse than dying.

There are three witnesses that need to be noted in each death that comes to a community—each one that comes near your home.

First, there is the witness of the person who is departing from this life. What has he said in his life, and in his death? There are many who are so very quiet all their lives, yet leave a loud testimony in death: their deeds and their example shout out as their lips never did.

"The Lord is my rock, and my fortress," was the way the psalmist phrased his strength. There are hundreds of people who lose loved ones each day. They can take great comfort in the thought that the quality of life always looms larger in the judgment of God than the speaking voice.

The second witness that needs to be heard when someone passes from this life to the next is the witness of the family that is left behind. Sorrow is natural at the loss of a loved one, but the overriding testimony of the people who knew the dead one is vital. The psalmist speaks again: "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings" (Psalm 36:7).

What a testimony that would make for a family whose loved one has passed on! If we can bring ourselves to have that kind of witness to the world, what a great boost to the Christian teaching of life and death and things of value.

The family says: "We will miss our loved one, but we take this opportunity—at a time when something has happened that we cannot reason out—we take this chance to reaffirm our complete trust in God. He is in control. He knows best and will help those of us who are left to patch back the life we have and help us to fully appreciate the love of the Father."

Can we give such a witness when a loved one passes? It can mean a lot to non-Christians and a lot to the family itself if we can.

The third witness that is vital and necessary at the time of death is the witness of God Himself. What does He say about the passing of the loved one? How happy is He with the life that has gone on before and with the family that is left behind?

John quotes Jesus as saying something that we might all

wish for God to say when one of our loved ones passes. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

Jesus is saying that the loved one is still alive and that the family that stays behind can taste of water that will never require continual refilling to satisfy. God tries to keep death in its place. It is merely a changeover from one form of living to another; unless there is that which is unpleasant to Him in the life, there is no need for undue sorrow. The family misses seeing and speaking to the loved one, but there is that firm knowledge that a reunion is coming. God wants to underline and emphasize the fact that a well of everlasting life is planted in the life that is in His keeping. That's His witness at the time of death.

What things have you witnessed at the time of death? Have there been people who have misunderstood the meaning of the occasion and the implications of the family and friends? The place of the loved one who has passed on is not in the ground, but in the sky. The attitude of the family is not one of unending sorrow, but of the sadness of parting that is only temporary.

What witness will you leave? What witness will your family leave when you pass on? How are you preparing them for it?

More important, what witness will God send at the time of your passing?

Money

By Harold L. Mast

Money can buy a king-sized bed,
but not restful slumbering sleep.
Money can buy drugs,
but not release from tension and anxieties.
Money can buy financial securities,
but not peace of mind, heart, and soul.
Money can buy amusement for a night,
but not real joy and happiness.
Money can buy a relationship with a prostitute,
but not the blessings of the intimacies of marriage.
Money can buy a marriage license and extended honeymoon,
but not a happy marriage relationship.
Money can buy gifts for children—even bail them out
of trouble,
but not their respect and loving obedience.
Money can build a new brick house,
but not a home where love and acceptance prevail.
Money can build a church building,
but not genuine brotherhood fellowship.
Money can build a superhighway to any of our great cities,
but not even a footpath to that heavenly city,
the New Jerusalem.

CHURCH NEWS



Atlee Beechy examines one of the many loaves that came from the Tien Hoa bakery oven. These loaves will be distributed for school lunches, for hospitals, and for individual families in the Saigon area.

Meeting Needs in Vietnam

By Atlee Beechy, Director, Vietnam Christian Service

A recent press release stated that U.S. B52's dropped 70,000 tons of explosives on Vietnam during the past year. I tried to comprehend how many persons — men, women, and children, military and civilian — were maimed or killed in this action. I could not, but the number is substantial.

Neil Sheehan, writing about civilian casualties in the June 6, 1966, *New York Times*, says, "They are not listed in the battle statistics published by Hanoi, Saigon, or Washington as evidence of alleged military success. These are the Vietnamese both sides exploit but neither consults. Since there is nothing to be gained by boasting of the wounds inflicted on them, they are officially ignored."

Vietnam Christian Service is attempting to meet five types of needs in this battered country:

1. Emergency type needs—food, clothing, housing. The government of South Vietnam and USAID are distributing large quantities of these basic supplies. There are, however, pockets of substantial need which agencies such as ours can supply. Vietnam Christian Service is operating a selective material aid program stressing

special items which are particularly needed and which are not a part of governmental programs. These include selected food items such as meat, certain types of clothing, blankets, sheets, towels, soap, cloth and health kits, water and sanitation supplies, and tools. These items are distributed to refugees and other needy people as available.

The school bread feeding program now covers seven large schools located in the poorest sections of Saigon. It benefits an estimated 32,000 pupils. There are plans for a pilot maternal and child feeding program through the schools in a heavy refugee concentration area with the possibility of expansion of the program if this seems advisable. Assistance also is given to selected institutions which are visited regularly. This is done on the basis of need to stimulate self-improvement. Our material assistance program also serves needs discovered by our medical and community development teams.

2. Medical and health needs. Vietnam Christian Service, in cooperation with the Evangelical Church, operates a clinic-hospital at Nhatrang. Last year over 48,000 patients used the clinic services. General

medical services with some special emphasis on TB treatment and eye surgery make up the Nhatrang program. A second medical service is beginning in Pleiku. This project is to serve both the tribespeople and Vietnamese, with priority given to the tribes. Three additional medical and public health projects are in various stages of planning and development. These will supplement existing inadequate district health services where the needs are greatest.

3. Emotional needs caused by cultural and community dislocation. Ministry to the suffering human spirit, the individual caught in the disintegrating impact of the breakup of family and community structures, demands the highest type of personnel. Living in fear creates distrust and leads to a dwarfing of the human spirit. Vietnam Christian Service asks its personnel to relate to those in need with sensitivity and compassion. This approach is central to all that we do. Quality relationship in service is the primary vehicle. This requires competent and dedicated persons. There can be no shortcut here. Healing is fostered through acceptance and understanding without undue sentiment, pity, or condescension. This need for a sense of hope and security must be met on the personal level through caring persons.

4. Family and community needs. Continued warfare over the past decades has weakened existing family and community structures and has prevented needed resources from being available for the rebuilding and extension of these services. Helping persons achieve a better life for themselves and their neighbors through improved family and community services leads to an awakening of hope.

Specifically, Vietnam Christian Service is doing everything possible to strengthen the family. Day care centers are being supported with material assistance and plans call for our own teams to operate some such centers. Assistance to mothers is planned. A family-child assistance program is projected along with other family strengthening projects. Two social workers are in the field and four are currently in language study. These and some child welfare workers will give leadership.

Vietnam Christian Service has begun community development projects at Quang Ngai and Pleiku. When fully developed, these teams will include public health personnel, an agriculturist, a home economist, and a child welfare worker. We are also making personnel available to the World Relief Commission for a community development and vocational training program at Hue. Three other training centers are being planned by WRC, while Vietnam Christian Service is planning for an additional two or three community development teams. The emphasis in this facet of the program is for team members to iden-

tify with the people, to help them review their needs, and to assist them as they seek to meet needs.

5. Need for educational opportunity and trained personnel. We plan to meet needs in these areas by (a) providing informal educational experiences through our public health and community development teams, (b) assisting in a limited way in establishing schools in refugee camps, (c) providing several persons to relate to the formal educational program of the communities where we are working, and by (d) organizing a small nursing education program. In-service training for Vietnamese personnel is going on at various levels. Consideration is being given to a possible small short-term training program for assistant welfare workers.

The foregoing summaries represent our program as well as our hopes and plans. In some instances the programs are under way. But we are still waiting to see if the "hopes and plans" can be translated into action and program. Forty workers are ready to be expended for this purpose. The 15 persons scheduled to arrive in the coming few months will bring additional competence and dedication to the work.

In the final analysis this is a work of faith. We invite your continued prayers that this effort will remain under the discipline and direction of God's Spirit.

(Ed. Note) Vietnam Christian Service is a conjoint effort of Church World Service, Lutheran World Relief, and Mennonite Central Committee, administered for the various groups by MCC. Altee Resch has been director since February, completing his service this month to return to his faculty position at Gothen. Paul Leatherman, Akron, Pa., has been appointed director.

Araguacema Witness Expands

The attention of the Mennonite Church first focused on the interior of Brazil when the first workers arrived in Araguacema in 1956. In the intervening decade Araguacema's population has increased five times.

Richard Kissell says, "A continuous stream of new faces appears here (in Araguacema) and in nearby areas. Both federal and state governments (Brazilian) are encouraging interest in Brazil's vast untouched interior. This also encourages private national and foreign investments, in addition to the interest our own country is showing in Brazil."

Mission and church activities are moving forward actively. The Araguacema congregation has 48 members, a new building, and an active program. In Morro do Mato, more recently called Goianorte, a small group of believers continues its worship with monthly missionary visits.

During the past year, Mildred Eichelberger, self-supporting missionary who arrived home for a year of furlough this June, made monthly visits up into the hill

country. On one of these 120-mile jaunts, eight persons were baptized in June, 1965.

Three miles downstream from Araguacema is a small village where 40 to 50 adults and children meet under the direction of John and Isabel Blough and Evelyn Kinsinger. Several persons have committed their lives to Christ and are awaiting baptism.

Medical work is an expanding and valuable witness in Araguacema. Nurses Esther Resor, Ruth Gamber, Evelyn Kinsinger, and Caroline Nebel treated more than 10,000 persons in clinics, in addition to providing public health services, education, and helping people to get to the nearest hospital 150 miles away by Missionary Aviation Fellowship plane. People come to

the clinics for miles, traveling up to four days by foot, horseback, canoe, or in a few cases by jeep or truck.

Educational services are provided by a Christian day school under the direction of Alfredo Trinck, with two other Christian Brazilian teachers. One hundred and six children attended in four grades. A school for missionary children operates with Joyce Eberly as teacher.

Coming into this situation as the new missionary pastor is Arlin Yoder. During Richard Kissell's furlough, Nelson Litwiller has been serving in this capacity. In light of other dimensions of the program, Kissell will turn his attention elsewhere to become part of an economic development concern.



Leandro Hernandez (back row, 5th from left) says, "It was through your program I was converted. . . . I am now pastoring a small church."

Broadcast Helps Him

Several years ago, sick in body, spiritually lost, and financially drained because of medical expenses and money spent on witchcraft, Leandro Hernandez, Tierra Colorada, Mexico, was at the "end of his rope."

"Cry unto the Lord; perhaps He will heal you," said his wife. Leandro knelt and as best he could—he wasn't accustomed to praying—called out to God telling Him that if He saved him from physical death he would serve Him with his whole heart.

And . . . the Lord answered, for soon he began to feel better and shortly after that was contacted by a minister who gave him a New Testament and recommended a certain radio program.

As he began to read the New Testament, Leandro was convinced that here was the

message of salvation he needed.

One day, dialing to find a radio program, he tuned in HCJB, Quito, Ecuador. The following day, tuning in Quito again, he heard Mennonite Broadcasts' *Luz y Verdad* (Light and Truth) for the first time. The Holy Spirit, who was already at work in his heart, used the program as the final touch in bringing him to a decision.

Light and Truth Bible courses, along with other correspondence courses, strengthened Leandro in this newfound faith and prepared him to serve the Lord.

Today, Leandro Hernandez is pastor of a small congregation of believers. Healed in body and in spirit, he now shares with others the good news that changed his life.

Spanish Light and Truth, with Lester T. Hershey as speaker, is heard throughout Mexico over the powerful 10-station XEX network.

Evangelism Institute—No Vacation

By James Lapp

"So you are going on a vacation for two weeks," some members of our congregation remarked—after an announcement appeared in the church bulletin that I would be going to Eastern Mennonite College for an Evangelism Institute, June 27 to July 8. But looking back on the institute now, these two weeks were not my idea of a vacation.

After being in the pastorate for three years, I felt the need for a brief refresher course to renew my perspective for work in the congregation. Those weeks at EMC provided just the balance of academic involvement and spiritual stimulation to point the way to a more fruitful ministry. And they were far too intense, much too disturbing, to be considered vacation.

The thirty or so of us who attended the institute regularly came from widely scattered communities. Pastors from Pennsylvania, New York, Ontario, Manitoba, Michigan, and Virginia; missionaries representing Japan, Tanzania, and Jamaica; and students, laymen, and future missionaries made up our group of participants. Some earned two hours of college or seminary credit for their study during these two weeks, while for others the course was audited. For most of us the academic credit was almost incidental to our primary purpose of being present, that of making "a serious and depth study of evangelism in our contemporary world."

Instructors

The main lecturers for the two weeks included President Myron Augsburger of EMC, lecturing on "The Theology of Evangelism"; Dr. Rufus Jones, General Director of the Conservative Baptist Home Mission Society and present chairman of the NAE, lecturing on "Evangelism in the Inner City"; and Don Jacobs, missionary and bishop in the Tanzania Mennonite Church since 1954, lecturing on "Contemporary Missionology." Each of these men, qualified in his area of lecture, offered some real grist for our coffee breaks and informal times of discussion that followed each morning's lectures. The exclusiveness of Christ, the nature of sin, indigenizing theology, social structures and church growth, evangelism in the Orient, racial prejudice, affluence and poverty, etc., were just some of the subjects that formed the content of our lectures. Outstanding in all our minds was the wit and skillful handling by Don Jacobs of some of the anthropological and sociological issues that must be considered in our contemporary witness.

My sixty pages of notes taken during these two weeks are simply too much to be

condensed into a brief article. But the ideas discussed, the testimonies shared, and the serious reflection all of us were forced to do, will not leave us the same people. For as much happened to us as persons that is of eternal value as we gained intellectually from our lectures each day.

We were unanimous in our response of approval when Myron Augsburger announced that arrangements have been made with the Eastern Mennonite Board of Missions and Charities for Don Jacobs to spend three months of each year for the next three years in the States lecturing in institutes similar to this one. Certainly any pastor, missionary, or serious-minded Christian can afford two weeks focused on a matter so central to our heritage and faith. Who knows, maybe I will meet you at the institute next summer.

Quality of Persons Needed

Don Jacobs summed up the spirit of these two weeks quite well when he concluded his last lecture by noting the quality

of men needed for evangelism in the future. (1) Spirit-filled men will be needed in missions in the days ahead; (2) men consumed with a Christlike compassion for people; (3) men willing to take the consequences of carrying the Gospel to a world where American Christians are fast losing their previous status and esteem; (4) men well trained, not only theologically, but also in the dynamics and structures of society and the psychological ways of people; and (5) men who are ready to pray, plan, suffer, and repent in the mission of Christ.

When the Evangelism Institute terminated, there was a feeling of being one in Christ as the result of our fellowship and study. Now the opportunity is ours to be one in the mission of our Lord in the world in which He has called us to serve. Within each of us was a new commitment to be that evangel of the good news of redemption in more courageous ways.

La Ceiba Church Grows

Manuel Medina, pastor of the Mennonite church in Sava, conducted evangelistic meetings in La Ceiba, Honduras, the first week in July. Twelve persons made decisions for Christ, and three reconsecrated their lives to Him.

Juan Peralta was received into fellowship upon confession of faith on July 24. Juan had been in contact with the church for a number of years and has at last been willing to surrender completely to Christ.

George and Lois Zimmerman returned to the States for a two-year furlough on Aug. 2. George plans to finish his college work at Eastern Mennonite College. The Amzie Yoder family replaces the Zimmermans.

Schools Open

Schools opened at Mahaddei, Johar, and Jamama, in the Somali Republic, in July. Mahaddei is bursting at the seams again with nearly 100 students in two grades.

At Johar, the new facilities built under Chester Kurtz's direction provide accommodation for 150 dormitory students. Five classes fill it almost to capacity.

In Jamama community reaction to the fee increase cut enrollment somewhat, particularly in the first grade.

Mary Ellen Leaman and Viola Dorsch teach sewing to older girls in elementary and intermediate schools in Jamama. A women's class meets every Wednesday afternoon. They are also learning English, but this progresses much more slowly than the sewing!



Missionary of the Week

Kenneth D. Reed arrived in Japan in late July of this year to begin a three-year assignment as an English teacher. He is serving as an Overseas Missions Associate under the Mennonite Board of Missions, Elkhart, Ind.

Ken is located at Sapporo on the island of Hokkaido. He graduated this spring with a BA in English literature from Eastern Mennonite College, Harrisonburg, Va. He attended EMC for four years after graduating from Lancaster (Pa.) Mennonite High School.

Ken is the son of Mr. and Mrs. Daniel Reed, Fredericksburg, Pa. He is a member of the Meckville congregation.

Kreider Addresses Commissioning

Thirty-seven Teachers Abroad Program volunteers participated in a two-week orientation at the MCC headquarters in Akron, Pa., Aug. 2-16. The teachers will serve in high schools and colleges in the Congo, Kenya, Malawi, Nigeria, Tanzania, and Zambia.

Robert Kreider, president of Bluffton College, addressed a special commissioning service Aug. 14 at 7:30 p.m. in the Christopher Dock High School, Lansdale, Pa., sponsored by the Mennonite Central Committee.

Dr. Kreider served the Mennonite Central Committee as special assistant for international education while on a leave of absence from Bluffton College during the 1961-62 school year. He implemented plans for an Africa Teachers Abroad Program after spending ten weeks in Africa assessing educational needs there.

55 in Summer VS

Fifty-five persons have worked at eleven different locations this summer in summer voluntary service with the Mennonite Board of Missions.

Summer VS differs from long-term voluntary service principally in the length of time that the young persons are able to serve—the objectives of the two programs are the same. Many VS-ers work at assisting with various needs instead of taking a summer vacation.

Other types of service being performed by VS-ers include summer camp work, migrant ministry, and work in the inner city, in children's homes, and in Puerto Rico. The persons serve from New York in the East to Colorado in the West.

Summer voluntary service began when four persons taught Bible school in 1944 in Chicago. Long-term VS began two years later, and today there are nearly 300 persons serving in this program under the General Mission Board.

Semester Ends at Montevideo

A major first semester event of the 1966-67 year at Mennonite Biblical Seminary, Montevideo, Uruguay, was the visit of John Hoshed Yoder. Yoder is professor at Goshen College Biblical Seminary. Yoder spoke on "The Anabaptist Vision."

Thirty-three students from various Latin-American countries, primarily Argentina, Brazil, Paraguay, and Uruguay, finished the semester which ended July 6.

Mennonite Biblical Seminary at Montevideo is operated cooperatively by groups in both South America and North America. A South American board representing several Mennonite bodies operates the school. In North America, Mennonite Board of Missions, Elkhart, Ind., and the Board of Missions of the General Conference Mennonite Church, Newton, Kans., cooperate

financially and also in appointing faculty members.

Missionaries of the Mennonite Church on the faculty are B. Frank and Anna Byler, Daniel and Eunice Miller, and John and Bonita Driver. The Drivers are still studying at Dallas, Texas, but it's expected that they will go to Montevideo this winter for the opening of the new school year.

FIELD NOTES

The Meserete Kristos Church in Addis Ababa, Ethiopia, held a farewell tea for the Chester Wenger family on July 7. Ato Beyene Chichibelu, in behalf of the entire Meserete Kristos Church, presented the Wenger family with an engraved bronze plaque in appreciation for their 16 years of service in Ethiopia, along with other gifts.

Joseph and Edith Shenk and daughters and the Omar Ebys arrived in Nairobi, Kenya, on July 29. After one month of language study there, they will go on to Bukiroba and Musoma, Tanzania, respectively.

Betty Louise Hershey and Janice Senegien were scheduled to leave Aug. 5 for teaching assignments at Good Shepherd Academy, Addis Ababa, Ethiopia.

Commissioning services were held Sunday evening, Aug. 7, at Ephraim Mennonite Church (Pa.) for the Nevin Horst family and at Trissels Mennonite Church (Va.) for the James Stauffer family. The Stauffers were scheduled to leave for Vietnam on Aug. 15, and the Horsts for Ethiopia on Aug. 16.

New missionary addresses: Mrs. Amos Swartzentruber, c/o Mrs. W. A. Rife, R.R. 2, Galt, Ont.; Lloyd and Evelyn Fisher, Box 647, Enugu, Nigeria; James and Pauline Miller, United Mission to Nepal, Box 126, Katmandu, Nepal; Don and Barbara Reber, 401 Gra-Roy Drive, Goshen, Ind.

Mrs. Richard (Novelda) Kissell underwent surgery at Johnstown, Pa., on July 27. She was expected home the following week and was recovering normally.

Cyril and Ruth Gingerich returned July 12 from Nigeria where they are missionaries under the Mennonite Board of Missions, Elkhart, Ind. Since 1960 Gingerich has served as administrative secretary of the Akahaba Abiriba Joint Hospital, a 77-bed facility in Abiriba, East Nigeria. His wife helped part time as a registered nurse in the hospital and worked in community health education.

Paul and Bertha Swarr and family returned about June 15 from Israel where they have served as missionaries under the Mennonite Board of Missions, Elkhart, Ind., since 1957. Swarr was manager of

Sharon Tours International, Ltd., Ramat Gan, Israel, a newly organized Christian travel agency geared mainly to the interests of the evangelical Protestant tourist. They plan to return to Israel Sept. 6.

Thirty-six volunteers participated in orientation for voluntary service at the General Mission Board office at Elkhart, Aug. 2-12, 1966. Orientations are also scheduled for Sept. 13-23, Oct. 11-21, and Nov. 8-18. For information about voluntary service or to apply to serve, interested persons should write to Delvin Nussbaum, Box 370, Elkhart, Ind. 46514.

VS particularly needs unit leaders, registered and practical nurses, and girls of any skills. The draft has accelerated men's volunteering so that in order to maintain balance as units grow, additional women are needed, along with leaders.

The 480-mile Trans-Chaco highway in Paraguay, which links the Mennonite colonies in the Paraguayan Chaco with Asuncion and extends to the Bolivian border, is one of two Paraguayan roadways to be studied for improvement to first-class standards. The study will be made possible by a \$741,000 loan from Canada through the Inter-American Development Bank. The 250-mile section of the Trans-Chaco roadway connecting Asuncion and Filadelfia, the center of Fernheim Colony, was completed in 1961 after 4½ years of work. The Paraguayan government, the United States Operations Mission to Paraguay, the ranchers in the Chaco, and the Mennonites joined hands in this road-building project.

Samuel Weaver, Harrisonburg, Va., formerly of Denbigh, Va., was ordained to the ministry at Warwick River, Denbigh, on July 24. Mahlon Blosser, president of the Virginia Mission Board, preached the ordination sermon, and Ward Shank led in the devotional period.

Melvin Nussbaum, Johnstown, Pa., has accepted a call from the Goodwill Mennonite Home, Grantsville, Md., to serve as administrator, beginning Nov. 1. He will continue as pastor of the Glade Mennonite Church near Accident, Md.

Roy Otto, Springs, Pa., concluded 20 years of service as bishop of the Pinto, Md., congregation on July 31.

Melvin Hamilton was installed as pastor at Pleasant View, Freeport, Ill., on July 31. Donald Blosser, Dakota, Ill., preached the installation message.

John F. Garber, Des Moines, Iowa, spoke on "The Pastor's Study" program, KRNT-TV, each morning, Aug. 1-5.

Harold Eshleman, for 19 years pastor of the Chicago Avenue Church, Harrisonburg, Va., has accepted a call to the pastorate of the Park View Church, Harrisonburg, effective Jan. 1, 1967. Ira E. Miller, dean of Eastern Mennonite College, and former pastor of the Park View congregation, will serve as assistant pastor.

Earl and Rose Buckwalter, Crystal Springs, Kans., formerly from Hesston, left for Los Angeles, Calif., Aug. 1, where they will visit four of the Buckwalter brothers and sisters. On Aug. 8 they flew to Japan for a sixty-day visit with their son Ralph and family, and to visit the Mennonite churches in Japan.

New members by baptism: one at Hicks, Ohio; one at Forks, Middlebury, Ind.; one at Scottsdale, Pa.; one at Salem, Oregon.

Fannie Groff, Route 2, Willow Street, Pa., observed her 94th birthday on Aug. 13.

Change of address: **J. Irvin Weaver** from Harrisonburg, Va., to Route 1, New Holland, Pa. 17555. **Robert and Nancy Lee** from Goshen, Ind., to 110 Holden Green, Cambridge, Mass. (effective Sept. 1). **John M. Lederach** from Hubbard, Oregon, to 1008 College Ave., Goshen, Ind. 46526. **Cleo Mann** from Indianapolis, Ind., to 1665 Oak Patch Road, Apt. 222, Eugene, Oregon. 97402.

Special meetings: **Herman Glick**, Atglen, Pa., at Glade, Accident, Md., Aug. 17-21. **Glen Sell**, Columbia, Pa., at Haycock, Quakertown, Pa., Aug. 27 to Sept. 4.

New telephone number for **Ralph Yoder**, Hicks, Ohio, is 542-5983.

J. N. Kaufman, Goshen, Ind., former missionary to India, passed away July 31. Obituary will follow.

Personnel urgently needed at **Adriel School**: Christian administrator to direct the school program. One classroom teacher for a special education class for young, slow-learning students. Houseparents to live in and to care for the same type of children. Anyone interested in any of the above positions contact **Adriel School**, West Liberty, Ohio, giving personal history and qualifications.

Calendar

Mennonite Youth Convention, Estes Park, Colo., Aug. 21-26.

Rocky Mountain Conference, Cheraw, Colo., Sept. 23-25.

Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.

Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 21, 22.

Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

In reply to John E. Lapp's article (July 12) on "Why I Do Not Vote in Political Elections," I'm a little nonplussed by his six reasons for not voting.

First, he said that he can't vote "because I am a member of the heavenly kingdom." But the fact that he must eat, sleep, and earn a living should remind him sufficiently that he is also a member of an earthly kingdom.

Second, he stated that "like Nehemiah, I am doing a greater work and cannot come down." But God's great work of redemption is sometimes revealed by a "coming down."

Third, he said that he can't vote because "I want to see the separation of church and state continue." I want to see it continue also. And the reason we've had it more successfully in this country than in many other countries is because someone voted for it.

Fourth, he stated, "I believe that prayer is the way to exercise a greater power than by way of the polls." True. But the greatest power may be a combination of faith and works. God's prophets not only pray, they persuade!

Fifth, he said he can't vote because "I do not want to suffer any defeat." What about the defeat of justice for his own neighbor—the minority group, the small farmer or the small businessman?

Sixth, he stated that "I do not want to jeopardize the possibilities of myself or any other persons in times of war." I am not aware of this jeopardy involved for the conscientious objector who votes. But in any case, is the Christian to avoid jeopardy?—Calvin King, Greensburg, Kans.

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Arnold Cressman, concurring with **Harold Bauman** (Nurture Lookout, July 19 issue), states: "I'd like to see a continuing group of Spirit-filled men discerning together what creative frontiers the Lord would like to lead the Mennonite Church into."

Have we no such men? May God help us if we don't.

On the other hand, might it be possible that the Lord is just as concerned that we be withdrawing from some frontiers we have willfully pushed into as that we be entering new ones? To suggest a few:

1. Our growing inclination to political involvement; attempting to gain spiritual ends by political means; identification with partisan politics, which cannot help raising barriers and tension among the brotherhood and thus hindering us in fulfilling our God-given mission.

2. The snowballing move to openly embrace the cultural practices and values of this world and the companion move to "reinterpet" the Bible to justify it. In other words, moves which are making us feel quite at home in this world instead of helping us to be strangers and pilgrims with no continuing city.

Are we in danger of suggesting, by our expressions, that the "establishment" and the "status quo" are carnal and those rebelling against them are spiritual?—Wayne C. Yoder, Mountain Home, Ark.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Carpenter, Sidney M. and Lena (Kurtz), Pensacola, Fla., eighth child, fourth son, Daniel Kurtz, July 29, 1966.

Graber, Gary D. and Ada (Stoll), Washington, Ind., third child, second daughter, Gina Lynette, March 31, 1966.

Horst, Charles L. and Berneta K. (Eby), Hagerstown, Md., first child, Marvin Jay, July 12, 1966.

Horst, J. Chester and Martha (Diller), Greencastle, Pa., fourth child, third son, Merle Duane, July 19, 1966.

Horst, Mervin C. and Aletha (Diller), Waynesboro, Pa., fifth child, third son, Darrel Lynn, May 4, 1966.

Leaman, Paul M. and Lillian L. (Martin), Terre Hill, Pa., second daughter, Pamela Sue, July 23, 1966.

Lengacher, Fred and Norma Jean (Stoll), Cannelburg, Ind., third son (one deceased), Kevin Bruce, April 28, 1966.

Oswald, Wesley W. and Mary Jo (Cender), Sacramento, Calif., second child, first son, Gregory G., May 8, 1966.

Sensenig, Donald and Doris (Mellinger), Salton, Vietnam, third daughter, Jean Louise, June 25, 1966.

Yeager, Marlin and Betty (Alleman), Chambersburg, Pa., third child, first son, John Edward, July 11, 1966.

Yoder, Delmar R. and Marjorie, Atlanta, Ga., third child, second daughter, Juel Marie, June 1, 1966.

Zook, Byron and Zella (Peachey), Mill Creek, Pa., third child, second son, Darwin Earl, July 29, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beiler-Kaufman.—Paul M. Beiler, Elverson, Pa., Conestoga cong., and Leanna Kaufman, Harrisonburg, Va., Lindale cong., by Moses Slabaugh, July 30, 1966.

Detweiler-Martin.—Donald Detweiler, Souderton, Pa., Rockhill cong., and Nancy Martin, New Paris, Ind., East Goshen cong., by Irvin Detweiler, June 25, 1966.

Greider-Eberly.—Benjamin Greider, Harrisonburg, Va., Pike cong., and Doris Eberly, Mt. Crawford, Va., Bank cong., by Lloyd S. Horst, July 4, 1966.

Heatwole-Morris.—Stanley Heatwole, Dayton, Va., Bank cong., and Jacqueline Morris, Standardsville, Va., Temple Hill Mennonite cong., by Lloyd S. Horst, June 11, 1966.

Herr-Metzel.—John Herr, East Earl, Pa., Weaverland cong., and Joann K. Metzel, Mehlheim, Pa., Erismann cong., by Elam W. Stauffer.

Herr-Weaver.—David L. Herr, East Earl, Pa., Weaverland cong., and Norma Jane Weaver, Akron, Pa., Metzel cong., by Amos H. Sauter, July 23, 1966.

Huber-Shawalter.—Lester Paul Huber, Cincinnati, Ohio, Hildebrand cong., Waynesboro, Va., and Goldie Ann Shawalter, Waynesboro, Va., Springdale cong., by Oscar T. Schrock, July 2, 1966.

Kaufman-Fegels.—Darrel Kaufman, Salem (Oregon) cong., and Valerie Fegels, Friends cong., Tigard, Oregon, by Orville Winters, June 11, 1966.

Kurtz-Lefever.—Raymond H. Kurtz, Oley (Pa.) cong., and Vera B. Lefever, Kauffman cong., Manheim, Pa., by Omar A. Kurtz, July 16, 1966.

Mast—Miller.—Edwin A. Mast, Nappanee, Ind.; and Mary Miller, Burton, Ohio, both of the Maple View C.M. cong., Middlefield, Ohio, by Ervin Miller, June 12, 1966.

Moyer—Henderson.—Lauden A. Moyer, Saxtons River, Vt., Bartonville cong., and Annie Henderson, Bellows Falls, Vt., United Church, by Kenneth Benner, July 3, 1966.

Nafziger—Stamm.—Lowell Nafziger, Archbold, Ohio, Tedrow cong., and Diana Stamm, Archbold, Central cong., by Charles H. Gausche, July 9, 1966.

Peters—Shaum.—Lyle Peters, Wymark (Sask.) cong., and Norma Shaum, Goshen, Ind., Hudson Lake cong., by J. Robert Detweiler, June 25, 1966.

Petersheim—Zook.—Jonas R. Petersheim, Honey Brook, Pa., Cambridge cong., and Annie B. Zook, Oxford, Pa., Lincoln University cong., by Clayton L. Keener, July 30, 1966.

Ressler—Nolt.—Sylvan G. Ressler, Quarryville, Pa., Oakwood cong., and Nancy Jean Nolt, Manheim, Pa., Erb cong., by H. Howard Witmer.

Sangrey—High.—J. Nelson Sangrey, Strasburg, Pa., Byerland cong., and L. Jane High, Ephrata, Pa., Groffdale cong., by Amos H. Sauer, July 2, 1966.

Seifert—Smith.—John Seifert and Anna F. Smith, both of Elizabethtown (Pa.) cong., by Clarence E. Lutz, July 14, 1966.

Short—Richard.—Peter Short, Archbold, Ohio, Central cong., and Suzanne Richard, Seville, Ohio, Oak Grove cong., by J. Robert Detweiler, July 9, 1966.

Snyder—Garber.—Steven Snyder, Canby, Oreg., and Sherry Garber, Woodburn, Oreg., both of the Zion cong., by Allen Miller and John Lederach, June 18, 1966.

Springer—Beechy.—Jay Springer, Hopedale (Ill.) cong., and Barbara Beechy, Wooster, Ohio, Martins cong., by J. Robert Detweiler, July 29, 1966.

Stuckey—Staley.—Richard Eugene Stuckey, Archbold, Ohio, Lockport cong., and Judith Ann Staley, Elkhart, Ind., Prairie Street cong., by J. Robert Detweiler, July 23, 1966.

Yoder—Beckler.—Gene Yoder, Parnell (Iowa) cong., and Bonnie Beckler, Wellman (Iowa) cong., by Gideon G. Yoder, June 11, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Ebersole, Laura G., daughter of Andrew B. and Barbara (Gingrich) Hertzler, was born near Centerville, Pa., June 24, 1893; died at her home near Mt. Joy, Pa., July 13, 1966; aged 73 y, 19 d. On Nov. 27, 1919, she was married to Benjamin S. Ebersole, who survives. Also surviving are 2 sons and one daughter (Seth H., Ruth H.—Mrs. Paul R. White, and Andrew H.), 7 grandchildren, and one brother (Elmer H.). One daughter preceded her in death. She was a member of the Erisman Church. Funeral services were held at the Landisville Church, July 16, with Barton Gehman, Norman Shenk, Howard Witmer, and Homer Bomberger officiating.

Egli, Grace E., daughter of John and Emma (Good) Egli, was born at Hopedale, Ill., Dec. 25, 1915; died at the hospital, Peoria, Ill., July 13, 1966; aged 50 y, 6 m, 18 d. Surviving are her father, stepmother (Rosie Good Egli), 5 brothers (Arthur, Ivan, Lester, Glenn, and Joe) and 3 sisters (Glady's—Mrs. Milo Zehr, Florence, and Lois). Her mother and one brother

preceded her in death. She was a member of the Hopedale Church, where funeral services were held July 15, with Ivan Kauffman officiating.

Gehman, Gertrude, daughter of Peter R. and Harriet (Garber) Nissley, was born near Mt. Joy, Pa., Sept. 4, 1899; died in her sleep of a heart ailment at her home near Harrisonburg, Va., June 25, 1966; aged 66 y, 9 m, 21 d. On June 24, 1926, she was married to Ernest C. Gehman, professor of German at Eastern Mennonite College, who survives. Also surviving are 3 sons and 2 daughters (Hulda—Mrs. John Pierre Claude, Daniel, Rachel—Mrs. James E. Metzler, John, and David), 10 grandchildren, 3 sisters and one brother (Alice, Esther—Mrs. John R. Kraybill, Simon P., and Rhoda). She was an active member of the Morning View Church, where her husband is pastor. Funeral services were held at the Lindale Church, July 1, with J. Ward Shank in charge, assisted by Moses Slauch, Myron Augsburg, and J. Otis Yoder.

Nafziger, Vernon, son of Mr. and Mrs. Daniel Nafziger, was born in Wilmot Twp., Ont., Sept. 6, 1917; died suddenly at his home near West Zorra, Ont., June 1, 1966; aged 48 y, 8 m, 26 d. He was married to Elda Marie Helmuuth, who survives. Also surviving are 2 sons and 4 daughters (Richard, James, Lorna—Mrs. John Roth, Shirley, Joan, and Judy). He was a member of the Tavistock Church, where funeral services were held June 5, with Henry Yantzi and David Schwartzentruber officiating.

Schrock, Erma Kathryn, daughter of Elmer and Sarah (Blank) King, was born at Garden City, Mo., May 5, 1909; died of cancer at her home in Harrisonburg, Mo., June 12, 1966; aged 57 y, 3 m, 7 d. On April 16, 1933, she was married to Albert Schrock, who survives. Also surviving are 2 sons (Lyle Kent and Philip Ray), 2 grandchildren, and 4 sisters (Mrs. Archie King, Nellie King, Mrs. Glen King, and Mrs. Ralph Stutzman). She was a member of the Sycamore Grove Church, where funeral services were held July 14, with Leonard Garber and Earl B. Eberly officiating; interment in Clearfork Cemetery.

Schwartzentruber, Elver, daughter of Joseph and Elizabeth (Albrecht) Zehr, was born at Tavistock, Ont., Oct. 24, 1909; died at the Stratford (Ont.) General Hospital, after a brief illness, July 12, 1966; aged 63 y, 8 m, 18 d. She was married to Edward Schwartzentruber, who died April 18, 1963. Surviving are one son (Gordon), one brother (Emory), one sister (Clara—Mrs. Amos Brenneman), and 2 grandchildren. She was a member of the Tavistock Church. Funeral services were held at East Zorra, with Henry Yantzi and David Schwartzentruber officiating.

Snyder, Andrew Grant, son of William H. and Clara (Bender) Snyder, was born in Washington Co., Iowa, March 29, 1912; died at the Memorial Hospital, Colorado Springs, Colo., June 17, 1966; aged 54 y, 2 m, 19 d. On Nov. 29, 1936, he was married to Dora Alice Kempf, who survives. Also surviving are one son and one daughter (Dwane Monroe and Thelma Marie Gragg), 5 grandchildren, his mother, 5 brothers and 6 sisters (Lucille Snyder, Arvilla—Mrs. Floyd Zook, Darlene—Mrs. Merle Peer, Ruby—Mrs. Leo Greazel, Paul W., Vernon, John F., Magdalene—Mrs. James Boudreaux, Nellie—Mrs. Kenneth Vitosh, William H., and Delbert W.). One son, his father, and one brother preceded him in death. He was a member of the First Mennonite Church. Funeral services were held at the Chapel of Memories Mortuary, June 20, in charge of E. E. Showalter; interment in Memorial Gardens.

Spicer, Marvin Dale, son of Eldon and Helen (Reist) Spicer, was born at Didsbury, Alta., Feb. 5, 1917; died by drowning while swimming in Little Red River, July 15, 1966; aged 17 y, 5 m, 10 d. Surviving are his parents, 2 brothers (Larry and Warren), and 5 sisters (Judy, Carol, and Joyce). He was a member of the Calvary Church, Westward Ho, Alta. Funeral services were held at the Youth for Christ Center, Sundre, Alta., with C. J. Ramer officiating, assisted by C. Cornish and C. J. Hallman; interment in West Zion Church Cemetery.

Witmer, Daniel C., son of John and Lydia Witmer, was born in Beaver Twp., Ohio, July 15, 1870; passed away in his sleep on his 96th birthday at the Hutton Nursing Home, Salem, Ohio, July 15, 1966. On Jan. 28, 1896, he was married to Anna Martin, who died Aug. 2, 1947. In June, 1916, he was ordained to the ministry. Surviving are 2 daughters (Mrs. Frank Vancelt and Mary Witmer), one son (Enos), 28 grandchildren, and 88 great-grandchildren. Preceding him in death were 3 sons, 4 grandchildren, and 3 brothers and sisters.

Yoder, Agnes E., daughter of Michael S. and Amanda (Kurtz) Kauffman, was born near Atglen, Pa., Nov. 13, 1913; died instantly in a car accident near Ephrata, Pa., July 10, 1966; aged 52 y, 8 m, 27 d. On Dec. 12, 1935, she was married to John I. Yoder, who survives. Also surviving are 7 children (Glady's—Mrs. Wilmer R. Martin, Vernon C., Carol Jean—Mrs. Melvin L. Beller, Fern E., Mary Jane, John D., and Glenn R.). She was a member of the Millwood Church, Gap, Pa., where funeral services were held July 14, with Reuben S. Stoltzfus and M. S. Stoltzfus officiating.

What's It Like to Be Migrant?

RAMON'S WORLD

By Dave Hill

What's it like to be a member of a migrant family? to always be on the move? to work, work, and work? to live in shacks and be hated for it? to never have enough money? Here is life as one migrant youth saw it. He writes for youth but adults can appreciate the story too, for each community has its Ramons.

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Items and Comments

If you'd like a preview of what the state of morality could become in the United States, then you should look up a recent Reuters dispatch from Stockholm.

In Sweden, sexual freedom is complete. Not only is fornication accepted, it is promoted by parents who, according to the dispatch, think it quite normal if their daughter's boyfriend stays overnight with her after the dance.

The story says that official statistics say that only 5 percent of girls and 2 percent of boys have not had sexual experience before their wedding day.

A preview of the United States? It could be. The advocates of a new morality are the ones who are speaking most loudly; the people who believe in the old morality are almost quiet.—Operation Understanding.

"Sing lustily and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sung the songs of Satan."

These words were penned by John Wesley in 1761 as part of his preface to a collection of hymns "for the use of the people called Methodists."

But the problems of congregational singing appear to change little through the centuries; so the committee which produced the latest revision of *The Methodist Hymnal*, just off the presses, reprinted Wesley's admonition in the new volume.

Wesley's "Directions for Singing" covers all bases:

"Sing all," the founder of Methodism urged. "See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find it a blessing."

But at the same time he counseled: "Sing modestly. Do not bawl, so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound."

Also, "Sing in time. Whatever time is sung be sure to keep with it. Do not run before nor stay behind it; but attend close to the leading voices, and move therewith as exactly as you can; and take care not to sing too slow. This drawing way naturally steals on all who are lazy; and it is high time to drive it out from us, and sing all our tunes just as quick as we did at first."

Wesley's final point: "Above all, sing spiritually. Have an eye to God in every

word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to do this attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually so shall your singing be such as the Lord will approve here, and reward you when He cometh in the clouds of heaven."

Hundreds of Rexall drugstores now have signs inviting customers to let them know if they find any objectionable magazines on

their stands, with the promise that they will be removed. Harry Powell, Rexall president, puts it like this: "Do we have any more right to allow the poisoning of the mind than we do the poisoning of the body?"

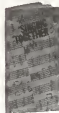
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The life expectancy of the average native in New Guinea is 34 years. Though newborn babies usually appear healthy and chubby, one third of the babies born each year die within 12 months. Only three out



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of five reach five years of age. The main causes of death are ignorance and superstition, along with malaria, pneumonia, dysentery, and tuberculosis.

The Danish Baptist Union voted at its 102nd annual session to conduct a lottery in 1968 to help reduce a \$20,000 deficit in foreign mission work.

Plans call for the printing of 50,000 tickets to be sold at 2 Kroner each (about 33 cents), with the holder of the winning ticket receiving a trip to Africa.

Knud Wampelmann, the Union's general secretary, explained that a lottery in Denmark is not considered gambling, but a method of raising funds widely used by charitable and church groups in the country. "Gambling makes you buy more than you want to, out of greed," he said. "On the other hand, people who buy these tickets think of their money as a gift."

Even "anti-religious" professors favor factual courses in religion and departments of religion in state universities and colleges, Protestant Chaplain John A. Buerk of the State University at Buffalo reported.

He said professors generally concede that human history and development cannot be fully understood without knowledge of the role of religion.

Mr. Buerk said a survey of large universities in the U.S. showed students extremely interested in religion—not from the viewpoint of the varying beliefs of religious bodies but from the broader aspect of how religion has influenced people now and in the past. At some universities as many as 1,000 students a year choose such courses, he added.

A Roman Catholic writer claimed that by the early twenty-first century "white" South Africa will become a predominantly Catholic country, "much like Portugal, Spain, Italy, or Austria."

Layman Bernard Venter's comments appeared in the Catholic Afrikaans newspaper, *Die Brug*. His theme was devoted largely to the growth of Catholicism among white residents, although today the Catholic percentage of the population is greater among non-whites.

Celebration of the 450th anniversary of the Protestant Reformation is being planned as a year-long event in 1967 under the sponsorship of an inter-Lutheran committee headed by Dr. Malvin H. Lundeen, secretary of the Lutheran Church in America. The celebration will be related to the historic event of Oct. 31, 1517, when Martin Luther posted his 95 theses on the door of the cathedral church at Wittenberg, Germany. In these theses, Luther objected to certain sixteenth-century church practices and teachings.

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GOSPEL HERALD

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Church School Day, August 28

Sent to School

By Marion G. Bontrager

Education is big business in America. Direct and indirect spending on education and research helps guide the economy. Education is part of the whole defense spending program of over fifty billion a year in the United States. Universities vie with each other for government and research grants.

For some, the purpose of education today is primarily to fight communism and perpetuate democracy. For others, education is to skill people to continue our technological progress. For still others, education is viewed as the development of the whole person with all aspects of truth. What is the church's view?

The church must view education in light of the purpose of man's life and the priorities that come from that purpose. The Christian is born again to reproduce. Evangelism becomes the Christian's purpose for living. The church continues the mission of Christ. The priorities of Christ become our priorities. The Christian looks at education as at all else, remembering the words of Jesus, "For what will it profit a man, if he gains the whole world and forfeits his life? Or what shall a man give in return for his life" (Matt. 16:26)?

Limiting the Secular

As the church sends her youth back to school, what shall she say about education? At one time education was the task of the church alone. Except for some solid small communities, the public school today is a part of the secular establishment. We hear repeatedly that the schools are the saviors of our communities. Education will solve our problems. At a recent meeting to push passage of a school tax levy, the chairman closed with an evangelistic call for all who believe that education is *the* answer to join the force. "If you don't believe education is *the* answer, we can't use you." The church must speak to herself and to others that education is not *the* answer—Christ is the basic answer to man's need.

The church's message is a message that points out the limits of secular power. Limiting the secular is not a popular message, but it must be spoken lest our silence betray our youth. Whenever the church fails to limit the secular institutions, she has found herself without a prophetic message. The church in Nazi Germany is a modern example.

The secular school is not only limited spiritually, but morally and prophetically. Our youth need to know that the public

school is a part of the nation's establishment and thus cannot really assume a prophetic role in history. For instance, high-school students in several Cleveland school systems were threatened with expulsion because they wore black armbands protesting the Vietnam War policy. But in other schools the faculty and students joined forces to make pro-war posters for the community. In still other schools the music program included the ballad of the "Green Beret."

Priorities—Conflicts—Strategy

The often overextended school program today tends to dominate the youth's total life. School tends to become "life" for the youth. With penalties and contests, attendance at extracurricular school events is literally forced upon the students in some schools. The church must say that the secular school or even the Christian school is not "all of life" for the Christian. There are home loyalties and responsibilities. There is more to life than school and education.

When school and church program conflict, then what? Several alternative attitudes are possible on the part of the church. These conflicts ought to be discussed frankly and openly in the local congregation, and along with the youth, some understanding be reached as to what "following Christ means this year." Several alternatives appear: (1) The church may demand that loyalty to Christ mean attendance at all church functions with a resulting withdrawal of the youth from extracurricular activities that conflict. (2) The church may abdicate to the school as she has done in many communities. (3) The church may clearly point out the limitations of school and send the youth to participate in school with a vision and purpose to witness and evangelize. When the secular world is seen as persons to evangelize, attitudes and values fall into place regarding church and school loyalties. After having made the commitment of giving up all for Christ, the youth then goes back to the world to penetrate. Needless to say, Christian young people will obviously not participate in some school activities because of their convictions.

But says Pastor Miller, "Some of our baptized young people don't have anything to witness about and so we can't use the approach of sending them out to evangelize." This is all too true in every church. However, the strategy of sending them out to witness will still bear more fruit in the long run than the church and the school assuming the constant stance of locked horns ready to fight.

Marion G. Bontrager, graduate of Hesston College, Hesston, Kana., and Goshen College Biblical Seminary, Goshen, Ind., is pastor of the Friendship Church, Bedford Heights, Ohio.

The Positive Message

The church sends her youth back to school, having guided them to the positive purpose of life. Only then will the church's message pointing out education's limitation make sense. Life is to live for Christ—to continue His mission. Phil. 1:21. To follow Christ is the Christian's vocation or calling. Accepting the centrality of evangelism automatically relegates all else to second place. Will academic excellence ever conflict with the Christian's continuous purpose of evangelism? Usually not, but it may at times. It is encouraging, in the day of glorified education, to hear of students who cut academic loads in order to do more redemptive relating on campus.

Priorities of Eschatology

The church needs to hold before the student the priorities that eschatology brings to life. Life on earth is a battleground for men's lives. The church's priority is not to make a comfortable place for herself, but to engage in the spiritual struggle. Spiritual realities are ultimate! Christ is returning! The priorities of Christ must be the church's, every Christian's, and the student's. Just as we cannot and dare not make a man's earning work primary, so we dare not give education the place belonging only to Christ and His mission. As a church, having rejected education for some time, we may be tempted now to compensate and give it too large a place.

Students who are "sent" away to school as evangelizers are a part of a "sent" group in the church long before a farewell and commissioning service in August. Students who assume the priorities of Christ in service and evangelism during college will have been a part of that kind of congregation before college.

Sent Away to College

The college freshman leaves his home church for school. He leaves it literally. In the next forty-eight months, he will spend only three short periods of three months in the home church. During these forty-eight months the student will be changing and so will the church. How may any relationships be continued? But the more crucial question is, Will the student find a "church" where he really belongs and to which he commits himself at college?

Education's Threat

The threat college has to the church today is not intellectualism, new ideas, or cultural change, but the inherent possibility of a student being uncommitted and belonging nowhere spiritually for four years! This is not only a threat to personal Christianity but to our understanding of the nature of the church.

One cannot turn off the Christian life of commitment and service for four years while he concentrates on studies and then turn it back on again. The Christian life is a product of the Spirit, not something that we control. Four uncommitted years spell disaster for the purpose and mission of a young person's life. Being committed to Christ must express itself in some form of group life and service.

Some say that one's commitment to Christ is being com-

mitted to one's studies. But is being committed to education and study for four years any different from being committed to one's work or business for four years? It is no substitute for engaging in service and evangelism. The Christian's calling is continuously central. The calling cannot be turned off and on, nor substituted. Except for possibly graduate studies in the fields of biology, sociology, and psychology, education's threat to the church is not an undermining of faith, but the result of years of uncommittedness to the mission of Christ.

Will committedness during school result in lesser academic achievement? It need not usually, but it may. Conflict may arise especially in the field of the creative arts where great achievement seems to come from those who have made the discipline their passion and religion.

Following the Sent Ones

One of the questions I often ask young people is, "Does anyone in your home church besides relatives and the pastor really care what happens to you in life, whether you fail or succeed?" If the answer is yes, that student knows something of what it means to experience church. That student will speak well of his home church in the dorm sessions at college. Though there may be differences between student and home church, there is still affection, gratitude, and appreciation.

Some rural churches literally send away their youth for good when they send them to college. This kind of church multiplies herself many times elsewhere as she dies because of socioeconomic changes. This student still needs the prayers and backing of his home church.

Which School?

The college a student attends ought to be a careful and prayerful choice, not some assumption. The pastor ought to carefully assist the student in selecting the college the student feels he is best suited for. If the Christian youth is deeply interested in the mission to urban America, he may choose a Christian college in a large urban setting. One of the mission disadvantages of Christian colleges is that the majority of them are in small town America.

There are advantages to both public and church school for Christian youth who view education with a proper perspective. You can't attend both public and church school at the same time. You can experience only so much of life and one side of life at a time. This calls for sober decision. A youth grows up only once. Chunks of life cannot be cut out and relived. The past is gone and cannot be redone. A person "socially uncomfortable" in the world is fairly useless as an evangelizer.

The local church can never delegate Christian education to an institution. The church's voice about education must be both negative and positive—negative in pointing out the limits of secular education; positive in relating education to one's purpose for living as a Christian. But if the local church wants to be heard, she must assume the priorities of Christ in her own life. When these priorities are present, the church will send missionaries, not victims, back to school.

Making the Mystery of Estes Meaningful

Ron Alderfer, MYF president, in an article entitled "Convention Preview" in GOSPEL HERALD three weeks ago, concluded with this statement:

"The overall program and schedule for this Convention are now formed. *What remains unknown* at this point, and will remain so, is *how Christ will move and act in the lives of persons attending*. It is with this sense of dynamic mystery that speakers and leaders move to Estes Park."

By now, Aug. 23, the young people of your congregation will be in the very middle of a week-long experience which may be a major spiritual milestone in their lives. When those young people return to the community which is their context for discipleship, they will be tempted, like all disciples coming down from the mountain, merely to pick up life where they left it. They will tend to forget how Christ was transfigured before them. They will be tempted to shut off further thought about the meaning for their own lives of what happened in the mountain.

The mystery and meaning of a transfigured Christ is too easily lost. The new insight can become blurred and remote if I decide to "tell no one the vision." I must share what I saw, what I heard, and what I experienced so that my brothers can help me understand how the vision must shape my life in concrete ways. Here parents and youth leaders in congregations have a major function to fulfill in extending the value of this year's MYF Convention in the lives of youth. Every congregation should have a specific plan to help returning youth articulate the meaning of what they have experienced. The ordinary reaction of youth when asked, "How was it?" will be to give an answer as glib as the question. They will reply, "It was great." "It was neat." "It was exciting." (That's the "let's build three tabernacles" response.)

The Secretary of Youth Work, Gene Herr, suggests that individuals sit down with young people who experienced Estes and listen to them. Such persons should do their best to help young people release for personal discipleship all that impressed them at Estes. "How will the things Richard Detweiler said make your life different from here on?" This is the kind of question the young person should be asked. And its implications should be explored openly with adults.

Congregations should also make plans for the returning Peters and Jameses and Johns to articulate their experience publicly. There could be a Sunday evening program wholly devoted to making the mystery of Estes meaningful to the whole congregation.

—Arnold Cressman.

The Publican

*O God, forgive
When I've turned
My ears and eyes
To noisy, spectacular forces
Rather than to Christ.
Give me a mind
To seek Thee,
Eyes to see Thee,
Ears to hear Thee,
And feet
To follow Thee.
Grant firmness of purpose
And depth of understanding.
Remove the obstacles
Of my clouded vision.
Give me a quiet adherence
To Thee
And to truth.*

Amen.



Black Mountain Mission

Black Mountain Mission congregation, Chinle, Ariz., after worshipping in a hogan church for a number of years, built a new church building. The Navaho Christians made the plans and did the work. The new building was dedicated the evening of June 27, 1966. Although other Christians, particularly a congregation in Franconia, Pa., helped with the financial needs, the local Christians did the work and took care of as much of the cost as they possibly could. Naswood Burbank, pastor, had charge of the construction. There are 22 members here.

Don't Write Him Off

There is a serious malady which no doubt, at times, affects and involves us all. It is doubly serious when it strikes a brotherhood. Symptoms are similar to the following: A brother does or says something which is not quite the way we desire or think. He may even cut across certain rather sacred organizational or institutional structures. Or he may express himself rather freely in opposition to something said or done. The next thing which can so easily happen is to "write off" the brother. From now on we simply "put up" with him. Communication is broken down. And we don't really seek to keep communication open.

Now I know, of course, the usual pattern of one who disagrees with a predominant opinion in a community or church. He either tends to withdraw into a corner and complain that no one will listen or develops some sort of platform, usually crying heresy, and strikes out to rally all on his side possible. Such a one also "writes off" all those who do not agree, declaring such "heretics," "apostatizers," or similar labels. He further feels called to start his own program or set up his own standards, which, if others do not meet, means that he must withdraw from fellowship.

Those on the other side write such off by such simple phrases as "dissenter," "conservative," "liberal," "authoritarian," etc. Really the labels mean so little they can be used on one side as properly as on the other. The easiest way to escape dealing with one another as Christians is to attach a label to another person. This method seeks to shift all blame on another and seems to set one free from behaving as Christian. A little thought tells us how sinful it is.

But with such labels we "write off" our brethren. It is so much easier to dismiss our concern with this than it is to seek and keep conversation open and hear what our brother is saying. We so often don't bother even to take time to hear what he is saying. If we would, we would probably learn something helpful and needful.

May I submit that when a separation takes place, it is a problem of the ego. I did not say when differences are expressed. There will always be difference of opinions this side of glory. Unity does not require uniformity any more than a family, to be a family, means that everyone must have the same color hair and eyes and be the same in height and weight.

Whenever we "write off" our brother, it is a rather clear indication that we want to follow our own way without any hindrance from anyone else. We feel that we have the final answer and do not need the light which our brother may have us share. Because neither shares, all are losers.

Now may I suggest that one of the best tests of the true church is the ability and openness of members to discuss freely any subject. Immaturity is manifest in fear of one

another. But love casts out fear. Where the Spirit of the Lord is, there is liberty.

We never avoid or solve problems by refusing to talk about them. And we cannot talk about our problems if we write off a brother before we listen to him. Yet this happens and is happening today in the church. May God grant that before we experience additional divisions we may become spiritually mature enough to talk together as brethren and love as Christ loves and forgive as Christ forgives.—D.

Jesus Christ Is Lord!

The creed of the church was, is, and forever shall be, "Jesus Christ is Lord." These are the four words which rightfully divide the world into two camps. Nothing else dare. Jesus clearly stated this when He said, as recorded by Luke, "He that is not against us is for us." Both Mark and Matthew bear witness to this.

John witnesses to the heart cry of Jesus as He the night He was betrayed prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe . . . that they may be made perfect in one; and that the world may know. . . ."

Paul testified in Ephesians to the divine power of reconciliation when he wrote, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace."

John, in I John 1, gives us no room for debate when he states, "If we walk in the light, as he is in the light, we have fellowship one with another." Perfection is not the question. Can any belief be truly Christian if it separates a man from his fellow Christian? If we are truly walking in the light, will not our fellowship one with another increase? Can we deny fellowship and still claim to be the church of Christ? Does not fellowship contribute to the blood of Jesus Christ constantly cleansing us from all sin?

Might this especially cleanse us from the sin of self-righteousness and hypocrisy? Are we saying we have no sin, especially when we point our finger at our brother's sin? Dare we stand naked before God, stripped of all that makes us self-righteous, and confess our sins? Do we have the faith and the courage to break down the walls and experience the dynamic cleansing power of God?

I believe that as Christians we must end the jaundiced eying of other Christians, the comparing of our strengths with their weaknesses, and the closedness of our fellowship. Together in total fellowship we must shout, "Jesus Christ is Lord!"—James Payne

India's Worst Drought in Seventy Years

By Larry Kehler



The plight of millions in India is seen in the face of a hungry child and in the drought-cracked ground.

As the passenger train pulled into a village in the Indian state of Andhra this spring, the engineer blinked with surprise at the large crowd which quickly swarmed around the puffing steam engine.

Villagers said they had no water to drink and demanded that the engineer give them water from the engine tanks. He refused, but the crowd opened the water cock to fill their pots before they allowed the train to proceed.

A similar holdup occurred several days later, reports the *New York Times*. Later special police rode shotgun on the engines to protect their water supply.

The holdups are evidence of the paralyzing water shortage which has gripped a large section of India during the last year. The hardest hit area is a strip about 150 miles wide running east to west through central India. Seven large states have been severely hit. Fifteen to 20 million children under 14 are especially vulnerable.

Mission Areas Involved

The famine belt cuts directly across Mennonite Brethren, General Conference, and General Mission Board areas.

John Friesen, Mennonite missionary at the Shantipur leprosy homes and hospital, reported in April about the precarious food situation. The hospital's food quota for 300 patients was 12 bags of grain per week. In May, Friesen wrote, "Things keep getting tighter and tighter."

The drought is considered by some to be India's worst in 70 years. The country had hoped for grain production of over 90 million tons this year, but it will probably get only 75 million tons—20 million tons less than its consumption last year. Twenty percent of India's 480,000,000 people are being severely affected by the food shortage. Eleven to 12 million are in danger of death by starvation.

Monsoons Fail

The food crisis was brought on by last year's failure of the monsoons, the rains on which India mainly depends for its harvests of rice, wheat, and other grains.

June, July, and August are expected to be the really critical months. This is the time of the monsoon. Planting for the fall harvest cannot take place until the rains come. Missionaries reported recently that this year's monsoon rains have been disappointing, adding to fears for another year. Monsoon weather also means storms and floods when bridges may be damaged and roads made impassable, thus hindering the distribution of emergency supplies.

There has been some confusion about the famine in India

This is the first of two articles on the famine and drought in India. The second part, "Christians Respond to the India Famine," will be published next week. Larry Kehler is director of information services for Mennonite Central Committee, Akron, Pa.

because government officials have played it down. Dr. B. R. Sen, director-general of the United Nations Food and Agriculture Organization and himself an Indian, has acknowledged that some donor countries and agencies have had misgivings about their contributions in light of the optimistic statements made by Indian officials.

Misgivings Understandable

"If it is remembered," said Dr. Sen, "that one of the factors which can greatly worsen the already difficult situation in India is panic among the people, the statements which have created misgivings could be better understood. Panic leads to a run on the market, and that accentuates scarcity. The need for help from abroad is as urgent as ever and the need increases daily."

On-the-spot checks by mission and relief administrators confirm the intensity of the food shortages.

Two American mission executives reported that village life in India's famine areas is slowing almost to a standstill from hunger's debilitating effects. Desperate parents are pleading, "Take our children. Keep them alive. We can't!" Farmers without food, forced to eat grain normally reserved for seed and unable to get more seed, sell their plows, then their bullocks, finally their land to get money to buy food on the black market.

In some areas the government has returned taxes collected from the land, but people are leaving their land, and sometimes their children, to move to cities, where they think they can find food.

Turning Point

Some observers see 1966 as a grim turning point in history, not only for India, but for the world. London's *New Statesman* editorialized as follows earlier this year.

"Until 1962, Indian food production generally increased by 2 percent each year and the population by 1½ percent. The improvement was thus barely measurable, and any projection showed the mass of Indians still undernourished in the year 2100. But in the race, India was slightly ahead of the grim horseman.

"Now, after a few poor crop years, she has fallen behind. There is no prospect of a spurt sufficient to make up the lost ground. We are in the presence, perhaps, of a turning point in human affairs so immense that we do not perceive it: 1966 may be the year in which sufficiency in food disappears from the world and famine becomes a recurrent and habitual condition."

The *New Statesman* and many international experts believe that it is not too late to avoid, or at least to forestall, famines on an ever-increasing scale. But they insist that to do this the tide of the population explosion must be stemmed and an all-out effort to increase the rate of food production must be implemented. The types of programs they envision for countries such as India would require a great deal more foresight, action, and expenditure by governments and voluntary agencies than has hitherto been deemed adequate.

Basic Need

By Lora M. Conant

The one thing that people need badly is a listener. Emotion-blocked children, frustrated women, discouraged men, and most of all the old need someone to whom they can talk.

We are a busy world. Mothers have no time to listen to their children. Probably many problem children would not be problems if they could talk out what was disturbing them. There comes a time when every child who has done wrong needs to talk about it. Brooding over his little sin makes it grow into a big sin. It is the fact that a child shuts his sin up in his mind that harms him more than the sin itself.

Every parent should manage to give his child a talking period. It is talk that keeps the door of love open. Every wife and husband should talk—without speech their union fails to heal their loneliness. The saddest people in the world are those who have no one with whom to share their thoughts—the child ignored by his parents—the wives and husbands who cannot communicate with their mates.

A brain is like a pond—it must have a runoff to keep fresh. A woman sometimes becomes mentally unbalanced because her thoughts go round and round in her head, but never get spoken because there is no one with whom she can talk.

The sanest, serenest woman I ever knew told me as a child she stayed often with her blind grandmother.

"She is the one who taught me to talk to God," she said.

A child who has learned to talk to God is a child with no complexes—not a lonely or troubled child—because God is always there to be consulted in time of need. There is no loneliness for a person who speaks with God.

It is a wonderful gift to give a child. Teenage problems become clearer—their answers plainer. Mothers need to speak to God of their children. In times of joy and pride, He will hear their gladness. In dark and evil days He will bring them consolation. To the aged most of all, talking to God takes away the bite of loneliness—soothes the hurt of indifference.

My friend said her blind grandmother rocked in her wicker chair and sang hymns—old hymns. She wasn't unhappy or lonely. It was from this grandmother my friend learned that her husband—her brother—her father—in fact, all men as well as women felt this basic need. You will be surprised to know how many men converse with God. Their need is great, because they have been taught it is unmanly to break down—discuss their troubles. They can feel assured that God will not think them weak—will not sneer at them. They can talk to Him with confidence.

Now as never before the whole world needs God. These are troubled times, and He will listen and understand.

Who Said, "God Is Dead"?

By Jacob Z. Rittenhouse

From almost the beginning of time men have projected the idea that God did not exist; that He was only a concoction of human philosophy. These men have gone so far as to challenge the existence of God by asking Him to smite them dead for reviling Him, if He was a living being possessing power. These men declared themselves atheists.

Only a trickling flow of humanities' vast population have accepted their philosophy, leaving them to die almost alone in their vain projections of a nonexistent supreme Being. Unfortunately there are still some avowed atheists living today; but many at God's appointed time died with a note of uncertainty and bewilderment on their lips.

Not New

A new thrust is being given to the old theory that God does not exist by a minority group of modern scholars. These men are saying: "God is dead." I feel confident that God is well able to take care of Himself without our help, to survive this subtle attack of atheism, as He has those of the past. Nevertheless, the Christian faith will be harassed with such vain assumptions during the days of God's patience.

Perhaps I should have said, the Christian faith is being tried by the ideologies of vain thinkers. Actually, every false doctrine causes Christians to pry deeper into their own beliefs, rendering them more unstable or rooting them deeper in the faith.

Outstanding among those reported by the press as spreading the news that God is dead are: Thomas J. J. Altizer, associate professor of religion at Atlanta's Emory University, Paul Van Buren of Temple University, William Hamilton of Colgate Rochester Divinity School, and Gabriel Vahanian of Syracuse University.

Neither the denial of God nor the death of God is a new ideology held by men; both originated with unbelievers many years ago. The phrase, "God is dead," is supposed to have been coined by the German philosopher, Friedrich Nietzsche, a hundred years ago. But now this philosophy is picked up and heralded across our nation by people who call themselves Christians; a greater tragedy than when it was projected by Nietzsche as a philosophical premise!

Dr. Thomas Altizer, 38, previously a rather obscure teacher of religion at Emory University in Atlanta, Ga., has become the most prominent spokesman for the God is dead theory.

Dr. Altizer, who describes himself as a Christian atheist, says: "God is dead, literally. He died in the physical Christ. . . . The dead God was resurrected in an empty form by Christianity. When this form of Christianity collapsed, then the reality of the death of God became manifest. . . . We are not simply saying that modern man is incapable of believing in God, or even that we exist in a time in which God has chosen to be silent. We are saying that God has disappeared from history. . . . He is truly absent, not simply hidden from view, and therefore He is truly dead."

Dr. Altizer and his colleagues do not offer any proof of God's death. Destitute of evidence they boldly announce it as a fact to be accepted. This is an exact contradiction of the principle on which they are building their erroneous theory. Having rejected the revelation God has given of Himself as the "God of the living," they can find no positive evidence that God is alive, and so they conclude He must be dead. Then without positive evidence of His death, they assume that He is dead and boldly declare it as a fact which must be accepted.

Proofs of God

The Bible, and even God Himself, makes no attempt to prove the existence of God; both assert the fact. However, there is plenty of evidence all around us that God is alive. A few months ago, how did the lawns, the fields, the trees look? They were barren and looked as though they would forever remain lifeless; now they are green and throbbing with life! Is this a manifestation of man's power? No, this is the work of the living God.

The sun that seems so close to the earth on a hot summer day is ninety-three million miles away, they tell us. Some of the stars are so remote that it takes many centuries for their light to reach the earth, even though light travels faster than one hundred and eighty-six thousand miles a second. We are told that the Milky Way alone contains three hundred million suns! With millions of suns, and multiplied millions of stars, and millions of planets, all placed in the universe that is moving at a terrific rate of speed, yet revolving so accurately that in an entire century the length of the solar year varies only one-one thousandth of a second, who can disclaim the existence of a living God?

Can you imagine the stars holding a conference to decide how to keep out of each other's way? How foolish! Many years ago a humble shepherd declared: "The heavens are telling the glory of God; and the firmament proclaims his

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handiwork." Yes, the book of nature, open to us above, below, and on every side, is positive evidence that God is not dead, but alive!

There is also the Book of God, the Bible, which unmistakably proves that God is a living God. It takes life to create life. How could God be dead and yet create every living thing? Many proofs can be found in the Bible to verify the creative powers as well as other acts which God has achieved—some constructive, others punitive in nature.

Read the Bible and discover for yourself how God miraculously spoke the world and life into existence, also how He destroyed almost all of the human race with a flood; how He split the Red Sea to deliver His children from the bondage of Egypt, then used the same waters to destroy the Egyptians; how He dealt with His ancient people Israel, blessing them when they obeyed His commands, and chastising them with pestilence, famine, and sword when they were self-willed and disobedient; how He rained fire and brimstone upon the wicked cities of Sodom and Gomorrah, and spared the wicked city of Nineveh when men repented of their sins; how He delivered Jonah from drowning when cast into the sea, and through his experience in the belly of a great fish, created a willingness on his part to obey God's command; how He raised His own Son from the dead after He had been crucified on the cross; how He delivered His apostles from prison and made them able ministers of the Gospel. Only a living God could accomplish miraculous events such as these.

Not Outdated

Oh, you say, those are Bible stories; they are old! Modern science has outdated them. Twentieth-century man has learned how to get along without the fear of God. After all, who in this scientific age is naive enough to believe that those things actually occurred, thousands of years ago? That is exactly what is happening! Men today are rejecting the revelation of God and are attempting to fill up the vacuum their rejection of truth has created with scientific philosophies and vain imaginations of men.

The acts of God—in creation, the flood, Jonah and the fish, God's dealings with the children of men, His plan for our redemption through Christ's death on the cross—all show that God's wisdom is vastly different from the wisdom of men.

"What have the philosophers, the writer and the critic of this world to show for all their wisdom? Has not God made the wisdom of this world look foolish? For it was after the world in its wisdom had failed to know God, that he in his wisdom chose to save all who would believe by the 'simple-mindedness' of the Gospel message. . . . And this is really only natural, for God's 'foolishness' is wiser than men, and his 'weakness' is stronger than men. . . . God has chosen what the world calls . . . weak to shame the strong . . . that no man may boast in the presence of God."^{*}

Someone has said, "When men shout, 'God is dead,' that can only mean that He is not in the place where they are looking for Him." Russian astronauts did not see God in their orbits around the earth; so as far as they are concerned, there is no God. The radical theologians of our day, by rely-

ing upon human wisdom and writings of contemporary authors, are not finding God; so they conclude that God is dead. Would these men, with open hearts and minds, search the Scriptures and in simple faith accept the revelation there given of God, all their doubts and illusions of Him would rapidly vanish away.

If they would search the Scriptures, they would also learn what God has to say about their unfounded claims. Whether a God-rejecting atheist or a self-named Christian atheist, is there any difference between saying: "God didn't exist" and "God doesn't exist"? In essence both are saying: No God for me! The Bible says that people who say this are fools. "The fool says in his heart, 'There is no God.' They are corrupt, they do abominable deeds, there is none that does good" (Psalm 14:1, RSV). In another psalm we read that He who sits in the heavens shall laugh and hold them as an object of ridicule. In other words, God laughs at this ridiculous display of men denying His existence or ability to act.

How often man has proved his foolishness by declaring there is no God, or by saying God is dead. Perhaps these theologians are trying to say in an unspoken language that they themselves have not found God. This is a rather revealing assertion. However, rather than censoring them, let us pray for them, and let us ask ourselves this question: Have I found God?

Where are you looking for Him? In the writings of men? In human circumstances? In the physical universe? These may speak of God as a living reality, but the Bible is the only reliable source of revelation we have concerning this truth. Read it prayerfully and you will see God vibrant with life—One who loves, wills, and acts. Then allow faith to fan that knowledge into a burning conviction and you will have no difficulty in believing and openly declaring that God is alive now—actively at work in your own experience.

^{*}From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

Modern Blessings

By Mary Alice Holden

Blessed are they who do not know everything,
for they shall learn much.

Blessed are those who reach a helping hand,
for others will help them.

Blessed are they who wait their time to speak,
for it shall be given them.

Blessed are the ones who pursue others' happiness,
for they shall find it for themselves.

Blessed are they who are like little children,
for they shall grow up.

Blessed are those who have many responsibilities,
for they shall not be lonesome.

Fullness Comes by Cleansing

By Ruth Paxson

"Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."¹

"Grieve" is a love word. You cannot grieve one who does not love you. You can hurt him or anger him, but you cannot grieve him. The Holy Spirit is a loving, tender, sensitive personality. To grieve Him means that we are causing pain to someone who loves us. How can we know what grieves Him? By His names which indicate His nature.

He is "the Spirit of truth"²; so anything false, deceitful, hypocritical grieves Him. In a meeting I gave the opportunity for testimony. A woman confessed a lie that had been in her life for twelve years. She had coveted the skirt of a friend. Her mother was unwilling to give her the money to buy one like it; so she stole a piece of her mother's jewelry, sold it, bought a skirt, and then lied to her mother. Do not expect to be filled with the Spirit of truth until your heart is cleansed.

He is the "spirit of faith"³; so doubt, unbelief, distrust, worry, anxiety grieves Him. Do you doubt His Word? Is there unbelief regarding the fundamental truths of salvation? Do you worry over your business, your children, your health? If so, you are grieving the Spirit of faith and He cannot fill you.

He is "the Spirit of grace"⁴; so that which is hard, bitter, ungracious, unthankful, malicious, unforgiving grieves Him. Is there anybody whom you will not forgive or to whom you will not speak? Is there someone with whom you have quarreled? Is there bitterness in your heart toward God? Do you spend your days murmuring against your circumstances? Then do not pray to be filled with the Spirit unless you are willing to be cleansed.

He is "the spirit of holiness"⁵; so anything defiling grieves Him. Do you harbor unclean thoughts? Do you read unhealthy books? Do you have degrading pictures in your home? Do you listen to lurid stories? If so, you are grieving Him.

Why Your Family Stays Outside

He is "the spirit of wisdom"⁶; so ignorance, conceit, arrogance, and folly grieves Him. The Holy Spirit stands ready to teach us and to reveal the deep things of the Word to us. Our ignorance of the Bible, our pride in our own knowledge and ability grieves Him.

He is the Spirit of power, love, and discipline⁷; so our weakness, fruitlessness, disorderliness, and lack of control grieves Him. There are thousands of people all around you who are still unsaved and who do not know the Gospel. Perhaps some are in your family. Why cannot Christ win them? Because the channels through which His power should flow are choked with sin. Are you embittered because you have been wronged, and is your life poisoned by hatred? Do you give way to your bodily appetites, your fleshly desires, and your temperamental weaknesses? All this grieves the Holy Spirit.

He is "the Spirit of life"⁸; so anything that savors of indifference, lukewarmness, dullness, or deadness grieves Him. Do you go for days without opening your Bible? Do you prefer the meeting places of pleasure to the house of prayer? This also grieves Him.

He is "the spirit of glory"⁹; so that which is worldly, earthly, or fleshly grieves Him. Are you carnally minded? Do you love the world? Is your heart set upon the things of earth?

He dwells within to enable us to "grow up into . . . [Christ] in all things," and to bring us daily "into conformity to his image." So anything in us which hinders Him from carrying out this purpose grieves Him. Knowingly to permit anything contrary to the Holy Spirit Himself to remain in our lives must mean that we love sin more than we love Him. Such unfaithfulness grieves Him.

He Must Have Clean Vessels

Spirituality depends upon a harmonious relationship with the Holy Spirit. To indulge known sin means that we are living with a grieved Spirit. To be filled one must be cleansed. God does not require golden vessels, neither does He seek for silver ones, but He must have clean ones.

We grieve the Spirit when we say yes to Satan and allow him to lure us into sin. We quench the Spirit when we say no to God when He woos us into sanctification and service. To bring the believer wholly into the will of God is perhaps the Holy Spirit's hardest task. Self-will is latent in every one of us and is always bursting out into rebellion. The only cure for it is to have one's heart firmly fixed upon the doing of God's will as the rule for daily life.

God Can Spot a Counterfeit

In a darkened room much dirt could pass unnoticed, but when the doors and windows are opened and the sun shines in, even the dust is revealed. The Holy Spirit brings out into

Ruth Paxson was missionary to China and outstanding Bible teacher for many years. This article was taken from her book, *Rivers of Living Water*, by permission of Moody Press.

the light the sin in our lives, and the more completely He fills us, the more perfect will be the revelation and recognition of sin. The nearer God comes to us, the more sensitive to sin we become. Some things which a year ago or even a month ago you would not have called sin, you now acknowledge for what they are.

God will accept no substitute for confession and He instantly detects a counterfeit. Have you ever thought that God would accept from you a larger gift of money, greater activity in service, or a longer prayer in lieu of a confession of sin? Or are you self-deceived into thinking that regret because of suffering for the punishment of sin, or a forced acknowledgment of some offense with no heart sorrow for the sin itself, is confession? Sometimes a supposed confession is a confession of the other fellow's sin and a justification of oneself. Oftentimes a confession is but a partial one. Some *top* sin is mentioned while the *root* sin is altogether unconfessed.

In a small meeting of Christian women I once gave the opportunity for confession of sin. A Bible woman quickly spoke, evidently to set a good example to others. She confessed to laziness. I knew that this was not the root sin that needed to be confessed, because she had enjoyed telling about it altogether too much. I prayed that night that God would convict her of her hypocrisy and lead her to make a true confession. The next day, out of a truly contrite heart, she confessed that she hated the pastor's wife and had not spoken to her for eight years.

Some sins need to be confessed only to God because against Him only have we sinned.¹⁰ Other sins need to be confessed to individuals against whom we have sinned;¹¹ and a public confession of sin is sometimes necessary when the whole company of God's people have been wronged.¹²

The Separation That He Requires

The cleansing must be from all defilement of both flesh and spirit. Separation from every defiling thing is God's requirement. God demands a cleansing that reaches from the innermost desires to the outermost deed; that goes from the core to the circumference of our lives.

When Jericho was taken, no one was to take any of the spoils for himself, by God's command. But Achan, coveting gold, silver, and a Babylonian garment, took them and hid them under his tent. No eye but that of the all-seeing God saw it done. Immediately afterward Israel met with overwhelming defeat at Ai. Joshua, falling upon his face in prayer, charged God with blame for such humiliation before their enemies. But God commanded Joshua to stop praying. He told him that the power of His presence would not be in their midst so long as the accursed thing was there. The man who had coveted, stolen, and lied must be found and confession of sin made.

Is there an Achan in your church who hinders the manifestation of God's power? Are you the man? Have you been praying fervently for the fullness of the Holy Spirit while all the time there has been the continued indulgence of some known sin, the willful disobedience of some known command, or the deliberate resistance to God's clearly revealed will?

If so, God is saying to you, "Arise, why have you thus fallen upon your face? Israel has sinned. . . . Up, sanctify the people . . . you cannot stand before your enemies, until you take away the . . . [accursed] things from among you."¹³ So long as we are living with a grieved or a quenched Spirit we cannot be filled. To be filled one must be cleansed.

1. Eph. 4:30. 2. John 14:17. 3. II Cor. 4:13. 4. Heb. 10:29. 5. Rom. 1:4. 6. Eph. 1:17. 7. II Tim. 1:7. 8. Rom. 8:2. 9. I Pet. 4:14. 10. Psalm 51:4. 11. Jas. 5:16. 12. Josh. 7:19-25. 13. Josh. 7:10-13.

Side Gutters

By Willis L. Breckbill

Most roads have side gutters. Travel in them would mean destruction. Jesus said that the narrow road also has side gutters which lead to perdition. He preached what we call the Sermon on the Mount and in His concluding remarks He informed His listeners that there is a narrow road and that it has a narrow entrance.

Following this He described the two side gutters. Generalizations are always dangerous, but the picture which comes to my mind is that the one side gutter is the way of fundamentalism and the other the way of liberalism. Those traveling the side gutter of fundamentalism are concerned primarily about *words* and the ones in the other gutter are concerned primarily about *works*.

Following Jesus' description of the narrow road He pictures those false prophets who have the right *words* but do not produce good fruit. They are clear on their word doctrines but not clear on their works doctrine. Their life and production is bitter. They find fault with those who do not say the same words they say, and in the same order. They are concerned about writing out their creed and examining every one by it. Jesus said such persons are as selfish as ravenous wolves. They are dangerous.

The next paragraph describes those who are concerned only about *works*. They conduct and participate in large humanitarian programs and keep a record of all their accomplishments so that they can report to impress the judge. They say they do it in Jesus' name, but really they are doing it in their own name because they never knew Him. These are in the side gutter which leads to perdition. They are wicked and so are their ways.

Jesus does not leave us without a key to the entrance gate. Those who performed the works were condemned because they did not know Him and did not do the will of the heavenly Father. If a person *knows* Christ in the experience of forgiveness and regeneration, he will produce right *words* and right *works*. This way is found by humbling oneself as a little child, by taking up one's cross and following Christ, and by seeking first God's kingdom and His will.

From Doctor to Youth

By Willard Krabill

Part 1

I have always been interested in knowing why physicians are the ones so often called upon to write or speak on the subjects related to sexual behavior, purity of life, and related matters. I doubt very much that we necessarily have greater insights into the problem than parents, teachers, or pastors who face these problems with their young people, and with older people as well. I am sure the reason is not that physicians themselves necessarily lead lives of greater purity.

One probable reason is that physicians are made very much aware of the importance of this subject because we see in our offices daily the results of young people's failure to realize the importance of moral purity. We see the heartaches, the bitterness, and the loss of self-respect which come to those disillusioned fellows and girls who learn too late what society and the church have been telling us all the time—that it simply doesn't pay to step out of bounds. I would therefore like to speak plainly on a matter which needs to be faced squarely and which, when not faced squarely in the past, has led to tragedy.

Purity of life is not just a medical problem. The consequences of wrongdoing in the area of moral purity are not just physical but emotional and spiritual as well. It is not a problem for any one age group, either. It may be most acute for those physically mature but unmarried persons in their teens or twenties, but it remains a problem for many people for decades beyond this. We should understand, also, that it is not just Christians who suffer for failures in living morally pure lives; all people do, inasmuch as the penalties are physical, emotional, and spiritual.

Family Is Foundational

In society in general the family unit is the chief foundation stone. Sexual immorality breaks down the family unit, based as it is on the love of one man for one woman and vice versa. We see all about us the damaging effect of broken homes on the structure of our society.

It is part of our human nature to need love and the security which love affords us. Love is needed to sustain the human personality, and the quality of that love makes a big difference. The love we need is a deep, unselfish, unfailing love—a love

that sustains others, that helps others, that cares, that redeems, that produces true happiness between the people who love, a love that seeks the very best for the other person. This kind of love is far more than the love of a child for his pet, or of a boy for his favorite food, or the "puppy love" of the sixth-grader. It is far more than the love of the movie star or the popular song, or the shallow love professed in a parked car on some lovers' lane between two people who hardly know each other.

Yes, we each need love, but we need love of a totally unselfish quality that "seeketh not . . . (its) own." This quality of love is missing in most of what passes for love in the social whirl of non-Christian youth. This lesser love, this mere passion, does not seek the best for the other person; it is not unfailing; it generally fails, leaving behind young people who are unhappy, bitter, frustrated, with feelings of guilt, and disillusioned as to what sex and intimate relationships are all about. As a physician, I've never seen a truly happy young person who has been stepping out of bounds. In this area of life, the transgressor always gets hurt.

This "beatnik" generation of ours has been trying to get us to lower our standards rather than to raise our goals, to get promiscuous behavior to be the accepted thing. They say no one need have guilt feelings over it and thus supposedly the personality is not damaged. But this effort has not succeeded.

One of the interesting things I observe is that it is often not the church that takes the lead in combating social immorality. Secular or non-Christian writers and psychiatrists are also among those most active in battling for morality and chastity. Ann Landers, a columnist whom many of you read in our daily papers, has a very pointed way of reminding young people of the blind alleys they run into by living "out of bounds," and her appeal is not based on the teachings of Christ or the church; rather, on the appeal that it just doesn't work. Dr. Max Levine, a Jewish psychiatrist in New York, wrote an article in *Current Medical Digest* in March, 1962, entitled "Sex and Smut," from which we quote the following two paragraphs:

"The biggest of our 'social diseases' is not syphilis or gonorrhea—and it never was. It is the moral degradation that allows people to reduce sex from its noble function as a constructive force, a bond between man and wife, and to cheapen it into something vulgar and dirty, something to be flaunted on the poster of a lurid movie or the cover of a pornographic magazine.

"When Governor Rockefeller's son was about to marry the

Willard Krabill, medical doctor from Goshen, Ind., delivered this message over the Calvary Hour radio program.

Norwegian girl in a match that attracted international attention, the newsreel and television cameramen made big preparations for a gala wedding, but the bridegroom begged them to go easy. He pleaded that it was a sacred moment in his life, and he did not want it tarnished with flamboyant exhibition. Rockefeller was right. Marriage is sacred, and anything that vulgarizes it is sacrilege."

What Does the Bible Say?

What does the Bible say about purity? One of the most pointed passages is found in I Cor. 6:13-20 (RSV), "The body is not meant for immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, 'The two shall become one.' But he who is united to the Lord becomes one spirit with him. Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body."

A good summary of the Bible's attitude toward sex is found in I Tim. 4:1-5 (RSV): "Now the Spirit expressly says that in later times some will depart from the faith by giving heed to deceitful spirits and doctrines of demons, through the pretensions of liars whose consciences are seared, who forbid marriage and enjoin abstinence from foods which God created to be received with thanksgiving by those who believe and know the truth. For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving; for then it is consecrated by the word of God and prayer."

In my practice I see people who have some very mixed-up ideas regarding sexual matters, who think there is something so horrible about sexual misdeeds that Christ cannot forgive them. This, of course, is not true. Christ can and does forgive the one who comes to Him in penitence. His gracious forgiving spirit toward the woman taken in adultery illustrates this. The Bible presents us with a very high conception of the sex instinct. It is nothing at all which needs to be whispered about. The Bible does not refer to sex as something permissible just for the weaker, less devoted disciples. In fact, the marriage relationship is the one used most often in illustrating the relationship of Christ with His church. This relationship is not "bad."

The Bible gives us the establishment of sexuality as one of God's crowning achievements in the creation of Eve. The sex instinct is not regarded in the Bible as a vulgar accident of creation, but as an important element in God's scheme of things in each human life. By bringing man and woman together, God is restoring unity in the human family. By making their coming together a real communion, a sharing, a union in which each possesses the other in giving relationship, the

Bible shows how this leads a married couple into the discovery of real spiritual unity as well. The marriage bond is thus quite different from any other human relationship, according to the Bible, and is far different from any present Hollywood concept of marriage.

Appreciation and Honor

So we ought to appreciate our sexuality and honor it properly. It was God, after all, who put into a young man's heart the desire which attracts him toward a girl, and the tendency to let him be drawn by her beauty; and it was God who put into the heart of a girl the desire to be desirable, who gave her beauty as a talent to be cultivated. The Bible doesn't condemn this—we see this in Jacob's preferring Rachel over Leah, because of her beauty and in Boaz being conquered by Ruth's charms.

With this background, understanding the high level on which sex is placed by the Bible, let us notice some of the penalties which are ours in boy-girl relationships if we fail to follow the Bible's lead in keeping relations between the sexes on this high plane. First of all, nature penalizes those who misstep. This may be in the form of venereal disease, an unwanted pregnancy, and mental anguish and psychological damage in the form of guilt feelings and loss of self-confidence. In many cases, after violating God's and society's code of morality, the individual loses the capacity to love and has difficulty afterward in wholeheartedly loving or being loved by one worthy of real devotion.

Second, society penalizes those who live "out of bounds." This takes the form of social disapproval in that the individual loses his reputation and the confidence of his elders as well as of his friends. It results in social discrimination and again tremendous psychological damage results. The social stigma is less today, but the anxiety produced by the problem continues.

Third, God also penalizes for violation of His moral code, and in addition to all the penalties mentioned above, the individual faces loss of fellowship in the church of varying degrees and God's eventual judgment, if such wrongdoing is not repented of. But just as there are inevitable penalties if we misstep in this area of life, so there are real rewards to be had in living cleanly and honestly.

(To be continued)

Influence

In one of the European galleries there is a very fine statue of Apollo, a beautiful example of physical perfection. They say it is interesting to watch the crowds pass by that statue. When a person sees it, he invariably begins to straighten up. He isn't conscious of what he is doing, but seeing that statue, he wants to be like it.

That is the motive of the Christian; he sees Christ and in Christ he sees life. Seeing that, he instinctively wants to move toward it.—Charles L. Allen in *Prayer Changes Things* (Fleming H. Revell Company).

CO—COncscience or COward?

By Edwin A. Moshier

The CO position is one that is becoming increasingly difficult to define. Crackpots, beatniks, cowards, and other odd groups are making the image of the true conscientious objector one of derogatory status. Those who take seriously their commitment to Jesus Christ and nonresistance are being drastically misrepresented; furthermore, the number of these committed individuals seems to be diminishing.

I believe that our churches have long stressed the importance of nonresistance in relation to war without pointing out the deep inner convictions from which the CO position stems. Nonresistance as it relates to war is only a small part of the total way of life with which it is concerned.

Most young men today automatically become classified as CO by a signature of their pastor on the bottom line of a certain sheet of government printed paper. In too many cases, the minister fails the youth by answering all the questions for him, with pat little answers and Bible verses. While this may satisfy the government, it leaves a gaping hole in the individual heart about what he actually believes.

Today, a CO gets a job, often in a hospital, which can compare with one he could have easily obtained at home—the only difference being a change of address. The jobs being what they are, often he is not called upon to defend his faith to any certain degree. He is known to the community and his fellow employees as another average Joe.

My two-year term is past, and what I am writing, I am drawing from what I learned during that time. I served my term in a community which was almost home, since I had lived there for three years previously. I simply went from one place of employment to another, with a sharp decrease in pay. During these years, I have taken a look at myself, in light of what Jesus taught His disciples down through the years.

We call ourselves conscientious objectors and see only the negative task of defending ourselves from the well-formed arguments of those who disagree with us. We do not realize the tremendous opportunity we have of being positive mes-

sengers and channels of the love of our Lord to those around us. All of us are in situations where there are people in desperate need of love and understanding. If we could catch a glimpse of ourselves writing new chapters in the Book of Acts, with a genuine ministry of love to persons, what would happen? One hundred and twenty men changed the course of history; a few thousand could certainly make an impact upon our nation and world.

Most of us find it very hard to live and work nonresistantly with those around us each day. There can be no excuse for a CO fellow being told that his duties are not up to par. Yet this was my experience. Very often I discovered in my thoughts a keen dislike and contempt for my superiors. Positive love takes mistreatment and smiles, no matter how rough the road. "Love knows no limit to its endurance . . . it can outlast anything" (1 Cor. 13:7).*

Complaints about wages, mistreatments, and working conditions are too prevalent. Drinking, sexual misbehavior, and untold other attitudes are destroying us as peace-promoting men. Referring to an incident in which a number of CO men were arrested by authorities, one stated, "Well, what the hell! We need a little fun too."

May I propose to you, our dads and ministers, that you not make it easy for us. We need to see this love demonstrated in your lives before it can sink home to us. Compassion isn't an excuse for failing a young man with a questionable character. Check him out, and if he doesn't meet certain qualifications, take the risk of sacrifice, and recommend to the draft board that he not be granted classification exemption privileges. This definitely will irritate parents and embarrass pastors, but are we interested in preserving our own name and status, or are we attempting to build mature men who are capable of bearing the cross of Christianity? Tell us about the evils of war—yes, do. War at its best is horrible, but knowing that should be only the means of leading us to the alternative, which is self-crucifixion in the cause of serving God and others.

Our government has granted us liberty, but in return it deserves honesty and integrity on our part. Please help us give these to it.

*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Co.

Edwin A. Moshier is a teacher at Lancaster Mennonite School, Lancaster, Pa.

What Is God Like?

By Nelson W. Martin

Most people believe in some kind of God. It is not difficult to believe that all the wonders of this universe which science is gradually revealing to us were designed by a supernatural Someone.

But many people find it very hard to believe in God as a person who is interested in us, personally, in a real way. People look around themselves and see starvation, earthquakes, wars, and ask why God doesn't do something about it. Meanwhile, wicked people seem to be living happily and prosperously, while righteous people may suffer heartaches and misfortunes. So some people hastily conclude that although there is a God, He is a long way off and doesn't trouble Himself about or interfere with the problems of this planet.

This is saying that God should run the world like a kindergarten. Then good would be immediately rewarded and wrong immediately punished. The trouble with our attitudes toward God is that we make up the terms we like, and then feel bitter against God because He doesn't come up to our expectations. This is all wrong. God has given us all free wills, and a mind to choose between good and evil.

What then is God really like? God is triune. God is the Father. 11 Cor. 1:3 says, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort." Do you think of God as a Father—your Father, and you as His own son? Victorious and happy living is ours if we believe God is planning the best for us, His sons and daughters. Although we can't always understand or realize it, all things do work for good if we love God.

God is the Son, our Saviour. "And thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). God's plan, completed almost 2,000 years ago, is still working in lives today. Any sinful, broken life can be changed to a victorious, purposeful life, not by any human strength, but by the power of the blood of Jesus Christ. We cannot imagine what Christ went through for the sins of all the world at Calvary.

God is the Holy Spirit, our Guide. Before Jesus ascended to heaven, He promised to send the Holy Spirit as a comforter and guide. This Spirit teaches us and leads us into areas of service in God's will. The writer of Galatians gives a guide for us to see if we possess this Spirit. "But the right

of the (Holy) Spirit, [the work which His presence within accomplishes]—is love, joy (gladness), peace, patience (an even temper, forbearance), kindness, goodness (benevolence), faithfulness, . . . gentleness, self-control. . . . If we live by the (Holy) Spirit, let us also walk by the Spirit" (Amp.).

Therefore, what evidences do we have around us, in our daily lives, to help us learn to know this God as a personal God, the Father, Son, and Holy Spirit? How is our God revealing Himself to us today?

God is revealing Himself in nature. Psalm 19:1-3—"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." A person cannot help feeling humbled as he stands out at night looking up into a clear, immense, starry sky. God's glorious presence can be felt as we view a beautiful sunrise or sunset. The seasons, with all their variety of beauty, come and go, for God has said summer and winter, seedtime and harvest shall not pass away.

For those who cannot be inspired by nature, God shows Himself through His Word, the Bible. John says, "In the beginning was the Word, and the Word was with God, and the Word was God." The Bible is called many names, such as map, guidebook, comforter, praise book, and inspirational literature. Certainly Christians need to be drawn to God by meditating on His Word.

Because of what Christ can and will do in our lives, God is also revealed in the Christian. The true Christian shows the non-Christian a better way of life, the way of peace, happiness, and purposeful living. The Apostle Paul gives the reason why we should witness—because of "Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

This challenge is ours. We can learn to know our great God personally, and live a victorious life, not just on Sundays or when we feel like it, but in every joy or sorrow, triumph or trial. Let's not think of God as a harsh taskmaster standing over us with a big stick ready to punish us, or as a God who is too far removed from us to care individually about our lives. Let us think of Him as our God, the God of love, and the one who said, "I will never leave thee, nor forsake thee."

Nelson W. Martin is from Brownstown, Pa.

Blessed Are the Sober

Now and then in our official responsibilities we are called upon to attend dinner which have been preceded by cocktail hours. In American society cocktails have become a depressurization technique. Over the fumes of innumerable martinis hostilities evaporate, tensions relax, and insecurities are overcome. As a no-cocktail and hence unfused man, I have a chance to observe my friends in the early or late stages of this anesthesia. I am supposed to do this compassionately and even cheerfully. They do not insist that I join them, but they don't want me to spoil their fun. They want the right to deteriorate to any level of incoherence without strictures from me. As they become soggy, I am supposed to stand around looking animated and involved and perhaps a little envious. It makes me mad.

I know that it is now considered bad taste even in Christian circles to say anything about this. Christianity, we are told, is not moralistic. Jesus drank wine with His disciples. Paul prescribed it for Timothy's jittery stomach. Saint Benedict permitted the monks to have a small quantity of wine daily. Luther was fond of beer. Karl Barth has been photographed with a wine bottle. C. S. Lewis drank the cup that cheers—in moderation. And a popular college president told a conference of Christian chaplains that the way to involve themselves redemptively with students was to join them in a tankard at the local pub.

I know all this. Moreover, since I was very young, I have been given all the arguments about the innocent German with his foaming stein and the innocent Italian with his glass of blood-red vintage against the backdrop of loaded grape trellises and barefoot girls. I have been lectured *ad nauseam* about the difference between abstinence and moderation. With great patience and gentleness some of my Christian brethren have tried to convince me that if Jesus were on earth, He would have a martini before dinner.

I am not interested in arguing. I am just getting tired. I am tired of going to a party with intelligent people and having them fade away before my eyes. I am tired of chemical loquacity, and chemical lust. I am tired of telling a charming but half-loaded woman that I am not John L. Lewis or Sid Caesar. I am tired of the half-focused eyes of the half-inebriated and the fruity flush and bandaged tongue. I am tired of seeing adults face the unbearable confusion of the time with an induced confusion. I saw semi-intoxicated American officers in World War II make bad decisions because their average-to-good brains were varnished with alcohol. They were like surgeons before surgery anesthetizing themselves rather than the patient.

But perhaps the thing that wearies me most of all is what might be called the gospel of the bottle. People who drink inevitably talk about it and witness to it like a religious experience. There is a *koinonia* which springs up around the glass; there is a leech of belongingness and a culture of secrecy. Wrapped and hidden bottles are smuggled like contraband into restaurants and planes and sporting events. There is a

sacral language, "Do you have it?" "Did you bring it?" "What did you pay for it?" or "Hey, Joe, where did you hide the rest of it?"

It is sobering to realize that Islam, which almost swept Christianity from the face of Europe, was an abstinent people. From pragmatic, if not from Christian premises, it is safe to conclude that it will be the same again. The beatitude may well be rewritten, "Blessed are the sober, for they shall inherit the earth."—Karl A. Olsson, in *Covenant Companion*.

The Hot Clutch Cult

Henry is a junior in high school. Automobile mechanics like him. He is the joy of automobile tire salesmen. Henry is a member of what I call "the hot clutch cult." Little congregations of the cult may be seen at worship after school and every evening. Their "god" is important to them. They place incredibly valuable offerings on the altar to their god. They have resurrected one of the oldest traditions of man—they offer human sacrifices. Their faith makes demands. You must travel at speeds of 90 miles per hour. If you are really faithful, you will push it to 105.

You really deprive yourself of "kicks" if you fail to consume a few beers before beginning the liturgy. Henry's girl friends like Henry. They like Henry not for himself, but because he has "status." He is "in." It is important to be seen with Henry, preferably alive and appearing to enjoy it. While Henry's mother works to "give the children advantages," Henry invests untold sums of money in his cult. But their god is letting them down. He doesn't watch over them very well. I saw one former member of the cult in a hospital this week. Throughout her mortal days she will carry about in her body the scars of her obedience. She will never bear children. Two of her friends are dead.

Tuesday evening I was stopped at a traffic light, corner of Doddridge and Alameda. Henry pulled up alongside. He was feeling very worshipful. Not only did his tires screech in the usual display of instant starting, but a bit of smoke went up as a kind of incense. He must have been doing 60 in 20 seconds. Two minutes later I saw that which gladdened the heart. A patrolman had stopped Henry, was giving him a ticket. I have not found out what privileged protection Henry may have gotten from his father. Perhaps his father taught him all he knows.

I have a question for you: Is Henry a Christian? He is a member of the church, but is he a *Christian*? No, Henry is not a Christian, and it is time somebody told Henry that he is going to hell—hell *now*, since men are punished by their sins. Henry ought to know that he is lethal and his cult is highly contagious and that God denounces his false faith and his false god—and Henry should be told these things for Henry's sake most of all.

Excerpt from a sermon by A. F. Swearingen called "Accountability," preached in the Parkway Presbyterian Church, Corpus Christi, Texas, appearing in *Presbyterian Outlook*.

CHURCH NEWS

Mennonites and Haiti's Fragmented Church

Haiti, after eight years of MCC Voluntary Service and a big Mennonite Disaster Service operation, has become the focus of strong mission interest. This Caribbean land, which was virtually unknown to Mennonites as little as ten years ago, has now become an important spot on the "Mennonite" map.

Ninety VS-ers from various parts of the United States and Canada have served two-year terms in Haiti during the eight years since work was first begun there. Many of them have come home after their assignments wondering aloud why there is no Mennonite church there.

Some of the 40 MDS volunteers who helped rebuild the Haitian community of Cotes de Fer, halfway along Haiti's southern peninsula, after Hurricane Flora in 1963 felt a strong tug of compassion. Feeling compelled to start an independent effort, they started the Christian Fellowship Mission, Inc., to help a congregation in southern Haiti headed by a young Haitian pastor.

MCC volunteers now operate a hospital and clinic and guide a successful community development effort at Grande Riviere in the north. A team of volunteers assist with medical and community development at Hospital Albert Schweitzer in central Haiti.

People whom they serve frequently ask why they didn't establish a church. Many have indicated that they would like to join a Mennonite fellowship.

The Haitian's interest in joining a Mennonite church must be seen, however, in the light of the country's badly splintered Protestantism. Haiti's 400,000 Protestants are divided into hundreds of sects and denominations. Two hundred groups are officially registered with the government, and new sects are coming into existence constantly. Mennonite mission boards and MCC have no desire to simply add another denomination, No. 201, to the already long list. But the feeling has nevertheless persisted that the Mennonites have a mission in Haiti. MCC has held numerous discussions with the Council of Mission Board Secretaries (COMBS) in recent years to obtain guidance in determining the future course of the program in Haiti.

In February, 1966, a COMBS study trip took a firsthand look. The four-man delegation consisted of Paul Kraybill, secretary

of COMBS; Orie O. Miller, associate secretary of the Eastern Mennonite Board of Missions and Charities and one of the strongest advocates for the establishment of a Mennonite church in Haiti; Edgar Stoetz, director of MCC voluntary service; and Arthur Miller, a member of the Eastern Board, and a volunteer who served in Haiti under MDS.

"The church in Haiti," reported Orie Miller, "is rapidly growing in numbers, and its Protestant sector is growing in understanding and responsibility. But it is famished for brotherhood, love, and many needed 'helps' to spiritual growth, outlook, and outreach. To this situation COMBS must now respond with an enlarged, fuller Mennonite-oriented service and witness in Christ."

The study group came back with the following observations:

- * Haiti can be characterized by a deteriorating economic situation marked by desperate human need, high illiteracy, health problems, and severe malnutrition.

- * The Protestant community represents about ten percent of the population. The churches are almost entirely indigenous and are largely evangelical. There is an encouraging vitality and spiritual quality. The churches are disciplined and Biblical, and the membership, while illiterate, is usually active.

- * The history of fragmentation and division for unworthy motives makes assistance to individual leaders or congregations an extremely sensitive and difficult problem.

- * No effective spiritual ministry can be carried on without sensitivity to economic, social, and physical need. Long-term programs of preventive medicine, agricultural and community development, and education are essential to any constructive approach to Haiti.

- * Material and physical assistance should be related to the church. There is in the church a unique "readiness" for progress and change that will greatly enhance the effectiveness of any program of aid.

- * MCC work is effective, well known, and deeply appreciated. It has served to strengthen the total image of the Protestant churches. There is also much feeling that it must symbolize more clearly an evangelical Christian witness.

- * The threat of a growing breach be-

tween "evangelical" and "ecumenical" churches seems to have little justification in light of the consistent evangelical character of the Haitian churches. This development poses a challenge to the Mennonites to be positively reconciling rather than divisive.

- * There is no need to add another denomination to the 200 church groups now in Haiti. But there is a vast need for leaven that will provide strength and spiritual maturity to the existing churches. The need for this is widely recognized and must take the form of a ministry that combines an evangelical witness and a Biblical expression of discipleship and service. This is a challenge to the Anabaptist faith.

The delegation suggested an advisory committee to coordinate and advise all Mennonite interests in Haiti. This recommendation was approved by both COMBS and MCC. In addition to the Eastern Board, which will serve as agent for COMBS, and Mennonite Central Committee, the Missionary Church Association, Church of God in Christ Mennonite, Evangelical Mennonite Church, Christian Fellowship Mission, and the Conservative Mission Board have been invited to appoint representatives to the advisory committee.

The first step of the new plan was joint appointment by MCC and COMBS of Mr. and Mrs. Mark Headings to direct the ongoing MCC efforts and to find ways of establishing closer relationships with mission and church.

Headings will give at least half his time to the spiritual dimensions of Mennonite witness in northern Haiti. He will visit rural areas and remote villages, attempting to discover how Mennonite interest in a well-balanced mission effort can best be expressed. Some have suggested that the efforts should be concentrated on Haitian young people; others have felt that English classes may be the key.

The future shape of Mennonite witness in Haiti is uncertain, but one thing is clear. It will seek to bring something to the Haitian ecclesiastical scene which is not already there. The Mennonites have no intention to proselytize from other groups, but they will try, somehow, to bring a reconciling influence to Haiti's fragmented, but nevertheless vital, church.

Peace Display

A peace and service display sponsored by several Mennonite groups drew a generally sympathetic response from persons who viewed it at the Youth for Christ International Convention at Winona Lake, Ind., in July.

Even though they were sympathetic with

the efforts represented by the display, most of the persons stuck to their own points of view, however, which were something other than nonresistance, according to Jesse Glick, who was coordinator of the display.

Glick, associate I-W director at the Mennonite Board of Missions, and more than a dozen others were on hand during the 10-day convention to answer questions and talk with persons who stopped to see the display. Originator of the display idea was Ray Horst, secretary of relief and service at the Board.

More than 100 "good contacts" were made during the convention. The display presented data on the conscientious objector position and also listed service opportunities: voluntary service, Teachers Abroad Program, I-W and Pax Service.

Interchurch Relations Committee

By Richard C. Detweiler

What is and what should be the stance of our brotherhood in relationships with sister groups who have a common Anabaptist heritage, and with denominations and interdenominational fellowships and organizations outside of the Mennonite family? The recently formed Interchurch Relations Committee of Mennonite General Conference addressed itself largely to this question in its second meeting, July 22, 23, 1966, in Chicago.

The matter of interchurch relations engaged the serious attention of the 1961 session of Mennonite General Conference at Johnstown in a major discussion as to how and with whom our adopted statements and reaffirmations should be shared beyond our own household of faith. The concern for a faithful way to communicate with other believers was again discussed by the 1963 General Conference at Kalona and the Church Welfare Committee was asked to make a study of this matter and report in 1965.

Meanwhile, inter-Mennonite cooperation continued in peace witness, material relief, multiforms of service, overseas missions to some extent, and in providing fellowships such as Mennonite World Conference and the North American Inter-Mennonite Ministers' Conference. Newer cooperative ventures have more recently been entered through the educational and publication arms of the church.

Simultaneously, a growing concern has focused on how to relate to organizations such as the National Association of Evangelicals, National Council of Churches, and World Council of Churches. Increasing opportunities have come to church agencies and individuals within the brotherhood to engage in dialogue with other Christian groups. The role given to MCC as the ad-

ministrative arm of the church has not been intended to be a recruiting device.

Glick noted that one person said the display would "confuse young people," but he added that persons on duty at the display received no other negative reactions, at least to their face, from those attending the convention.

Among the young persons it was surprising how few even knew of a CO position. Glick said that he talked to only two who were aware of the position and both of them were conscientious objectors.

Glick said that the positive approach of the display seemed to appeal to the conventioners, who exhibited a good bit of interest in nonresistance. He added that a repeat performance for the display is hoped for next year.

ministrator of all church-sponsored material relief in Vietnam is a striking example of Mennonite involvement with other churches on the world scene. On local and district levels, inter-Mennonite and interchurch questions have emerged through cooperative evangelism, mutual efforts to meet community issues and needs of common Christian concern, ministerial fellowships, and through the process of establishing Mennonite congregations in new city, urban, or university-centered settings.

In view of continued developments, and the assigned study by the Church Welfare Committee, the 1965 General Conference at Kidron acted favorably on the committee's recommendation that an ad hoc Interchurch Relations Committee be formed to give more concentrated attention to our brotherhood's relationships with other groups of believers, both within and without the Mennonite family. The committee's mandate in general is to provide more adequate knowledge and understanding of interchurch developments and their implications within Christendom and among Anabaptist-Mennonite bodies, to aid in keeping interchurch relations within sound Biblical and functional perspectives, to help provide for dialogue with other Christian bodies, to serve as a counseling body, and to make appropriate recommendations on interchurch relations to responsible administrative agencies within our brotherhood. The committee's task is both that of opening and maintaining appropriate channels for interchurch relations and at the same time exercising vigilance toward forms of interchurch relations that would jeopardize a true fulfillment of the unity of Christ's body.

The committee unanimously has voiced its concern that interchurch relations in-

volving formal structural changes should not be considered, so that a faithful search to express the unity that is given in Christ may not be invalidated by pragmatic moves that promote unity in one direction at the expense of building barriers at other points. Within this framework of clear understanding, conversations were held with representatives of the General Conference Mennonite Church during part of the committee's Chicago meeting. Similar interchanges are planned to be held with other Mennonite and related bodies, and with persons representing other denominational and interdenominational groups such as the NAE. The purposes of such conversations are to bear witness to our faith, to help our brotherhood to find our way amid the various expressions of divided Protestantism, and to learn how to perform a constructive reconciling ministry "between the camps," which may be our unique calling.

The committee is cooperating closely with the Executive Committee and will report to General Council and General Conference. Its function is clearly one of consultation rather than implementation. Concerns which have to do with internal relations within our own brotherhood continue to be the responsibility of the Church Welfare Committee. The prayers of the brotherhood are desired so that the Spirit's guidance may be discerned during these critical days when the direction of our brotherhood's interchurch relations is being formed.



Missionaries of the Week

James and Pauline Miller went to Nepal this summer where he is assisting in the construction of a small hospital and residences. They are serving under the Mennonite Board of Missions, Elkhart, Ind.

James also was in Nepal in 1958-61 for a term of Pax service. He graduated from Kent State University with a BA degree in mathematics. He also attended Bethel College, North Newton, Kans.

Pauline attended Conservative Mennonite Bible School and also graduated from Lake High School, Hartsville, Ohio.

James and Pauline are both from Hartsville. Their home congregation is the Marlboro Mennonite Church.

Teens Trade City for Camping

By Ruby Horst



Dr. Christopher Leuz before the Pleiku clinic under construction.



U.S. armor moves into Pleiku after service near the Cambodian border.

Witness in War Zone

High on a windswept hill in the highlands of central Vietnam is the strategic city of Pleiku. The area is populated by Jarai and Bahnar tribesmen, two groups of Montagnards, the hill people of Vietnam.

Five Vietnam Christian Service volunteers are serving in the Pleiku medical project: Dr. and Mrs. Chris Leuz, Mennonites from Doylestown, Pa. (Lois Leuz is a nurse); Mary Pauls, a Mennonite Brethren nurse from Port Rowan, Ont.; Bill Herod, medical assistant from Enid, Okla., who is Disciple of Christ; and Rufus Petre, a Church of the Brethren volunteer from Dayton, Va.

The Pleiku clinic is a joint project of Vietnam Christian Service and the National Evangelical Church of Vietnam. Conceived in the fall of 1965, construction began in May, 1966. The hospital is expected to begin operating in September. Dr. Leuz has a daily clinic schedule in Pleiku each weekday morning for several hours. After this he comes out to check the progress of the new building.

Nine teenagers from the Rising Sun Teen Center in Kansas City, Mo., traded city streets for a weekend of boating, skiing, swimming, fishing, and camping at Lake Pomme de Terre, July 30, 31.

Bob Spratling, a local businessman, had offered to donate his time and the use of his boat to help make this experience possible. The teen center is operated by the Kansas City Mennonite Fellowship.

We arrived at the lake in time to set up camp and have lunch by noon. During the afternoon and early evening the group took turns boating and skiing while the rest of the group swam or relaxed at the camp site with snacks, cans of iced pop, and watermelon. By sundown we were ready for a wiener roast and quiet visiting around the campfire.

Ivan and Twyla White and family joined us for the weekend, and Ivan's stories and songs with the guitar added up to a long evening of singing and sharing. The teenagers were so interested they almost forgot they had planned to run their trout lines and go for a midnight swim!

A few who preferred the comfort of dry clothes to the chill of night air after a midnight plunge sat on the moonlit sandy beach while the others swam and caught minnows that were attracted to the lantern light. Youths who had never caught fish by hand learned to sit quietly and move slowly and calmly toward their goal as they worked together.

Chilled, but uncomplaining, we returned to our campfire and toasted marshmallows and sang a few more songs to the accompaniment of the guitar.

Although tents were set up, we decided on the open sky for our roof. Although the

ground lacked the comfort of beds at home, the long day and beautiful moonlit night under the trees more than made up for the hardness of the ground.

The Sunday worship service included mass in a nearby town to accommodate the Catholic young people in our group, plus a worship period at our camp later in the day led by Ivan White.

The youths had saved \$10 each to make the camping trip possible and we had our ears tuned for passing comments that would indicate their satisfaction with the weekend. The following comments helped to verify our feeling that this type of activity was well worth the effort.

"Bob really did a lot for us kids this weekend. I think if we have any money left over, we ought to pay him for the use of his boat."

"I got so interested in the singing I forgot all about the trout lines. I've never had so much fun for \$10. I like the idea of having soft drinks rather than beer. I won't pretend I really have fun when I drink. The only reason we drink is because we don't have anything else to do."

"When are we going again? Next time maybe we should save \$15 and go somewhere else, maybe farther away. Could we go again in a couple of weeks?"

We felt this was a successful weekend because each camper cooperated with the total group effort. They took the responsibility for some of the meal preparation and for group interaction.

When some camper deviated from what the others felt was proper conduct, members of the group reminded him. There was an atmosphere of relaxation and unity that added to the feelings of success.

Seminary Graduates

The sixteen persons who received degrees at the annual Goshen College Biblical Seminary commencement exercises in June have taken up their assignments as follows:

Vernice R. Begly has been called to the pastorate of the Mennonite Community Chapel of 1113 West 18th Street, Chicago.

Curtis E. Burrell is associate pastor of the Woodlawn Mennonite Church, Chicago, Ill. He was licensed on June 26, 1966.

David W. Cressman has been called to pastoral leadership of the Holdeman Mennonite Church at Wakarusa, Ind. He was ordained on July 10, 1966.

Abram J. Dueck will be teaching Bible

in the Mennonite Brethren Bible College, Winnipeg, Man.

Harold G. Ford, who has been an ordained minister for a number of years, continues as pastor of the First Methodist Church, Warsaw, Ind.

James E. Horsch is serving as assistant pastor for the Hesston Mennonite Church at Hesston, Kans.

Harold G. Kreider continues to serve the Osceola Mennonite Church, Osceola, Ind., which he has served during his period of Seminary study.

David W. Powell will serve in Puerto Rico under the Mennonite Board of Missions and Charities. David was ordained to the ministry Aug. 14 at the North Goshen Mennonite Church.

Raymond W. Rife, Jr., has been called to pastoral leadership in the Dearborn Brethren in Christ Church, Dearborn, Mich.

Keith G. Schrag will serve as pastor of the Mennonite Church at Premont, Texas.

Harlan W. Steffen, who has been pastor at Wawasee Lakeside Chapel, Syracuse, Ind., continues in this capacity.

James R. Wenger will serve as Mission Associate in Japan under the Mennonite Board of Missions and Charities.

John S. Wengerd will serve with Team Products, a community service project, at Calling Lake, Alta.

Marvin K. Yoder, with his family, will return to missionary service in Japan under the Mennonite Board of Missions and Charities.

Philip K. Clemens and Myon Kim are continuing specialized study, the former in church music at Union Theological Seminary in New York and the latter in social work at Goshen College.

New Music Director

Marvin L. Miller, Sarasota, Fla., has accepted appointment as music director for **The Mennonite Hour**. His duties begin in September, succeeding David Augsburg, now their speaker.

Miller, a graduate of Goshen College, will also be choir director and instructor of music at Eastern Mennonite High School. From 1958 to 1961 Miller sang first tenor in the men's quartet, and served as a soloist on the broadcast.

Of his appointment Mr. Miller says, "The privilege of sharing the good news in this manner is exciting to me." He will lead **The Mennonite Hour** Singers in preparation of music for the broadcasts.

The Mennonite Hour is heard on more than 140 stations in the United States, Canada, and overseas.

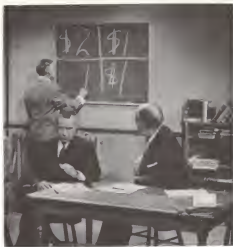
Joins Heart to Heart Staff

Mrs. J. Mark Stauffer, of Harrisonburg, has recently joined the **Heart to Heart** staff as assistant to the speaker, Mrs. Ella May Miller.

In this assignment, Mrs. Stauffer will do much of the counseling of **Heart to Heart** listeners who write for advice on family relationship problems.

She also will assist Mrs. Ella May Miller in the preparation of broadcast material.

The Stauffers serve as leaders of the Charlottesville Mennonite Fellowship where Mark Stauffer is pastor. He is also professor of music at Eastern Mennonite College at Harrisonburg. They are parents of three children.



Decision

A new 21-minute discussion film available from the Audio-Visual Office of the Mennonite Board of Missions and Charities. The film is useful throughout the year but is especially recommended about the time a congregation is deciding on its new program budget.

Decision tells the story of a church congregation that confronts a local emergency only to find that its course of action will affect people all over the world.

Decision asks, What will your church do? Dare you face the truth about the real mission of the church? No church can avoid making a decision over the same issue portrayed in this film.

Decision shows individual stewardship in witness through the corporate stewardship of the group.

In the picture scene above, Ed Miller illustrates the congregation's commitment to growth in mission. "We have no right to pay for a new building by cutting back on mission giving. We made a commitment that for every \$2.00 we use here in our congregation, we will give \$1.00 for outreach. We also agreed to increase our giving every year until we are giving \$1.00 for outreach for every \$1.00 in our local budget."

New I-W Sponsors

New I-W sponsors have been appointed at six locations and five additional service counselors have also been appointed, according to Jesse Glick, associate director of I-W Services at the Mennonite Board of Missions.

The new I-W sponsors are David Brunner and Carl Newcomer (assistant), Akron, Ohio; Paul Zehr, St. Petersburg, Fla.; Paul Wenger, Richmond, Va.; Ezra Good, Knoxville, Tenn.; Paul Kratz, Staunton, Va.; and David Groff, Winchester, Va.

The new service counselors are Roy D.

Kiser, R. 2, Stuarts Draft, Va. 24477; John H. Shenk, 310 Lucas Rd., Denbigh, Va. 23602; Robert W. Mast, 1524 W. Road, Chesapeake, Va. 23320; Michael Shenk, 2749 Prospect St., Sarasota, Fla. 33579; and Ray Himes, R. 1, Apple Creek, Ohio 44606.

Workers Receive Thanks

Thirty-three animals — 11 Holstein heifers, one cow, one bull, and 20 pigs—were shipped to Crete recently to serve as foundation breeding stock on that island.

Accepting the shipment, Greek Orthodox Bishop Ireneo of Crete explained to his people that the animals came from American people who have a Christian concern for the needs of others. He thanked Mennonite Central Committee workers for the "gift of love from your people to our people."

The current MCC program on Crete was begun in 1965 at the invitation of Bishop Ireneo. He asked MCC to help feed 700 students living in seven hostels near their schools. MCC responded by developing a demonstration farm in Kolymbari.

In addition to providing food for students, the farm trains farmers in agricultural methods and raises purebred livestock and poultry for sale and distribution throughout the island. Good breeding stock is not readily available on the island. The farm sells weanlings (both hogs and cattle) to farmers and to the ministry of agriculture for breeding stock.

The U.S. Agency for International Development paid the cost of the air freight. The shipment was coordinated by the Mennonite Central Committee and Heifer Project, Inc.



Pax man Sherman Neuschwander with a hog shipped by U.S. Mennonites to Crete.

Rockway Mennonite School

The Rockway Mennonite School Board, Kitchener, Ont., announces the following new faculty appointments for 1966-67.

George Bechtel, a 1951 alumnus, is the principal. Mr. Bechtel received his BA from Goshen College, Goshen, Ind., in 1959, and took subsequently, work at the Ontario College of Education, Toronto. He brings seven years of teaching experience to his position, of which five years were spent at Rockway and two at Georgetown District High School.

Lalita U. Bachan from Dharmtari, India, will be teaching science. Miss Bachan received a BSc degree in 1963 from Univer-

sity of Lucknow and an MSc from University of Saugar (1966). During 1963-64 she taught at Salem Girls' Higher Secondary School, Raipur, M.P., India.

Carolyn Eash will be teaching home economics. Miss Eash is a native of Johns-ton, Pa., and is a 1966 BSc graduate from Goshen College.

Rockway Mennonite School is registered with the Ontario Department of Education as an inspected private school. It offers Grades 9-12 of the five-year Arts and Science program and the four-year Arts and Science program. A financial campaign to raise \$200,000 for a new gymnasium is presently under way and has already passed the halfway mark. Until the new physical education facilities are available, arrangements are being made in the community to provide swimming classes and other athletic activities.

FIELD NOTES

A survey of graduate students belonging to the Mennonite Church showed a total of 397 in attendance during 1965-66. This did not include a large number doing graduate work during the summer, who teach or are otherwise employed during the school year.

From **Ralph Buckwalter**, Obihiro, Japan (July 27): "Tomorrow we will have Mrs. O. P. Lal of India in our home. The Hokkaido congregations took special offerings which will be sufficient to cover Mrs. Lal's travel expenses round-trip from Tokyo (by air) and travel to Hokkaido, plus travel for her interpreter. This is the first time for a visit from one of our Indian Mennonite co-workers and it will be a good experience for all of us. Next month Atlee Beechys will spend a few days in Hokkaido."

David Powell, Goshen, Ind., was ordained to the ministry Aug. 14 at the North Goshen Mennonite Church. Mr. and Mrs. Powell have been appointed as missionaries to Puerto Rico under the Mennonite Board of Missions.

A total of 250 children graduated this year from the various kindergarten programs of voluntary service (Mennonite Board of Missions). At least 1,000 family members and friends attended the graduation exercises. Hundreds of children were enrolled in Bible schools involving VS teachers. In Texas the VS group was involved in six weeks of Bible school teaching.

From **Albert Buckwalter** (who has been preparing a Toba translation of the Gospel of Mark), Argentine Chaco: "July was some kind of milestone in Bible translation in the Chaco. We mailed the Toba typescript of the Gospel of Mark to the Ameri-

can Bible Society in New York. We began the month-long process of finally committing to print the translation we had been polishing during many previous months. If this translation will in some way be of eternal spiritual value to the Tobas in their search for meaning in life, then the innumerable work hours which it represents will have been worthwhile."

From **Mrs. O. P. Lal** (a member of the India Mennonite Church), Dharmtari, India, who visited in Japan during August: "At present I am in Osaka with the Ressler sisters. I happened to come to Japan for the Asian Church Women's Conference at International Christian University, Tokyo. It was held July 11-26. There were 77 delegates from 15 countries. We talked mostly of how we Christian women can be a help for evangelism in home, church, society, and in the world. I visited Hokkaido churches July 28 to Aug. 1."

Sixty-four paid reservations have been made for living facilities in the Central Manor of Greencroft Villa, Goshen, Ind. The Central Manor part of the retirement community is scheduled for completion next summer.

The Heart to Heart broadcast is now heard on 127 stations, twice as many as five years ago. Fifty-four stations broadcast the daily programs, and 73 the 15-minute broadcast once a week. A total of 650,000 printed radio talks were distributed last year, and 51 Heart to Heart Fellowships meet in 22 states to talk homemaking.

Change of address: **Richard Hostetler** from Corry, Pa., to Route 4, Box 300, Elkhart, Ind. 46517. Telephone: 219 862-2353. **John Driver** from Dallas, Texas, to 216 S. Lancaster, Hesston, Kans. 67062.

Donald L. Brenneman from Chicago to 400½ Westwood Road, Goshen, Ind. 46526.

CPS Reunion, Sept. 11, for all Illinois, Ohio, Michigan, and Indiana CPS men and their families, at Camp Mack, south of Milford, Ind. Church services at 10:00. Carry-in dinner at 12:00.

Special meetings: **Norman Derstine**, Eureka, Ill., in missionary conference at Des Moines, Iowa, Sept. 23-25.

Baccalaureate services were held at the Mennonite Hospital School of Nursing, Bloomington, Ill., on Aug. 20, with Richard Yordy, pastor of the First Mennonite Church of Champaign, Ill., preaching the sermon. Commencement was held Aug. 21, with Walter Gering, pastor of Normal Mennonite Church, giving the address. There were 17 graduates from the three-year course.

Timothy Wallis, medical doctor from London, England, spoke at Grace Chapel, Saginaw, Mich., on Aug. 14.

Amos H. Hershey, Route 1, Kinzers, Pa., was ordained to the ministry on July 10, to serve the Meadville, Pa., congregation. Clair B. Eby officiated, assisted by Howard Witmer. Bro. Hershey's phone number is 768-8088.

Charles E. Good, 1415 Lime Valley Road, Lancaster, Pa., was ordained as minister to serve the Strasburg, Pa., congregation on June 17.

J. Harold Charles, Route 1, Peach Bottom, Pa., was ordained as minister on July 17, to serve the Oakwood congregation, Conowingo, Md.

New members by baptism: three at Evanston, Ill.; three at Pinto, Md.; one at Forks, Middleburg, Ind.; eight at Akron, Pa.; five at Ridgeview, Gordonville, Pa.

Samuel and Ella May Miller, Harrisonburg, Va., in an all-day home conference at Monterey, Leola, Pa., on Sept. 11.

Washington-Franklin County Mission Board meeting will be held at the Marion Church, Saturday, Sept. 3, at 1:30 p.m.

Washington-Franklin County Conference at the Marion Church on Sept. 5, 9:00 a.m.

Student Prayers Bookmark. If you did not use the Student Prayers bookmark last year in your Back-to-School service, perhaps you will want to consider it this year. See your local bookstore or write to Provident Bookstore, Scottsdale, Pa.

Calendar

Rocky Mountain Conference, Cheraw, Colo., Sept. 23-25.
Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 21, 22.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beachy—Hillegas.—Gary Lynn Beachy, Springs (Pa.) cong., and Maria Hillegas, Boynton, Pa., Methodist, by Walter C. Otto, March 19, 1966.

Brown—Detrick.—Robert Brown, Jr., III, Salisbury, Pa., and Barbara Jane Detrick, Springs (Pa.) cong., by Walter C. Otto, May 15, 1966.

Bruckhart—Nisley.—Robert G. Bruckhart, Manheim, Pa., Hernley cong., and Margaret M. Nisley, Manheim, Gantz cong., by H. Howard Witmer, Aug. 6, 1966.

Freed—Byler.—Russell D. Freed, Line Lexington (Pa.) cong., and Ruby Elizabeth Byler, Bellevue, Pa., Alensville cong., by Claude B. Meyers, July 23, 1966.

Helm—Yohn.—Dennis R. Helm and Sally A. Yohn, both of Lancaster, Pa., Evangelical Mennonite cong., by Maurice W. Landis, July 30, 1966.

Keeler—Yothers.—Donald L. Keeler, Lansdale, Pa., Townamencin cong., and Marilyn L. Yothers, Harleysville, Pa., Spring Mount cong., by Paul L. Ruth, Aug. 6, 1966.

Kemp—Eash.—Darrel Kempf, Glenwood Springs, Colo., Wellman (Iowa) cong., and Mary Ellen Eash, Glenwood Springs, Central cong., Archbold, Ohio, by Charles H. Gautsche, July 30, 1966.

Lehman—Moer.—Ray Lehman, West Salem, Ohio, Wooster cong., and Patricia Moser, Orrville, Ohio, Christian and Missionary Alliance, by Don Swaney, July 24, 1966.

Miller—Eicher.—Kenneth Miller, Oxford, Pa., and Betty Eicher, Grabbill, Ind., Cuba cong., by John Yoder, Aug. 6, 1966.

Miller—Kennell.—Franklin Miller, Middlebury, Ind., Bonneyville cong., and Judith Kennell, Eureka, Ill., Roanoke cong., by Norman Derstine, Aug. 6, 1966.

Newcomer—Slagell.—Rollin Newcomer, Wakarusa, Ind., Salem cong., and Loretta Slagell, St. Johns, Mich., Bethel cong., by Don McComam, June 4, 1966.

Shoemaker—Clemmer.—Jonas L. Shoemaker and Mrs. Mayme Clemmer, both of Souderton, Pa., Franconia cong., by Curtis Bergey, July 17, 1966.

Smucker—Nase.—Jon E. Smucker, Goshen, Ind., Goshen College cong., and Janet M. Nase, Perkase, Pa., Calvary cong., by Ralph R. Smucker, grandfather of the groom, July 2, 1966.

Souder—Frederick.—David Souder, Telford, Pa., Rockhill cong., and Ruth Frederick, Morwood, Pa., Franconia cong., by Curtis Bergey, May 14, 1966.

Willems—Bontrager.—Jerry Willems, Innan (Kans.) cong., and Jean Ann Bontrager, Hutchinson, Kans., Pershing Street cong., by Sanford E. King, July 22, 1966.

Willitt—Yoder.—Gordon Willitt, Canasaga, N.Y., and Sally Yoder, Haven, Kans., Pershing Street cong., by Sanford E. King, July 23, 1966.

Yoder—Kandel.—Calvin Yoder, Grabbill, Ind., Cuba cong., and Sharon Kandel, Berlin (Ohio) cong., by John Yoder, June 25, 1966.

Yoder—Silvers.—Dale Yoder and Debbie Silvers, both of the Hicksville (Ohio) cong., by Ralph Yoder, June 11, 1966.

Yoder—Yoder.—Verton Kenneth Yoder, Kalona, Iowa, Sunnyside C.M. cong., and Judith Kay Yoder, Parnell, Iowa, First Mennonite cong., Iowa City, by John P. Duersen, July 22, 1966.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Hartz, Jacob A. and Fannie Mae (Yoder), Manatawny, Pa., second son, Robert Eugene, Aug. 4, 1966.

Kaufman, Joseph M. and Katie (Lambright), Shipshewana, Ind., first son, Harlan Joe, July 29, 1966.

Lehman, Clifford and Lena (Geiser), Apple Creek, Ohio, fourth child, third son, Kent Alan, July 21, 1966.

Martin, Elmer R. and Ruth Ann (Good), Mohnton, Pa., first child, Daniel Lewis, July 22, 1966.

Martin, Robert E. and Janet (Hershey), New Holland, Pa., fourth child, second daughter, Janae Marie, April 21, 1966.

Schwartztruber, Willard and Dorothy (Steinman), Listowel, Ont., fourth child, second daughter, Lorna Faye, July 26, 1966.

Sensenig, Donald J. and Alta Ruth (Charles), Litzitz, Pa., fourth child, second son, David Jerome, July 26, 1966.

Shrock, Lester and Katie (Miller), Howe, Ind., third child, second daughter (son deceased), Charlene Renae, July 23, 1966.

Strang, Lloyd and Anna (Bontrager), Mt. Pleasant, Mich., second daughter, Susan Kay, June 22, 1966.

Walters, Fred L. and Verda (Hartzler), Bellevue, Pa., first child, Teresa Joy, May 17, 1966.

Wenger, John C. and Erma (Keady), Manheim, Pa., third child, second son, Phares Kevin, June 25, 1966.

Yoder, J. Ben and Peggy (Workman), Center Hall, Hall, Pa., third son, Scott Alan, July 26, 1966.

Yoder, Lester and Mary (Schindler), Hicks, Ohio, second child, first daughter, Deborah Sue, July 26, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bratton, Harvey A., son of Grant and Jennie (Brenneman) Bratton, was born at McVeytown, Pa., June 18, 1905; died in his sleep at his home, McVeytown, July 26, 1966; aged 61 y. 1 m. 8 d. On May 15, 1928, he was married to Alice Hostetler, who survives. Also surviving are 2 sons (Galen and Raymond), one daughter (Joyce), and 6 grandchildren. He was a member of the Mattawana Church. Funeral services were held at the Booth Funeral Home, July 29, in charge of Newton Yoder and Elam Cligg; interment in Spring Run Cemetery.

Byler, Fred S., was born at Shipshewana, Ind., Aug. 24, 1890; died at the Goshen (Ind.) General Hospital, July 29, 1966; aged 75 y. 11 m. 5 d. On Feb. 8, 1919, he was married to Minnie Yoder, who survives. Also surviving are one daughter (Ruth—Mrs. Truman Yoder), one son (Carl P.), 12 grandchildren, 9 great-grandchildren, one brother (Clarence), and one sister (Fanny—Mrs. Ora Bingham). He was a member of the Clinton Frame Church. Funeral services were held at the Yoder-Culp Funeral Home, July 31, with Vernon E. Bontrager and Edwin J. Yoder officiating.

Deputy, Florence, daughter of William and Lydia (Sauerwein) Hendricks, was born in Mahoning Co., Ohio, July 30, 1894; died near her home at Paris Crossing, Ind., in an automobile accident, July 31, 1966; aged 72 y. 1 d. In 1913

she was married to Noah Yoder, who died in 1955. This marriage was blessed with 2 sons (William H. and Gordon R.). In 1958 she was married to Vern Deputy, who survives. Also surviving are her 2 sons, 7 grandchildren, 2 stepsons, one sister (Cora Paulin), and one brother (Henry). In her early life she united with the Mennonite Church. At her passing she was a member of the Coffee Creek Christian Church of Paris Crossing, Ind. Funeral services were held Aug. 3 at Paris Crossing and on Aug. 4 at North Lima, Ohio, in charge of David C. Steiner and Victor Stoltzfus; interment in Midway Cemetery.

Diehl, Martha Mae, daughter of Joseph and Ellen (Bender) Ash, was born near Accident, Md., May 5, 1902; died near Confluence, Pa., July 9, 1966; aged 64 y. 2 m. 6 d. Surviving are her husband, Ralph Diehl, and 7 children (Mrs. Clara Viola, Samuel, Mrs. Lucy Gatterman, Anna Nae, Mary Warchal, Charles, and Betty Williamson). She was a member of the Springs Church. Services were conducted at the Humbert Funeral Home by Walter C. Otto.

Kaufman, J. Norman, son of Jacob and Catharine Kaufman, was born near Johnstown, Pa., Oct. 28, 1880; died at Goshen, Ind., July 31, 1966; aged 85 y. 9 m. 3 d. In 1902 he was ordained to the ministry at Rockton, Pa., where, in addition to his service as pastor, he taught school until his call to missionary work in India in 1905. In 1908 he was married to Elsie Drange in India. She died in 1939. To this union were born 5 children (Russell, Paul, and Kathryn—Mrs. Carl Matson). In 1941 he was married to Lillie S. Shemk, who survives. Also surviving are his 2 sons and one daughter, 2 brothers (Amos and Harry), a half sister (Vinnie—Mrs. Eugene Kaufman), 4 grandchildren, and 3 great-grandchildren. He served three terms in India, from 1905 to 1934, and one short term, 1945-48. After returning to the States he served as pastor of the Pleasant Hill Church near East Florida, Ill., 1935-45. In 1941 he was ordained to the office of bishop at Pleasant Hill. He was also active in church committee work and served one year as moderator of the Illinois Conference. At the time of his death, he was a member of the College Mennonite Church, where funeral services were held Aug. 4, with Sanford C. Yoder and Edwin J. Yoder officiating; interment in Elkhart-Prairie Cemetery.

Miller, Anna Mae, daughter of Jacob A. and Lydia (Detweiler) Miller, was born in Iowa Co., Iowa, May 22, 1888; died at Kalona, Iowa, July 15, 1966; aged 78 y. 1 m. 23 d. Surviving are 2 brothers (Louis and Jess) and one sister (Mrs. Lillian Swartzendruber). She was a member of the First Mennonite Church, Iowa City, Iowa. Funeral services were held at Powell's Mortuary, Wellman, Iowa, July 18, with Wilbur Nachtigall officiating; interment in Lower Deer Creek Cemetery.

Nolt, Clayton E., son of John W. and Annie (Hess) Nolt, was born in East Earl Twp., Pa., Sept. 22, 1885; died at the General Hospital, Lancaster, Pa., April 19, 1966; aged 82 y. 6 m. 25 d. He was married to Lizzie Oberholzer, who survives. Also surviving are 5 children (Clarence O., Lester O., Melvin O., Stella—Mrs. J. Ross Eshenbade, and Miles O.), 20 grandchildren, 18 great-grandchildren, and one sister (Mrs. Hettie H. Landis). One brother preceded him in death. He was a member of the Landis Valley Church. Funeral services were held at the Groffdale Church, April 22, with Isaac K. Sensenig, Amos H. Sauder, and Ira D. Landis officiating.

Roth, Lydia, daughter of Nicklaus and Mary Roth, was born near Stryker, Ohio, July 10, 1886; died at Wauseon, Ohio, July 21, 1966; aged 80 y. 11 d. Surviving are 2 sisters (Lizzie and Lena) and 2 brothers (Dan and John). She was a member of the Central Church, where

funeral services were held July 24, with Henry Wyse and Dale Wyse officiating; interment in Pettisville Cemetery.

Shantz, Barbara, daughter of Mr. and Mrs. John H. Snyder, was born in Wilmot Twp., Ont., Oct. 15, 1866; died at the Elmira (Ont.) Private Hospital, Aug. 1, 1966; aged 99 y. 9 m. 17 d. She was married to Nelson Shantz, who preceded her in death. One daughter, 4 brothers, and 2 sisters also preceded her. Surviving are 3 sons (Clayton, Lorne, and Clarence), one daughter (Mrs. Nellie Lichty), one brother (Herman), 2 sisters (Mrs. Veronica Snyder and Annie Snyder), 12 grandchildren, and 13 great-grandchildren. She was a member of the Erb Street Church, where funeral services were conducted by J. B. Martin and Milton Schwartz-entuber.

Yoder, David Samuel, son of Samuel and Nancy (Stutzman) Yoder, was born in Holmes Co., Ohio, July 14, 1890; died near Milford, Del., July 17, 1966; aged 76 y. 3 d. On Oct. 9, 1915, he was married to Savilla Bender, who survives. Also surviving are 10 children (Ruth E.—Mrs. Eli Bontrager, David, Jr., Amos W., Naomi C.—Mrs. Monroe Yoder, John J., Daniel V., Paul T., Mark B., Luke D., and Jesse J.), one adopted daughter (Miriam—Mrs. Elmer Hostetler), 2 foster children (Arley Ravenscroft and Sadie Park), 3 brothers (Jacob, Aden, and Lee), 2 sisters (Elizabeth and Fannie—Mrs. Ernest Swartzentruber), 60 grandchildren, and one great-grandchild. One daughter and one granddaughter preceded him in death. He was a member of the Conservative Church. Funeral services were held at the Greenwood Church, July 20, with Alvin Mast, John Miesler, and Eli Swartzentruber officiating.

Yoder, Lisa Marie, daughter of Sherman and Carol (Umstead) Yoder, was born at Millersburg, Ohio, July 14, 1966; died at the Pomerene Hotel, Millersburg, July 27, 1966; aged 13 d. Surviving are her parents, grandparents (Mr. and Mrs. Abe Yoder and Mr. and Mrs. Homer Umstead), and great-grandmother (Mrs. Dan J. Yoder). Graveside services were held at the Grey Ridge Cemetery, July 28, with Paul R. Miller officiating.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I must write and tell you that I appreciate the Gospel Herald just as it is. The lead article in the last issue (Aug. 2) by Amos W. Weaver, "Things Which Make for Peace," is both Scriptural and timely. The last paragraph entitled "Our Imperative" is just that. May our people read and reread and heed this message.
—Andrew Stoner, Bainbridge, Pa.

I like John E. Lapp's messages on witnessing to the state concerning war and peace. They help me shake down my views thereon.

I never miss Arnold Cresman's provocative column, "Department of Revolution" (July 19) should be especially useful to many of us.

As for editorials, my special appreciation goes to "War and Repentance" (June 14) and to "Those Extremes" (July 26).

Please keep up the pressure against warmindedness. That is a malignant spiritual disease which may have the single dubious virtue of unrelentingly exercising the church's most stalwart peacemakers into their final breaths.
—Titus Lehman, Pottsville, Pa.

Items and Comments

The story of the world's most fabulous country is told in the June 13 issue of *U.S. News & World Report*. The country is Kuwait, a land smaller than Connecticut, tucked away in a remote corner of the Arabian Peninsula bordering on the Persian Gulf. Its money comes from possession of the world's greatest supply of oil.

Twenty years ago Kuwait was just a cluster of mud huts. There were no electric lights, sewers, paved roads, newspapers, or Parliament. Today the country is the fourth largest producer of oil in the world and the second largest exporter. Out of a population of 468,000 more than 1,000 are millionaires.

Kuwait has two general hospitals—one with 700 beds and 50 doctors—and six specialized hospitals. This means one hospital for every 80,000 people. There are also two sanitariums and eight maternity centers. All are free.

The country has prohibition for its own citizens. The only people who may import liquor legally are the foreign diplomats.

Finland leads the world in the proportion of young people attending university, even though the country is only eleventh in per capita income. Finnish parents put more money into educating their sons and daughters than into their houses.

Since World War II as many women have been going to university as men, many of them later entering the professions. Today 75 percent of the dentists, a third of the physicians, and quite a number of architects are women.

Finland has the lowest rate in the world for alcohol consumption: about three fourths of a gallon per person annually.

Finnish women, by social custom, are almost completely non-drinkers. Drinking drivers lose their licenses permanently, and if later caught driving without a license are sent to jail.

To smoke cigarettes is to commit suicide. A bullet is cheaper, quicker, and no pain is involved. So says Dr. Alton Ochsner of New Orleans who has performed more lung operations than anyone else in the world (about 4,000).

Dr. Ochsner told the Florida Academy of General Practice that 55,000 Americans died last year from lung cancer and 65,000 will die this year. Life insurance statistics prove that a person who doesn't smoke cigarettes will live 8½ years longer than one who does.

A Roman Catholic magazine has charged that the fund-raising organization of Bishop J. Fulton Sheen is "a charity hoax" and that Sheen's New York office is "probably one of the greatest charity frauds of all time." The story appeared in the June issue of *Ramparts*, a militantly liberal magazine published by Catholic laymen in San Francisco.

Bishop Sheen, widely known on radio and television, has reportedly collected millions of dollars annually for the poor of many lands, especially Africa. The magazine article, however, claims that the money is sent to Rome where the Vatican Curia uses most of it for "other purposes."

The author cites interviews with 35 Catholic bishops, priests, and missionaries in Africa, most of whom are critical of the fund-raising agency. He says a Catholic lay theologian, Don Waite of San Francisco, visited 223 African missions and reported that none had ever received funds from the Vatican agency.



SENSE AND INCENSE

By Omar Eby

Here is a realistic, unglamorized view of one missionary's life. The author presents a fresh, readable account of everyday experiences, muddy roads, Muslim weddings, and big-game safaris. Incidents that happened to the author are related with him.

The story takes place in Somalia where Mr. Eby spent three years as a schoolteacher. His writing style is easy to read. It soon becomes obvious that he also is an alert observer. \$3.00.



PROVIDENT BOOKSTORE

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Plans for a massive 1969 Crusade of Americas—a cooperative evangelistic campaign in North, Central, and South America—were made in Cali, Colombia, by 100 representatives from Baptist bodies in 25 countries.

The representatives, comprising the crusade's Central Committee, set up an organizational structure through which the co-operating Baptist groups will coordinate their evangelistic efforts. Theme of the crusade will be "Christ the Only Hope." The same theme was used by Brazilian Baptists in 1965 in a national evangelistic campaign from which the idea for the more inclusive effort grew.

In preparation for the 1969 crusade, the committee decided to hold a hemisphere-wide Congress on Evangelism, to be followed by six regional, and numerous national, meetings.

* * *

A Pasadena, Calif., woman, professional organist and wife of a clergyman, has written the prize-winning hymn for the World Congress on Evangelism, to be held in Berlin, Oct. 26 to Nov. 4. She is Mrs. Anne Ortlund, whose husband is pastor of the Lake Avenue Congregational Church in Pasadena. She is organist for broadcasts of the Old Fashioned Revival Hour program.

Mrs. Ortlund's hymn, "Macedonia," will be translated into French, German, and Spanish for the Congress. It is set to the traditional hymn tune, "All Saints, New C.M.D.," by the nineteenth-century composer, Henry S. Cutler. The tune is familiar to most Protestants as the setting for "The Son of God Goes Forth to War."

The hymn won top award in the contest sponsored by the conservative Protestant fortnightly, *Christianity Today*. Some 300 individuals sent in nearly 1,000 entries to the contest, which called for hymns that are both evangelistic and contemporary in expression.

* * *

Supreme Court Justice William O. Douglas, upon his fourth marriage, was attacked in the House of Representatives by seven Congressmen, including four Southerners, some of whom called for his impeachment. Among the group was Rep. Walter H. Moeller (D-Ohio), an ordained Lutheran minister. Others were Congressmen George W. Andrews (D-Ala.), Joe D. Waggoner, Jr. (D-La.), Thomas G. Abernathy (D-Miss.), John Bell Williams (D-Miss.), Paul Findley (R-Ill.), and Byron G. Rogers (D-Colo.).

Justice Douglas came under fire from the group upon his marriage to a 23-year-old college student 44 years his junior. A month earlier he was divorced by his third wife, 26. His congressional critics pointed out that in each divorce, the justice's former wives charged cruelty, with one claiming "personal indignities."

MELVIN GINGERICH
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11304
12/67

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Tuesday, August 30, 1966

Volume LIX, Number 34



Christians Respond to Indian Famine

By Larry Kehler

Nations and voluntary agencies from many parts of the globe have pitched in to give assistance to India during its current famine.

Governmental Aid

The United States has promised eight million tons of grain, and Canada, the second biggest donor, has shipped one million tons. Thirty-seven other countries have contributed \$170 million in aid.

Despite these sizable allocations, it appears that India's total food supply this year will be about ten million tons less than the total amount consumed by Indian people last year. Furthermore, this year there are nearly ten million more mouths to feed than a year ago. The belts already drawn tight against the stabbing pangs of hunger will have to be pulled tighter still.

The President and Congress of the United States have been urged to support a more generous program of aid to India. Two serious obstacles to increased allocation are the shortage of boxcars in this country and antiquated port facilities in India. There is some doubt that India's ports can handle any more supplies than have already been promised.

Yet, as the executive of one voluntary agency observed, "The United States has previously shown itself capable of overcoming such bottlenecks." The transportation achievement in Vietnam, where Congress approved expenditures of \$1.2 billion for the construction of port and other facilities for the support of the Vietnamese war, shows what can be done when the need is recognized.

Interdenominational Programs

Church and other relief and service agencies have also been actively engaged in giving assistance to the famine victims and in plotting pilot programs which will enable at least



This Indian boy in Madhya Pradesh has a drink of milk provided through CORAGS.

This is the second of two articles on the India famine. The first article appeared last week under the title, "India's Worst Drought in Seventy Years." Larry Kehler is director of information services for Mennonite Central Committee, Akron, Pa.

some of India's 500,000 villages to avoid a recurrence of such serious food shortages.

Following a special appeal by Pope Paul, Roman Catholics around the world contributed \$3.2 million for the India famine. The World Council of Churches has appealed for \$3 million to enable the Committee on Relief and Gift Supplies (CORAGS) of the National Christian Council of India to carry out a three-year anti-famine campaign. Part of the \$3,000,000 will be used for emergency food for work projects, but the greater part will be spent on long-term programs designed to strike at the root causes of hunger—irrigation projects, family planning, land reclamation, and vocational training. CORAGS is giving emergency feeding daily to 1,000,000.

Representatives of Catholic, Protestant, and other relief agencies in India attended a consultation in March, 1966, to discuss the best way to attack the hunger problem. They agreed to set up a joint organization to help India produce more food by coordinating and extending their present programs. This new body will be known as Action for Food Production Organization (AFPO).

The Mennonite Effort

Mennonite churches and missions in India are not members of either CORAGS or AFPO, but they maintain close liaison with these organizations. Vernon Reimer, MCC director in South Asia, attended the consultation which formed the Action for Food Production Organization. The food for work projects in Mennonite mission and relief areas are being supplied by CORAGS.

Mennonite mission boards and MCC have decided to coordinate their famine relief efforts rather than work separately, each in its own area. MCC has made \$10,000 in emergency funds available to the Mennonite Christian Service Fellowship of India, an inter-Mennonite relief, peace, and service agency. The money will be used primarily for food for work projects in the state of Madhya Pradesh, where two mission boards have programs.

General Conference Mennonites at Jadeeshpur are operating a food for work effort which is assisting 6,000 persons, and the Mennonite Church at Dhamtari has a similar project approved for 4,000 people. Only one person per family is allowed to work under these programs. Each worker receives some wheat, plus 21¢ per day.

MCC is similarly employing 70 people in the construction of a fish tank near Calcutta. A school has already been completed under this type of arrangement.

Mennonite Central Committee recently purchased 100,000 pounds of rice, 108,000 pounds of split beans, and 36,000 pounds of pork/mutton for shipment to India. The total value of these food items was \$28,500. The food will be used by the Jagdeeshpur and Dhamtari hospitals, Shantipur leprosy homes, the MCC feeding program in Calcutta, and in several smaller feeding projects. Twelve hundred women and children in the Calcutta area are receiving one meal a day.

Andrew Shelly, executive secretary of the General Conference Board of Missions, reported in an interview recently that the Indian church has responded well to the emergency.

"Our church . . . did not wait for somebody to come in from outside. When it was evident that there would be a crop failure, with the inevitable famine, church leaders at once met to lay plans for the future. A relief committee was formed. . . . Thirty-eight villages were selected as key places for work projects. . . . Plans were made to dig wells, other wells were to be deepened, ponds created, roads built, and bridges made. . . . Thus, the self-respect of the people could be maintained and a vital spiritual ministry could be fostered."

Shelly told of a further inspiring experience. "Even in the midst of this crisis in one area they have reported four families coming to Christ. This does not mean that everything is rosy, but it does mean that the crisis has its inspiring side. One pastor reported that although the people were poor, 'their faith is staunch.'"

Support for India famine relief is being handled through regular relief and service and mission channels. Increased offerings for relief and service or missions in local congregations and any specially designated contributions for India famine relief should be forwarded through regular mission channels.



One way of conserving water and increasing food supplies is by means of ponds. They are dug by hand and workers receive payment, often both in food and money.

Learning to Know the Bible

Paul Shank, veteran Sunday-school teacher in our congregation (and editor of the monthly Pastor's Memo), just gave me an enthusiastic report on the upcoming leadership training text, *Learning to Know the Bible*. This is what he said: "I believe this book will make a greater difference in my Sunday-school teaching and personal Bible study than any other book I have ever read." Coming from Paul, who is not given to overstatements, an unsolicited testimonial of this kind is doubly appreciated.

Learning to Know the Bible, by David Schroeder, is the fourth in a series of six leadership training texts being released one annually to the church. The preceding texts were these: *Learning to Lead*, by Willard Claassen; *Learning to Teach*, by Paul Lederach; *Learning to Understand People*, by Laban Peachey. All of these ten-lesson courses have been used widely and enthusiastically across the church during the past three years. The teaching potential of the Mennonite Church has been enriched immensely because thousands of persons have studied these courses. If our figures are correct, by mid-July 21,251 leadership training courses were bought. Hopefully most of these have made their impact toward "the equipment of the saints" for work as Christ's servants in the world.

It is time now to spread the word that by Nov. 1 (or sooner) *Learning to Know the Bible* will be published and available for distribution. I'd like to see this course in the hands of every mature youth and adult whether he is a teacher or not. I'd like to see it studied in depth by all those who consider themselves the sons and daughters of Anabaptist Biblicists. Before next year this time I'd like to hear many persons saying something similar to Paul Shank's comment after reading the manuscript: "This book will make a greater difference in my Sunday-school teaching and personal Bible study than any other book I have ever read."

Learning to Know the Bible deals courageously and responsibly with many of the difficult questions every teacher faces. Some are: How did God give us His revelation? In what sense is the Bible inspired? How, under the Holy Spirit's guidance, did the church select the particular sixty-six books we now have? What are the guidelines for interpreting the Bible so that God can say to us what He intends to say?

Plans are under way too for numerous workshops across the church to orient persons who will teach *Learning to Know the Bible* in local congregations. Be sure your congregation appoints someone or several to attend the nearest one.

—Arnold Cressman.

The Publican

*Dear God,
Help me
To keep from putting things off—
The things which should be done.
I don't have as much time
As you do—
And if I did,
Well, I'm not omnipotent.
Why is it so difficult
To stack priorities;
To do first things first?
Yet, honestly God,
You do show me
What should be done.
Perhaps what I need
Is a kick in the pants
To do it.*

Amen.



The Springs Church, located at Springs, Pa., was founded in 1780. Until 1853, the congregation, known as the Society of Mennonites, met in homes to worship. It was under the Lancaster Conference. In 1859 the Mennonite Union Church, known as Keim's, was built at St. Paul. In 1874 a meeting was held here to consider the formation of the Southwestern Pennsylvania Conference, now the Allegheny Conference. In 1878 a meetinghouse was built at Springs, first known as the Folk Church. It was remodeled and enlarged in 1916 and in 1925, and replaced by a new one in 1954. There are now five independent churches, all growing out of the Springs congregation (Oak Grove, Casselman, Glade, Pinto, and Gortner), and ten mission stations. There are 329 members at Springs. Walter Otto is pastor and James A. Burkholder, assistant pastor.

Imitating or Initiating

Much of what is done today, even by the church, is mere imitation. That is, too often church pronouncements follow government pronouncements, court decisions, or popular opinion polls. This is not to depreciate the times the church has spoken out clearly. But the question remains, Why does the church not demonstrate more dynamic creativity in giving direction in our day? Certainly men would look with hope to the church if it would strike out across the fields of Christian faith and action with that which is fresh and vital.

May I suggest a few reasons why we fail in our individual lives as well as in the church? First, we may listen more to what man is saying than to what God is saying. Take any great spiritual reformation and you will find that the guiding stars were immensely concerned about what God's Word said to their day. God's Word counted above any man's word. And philosophies and doctrines were brought to the Word for judgment. The Word was not brought to man's ideas for judgment.

Second, we fail if the Holy Spirit is not given His proper place. Christ said He has sent His Spirit to guide us into all truth. Over the centuries, whenever a fresh breath of freedom and turning Godward has come, it has been through a fresh recognition of and yielding to the Holy Spirit. The Word was preached and the Spirit of God brought the Word home with relevance to men with hearts willing to do God's bidding, men who feared no one but God, men who feared nothing except disobedience to God.

Again, we fail to do more than imitate when we neglect the practice and power of prayer. The phrase, "a moment of prayer," no doubt characterizes our times too well. Prayer is a much talked about doctrine. But where are today's great men of prayer, men who take time to really converse with God and who hear God speak? They are here and there, to be sure. But all too often in planning our great programs God is given only a token turn of the head and a quick invitation to be present. There have been great revivals without preaching. Have you ever heard God breathing new life without prayer?

Finally, for God to bring newness of life and thought, we must be obedient people. Moody's statement still stands true that there is no limit to what God can do through the one who obeys Him. Insight and vision come with obedience. God does not reveal His will except to those who obey Him. If we walk in the light, we shall receive more light.—D.

Who Is the Witness?

Donald A. McGavran, dean of the School of World Missions and Institute of Church Growth at Fuller Theological Seminary, said recently that one of the big dangers in modern missions is that the professional missionary expects others to do the evangelizing.

That is, the doctor on the mission field assumes that his job is to practice medicine. He does not see his responsibility as speaking to people about Christ. The teacher on the mission field also assumes that someone else is responsible to do the witnessing while his job is to teach. The nurse thinks of her job as nursing and expects someone else to tell the good news of Christ. Thus, although there may be more people serving, less of the evangel may actually be shared.

Now of course this is not to minimize the ministry and testimony of service itself. A powerful testimony can go out from humble and dedicated service. And the Christian's call is to serve and use his service gift. Yet, just as we cannot really witness with words without the deed, so we really cannot witness to Christ by deed without words. They go together.

Paul puts them together in Phil. 2:15, 16, when he writes that we are to shine as lights in the world and we are to hold forth the word of life. The first is the silent witness of service and life, no doubt. But one cannot carry out the second, holding forth the word of life, without a witness in words.

A continual temptation to all of us is this, that we expect someone else to do our witnessing. Just as on the foreign field, the doctor, teacher, or nurse expects someone else to speak to persons about Christ, so here at home we look to the preacher or some other person to do the witnessing to Christ while we continue to go about our business, trying to live a good life, but failing to share Christ.

Then there are ministers who do very little personal evangelism. They excuse themselves because they say they are called to minister to the body of Christ, the church, so that the church might do the work of ministering. Again it is placing the responsibility to share Christ elsewhere.

There are college professors and other professionals here at home who excuse themselves from witnessing to the non-Christian because their calling is to teach, or to heal, or to perform some other task. They also assume someone else will do the evangelizing.

So the fact is that putting all the people and excuses together, the church suffers because very few are left who really sense the call to bear witness to Christ in the marketplace of life. Most look to someone else. And the cause of Christ suffers to that extent.

We need to catch again the truth that every Christian is called to be a witness to Christ where he is and in whatever he does. And that witness is by word and deed.—D.

From Doctor to Youth

By Willard Krabill

Part II

One of the important goals in any youth's life is to be popular. Parents and pastors sometimes underestimate the importance of this to teenagers. At no other time of life is the urge to conform to the group any stronger. Note the various teenage fads that come and go—the sox, the sweaters, the hula hoops, the fads in speech, etc. This matter of popularity becomes a serious problem in groups whose members have different standards, particularly in groups where the vulgar, crude, or impure are accepted as members and thus set a lower standard for all.

This difference in standards should not exist in Christian young people's groups. In the Christian group should be only those who regard their moral behavior as responsible Christian youth, with clean language, clean thoughts, clean conduct. In the Christian social group, the rule breakers, those with low standards, should soon feel the social pressures so much against them that they cannot continue with the group until their practices are altered. This matter of popularity and social pressure thus can work both ways. In Christian youth groups it is time for those with high standards to stand up for what is right and thus to face down those who would make fools of themselves with behavior that is an embarrassment to all decent Christian youth.

This isn't easy! The young Christian who survives all the pressures placed on him by TV, movies, magazines, by the total impact of a secular and sensuous culture, and comes through it all with a winning Christian testimony deserves the admiration of us all. As a church we should be doing a better job of helping our youth with this problem. Our schools (particularly high schools) are teaching about sex in the class-

room, but we cannot abdicate our responsibility to the schools. The school presents "education about sex," but true "sex education" occurs in the home. The high school teaches the biology of sex, but the home and the church must teach the meaning and application of these physical facts. To learn one without the other is not good.

Love and Life Are Together

The church and the home must teach that you cannot separate love from life, or life from love, or love from God. Christian youth should have the right to grow up in a church that comprehends sex as an important part of human life, one that teaches that dating is a normal and happy part of growing up, that teaches the naturalness of fellows and girls wanting to be with each other. We should deplore the silly and inappropriate laughter in our youth groups that too frequently greets any remark with a double meaning with boys on one side of the room, girls on the other; then one hour later these same young people may be found out in parked cars in intimate embrace.

In such all too common situations there is no realization of the proper and wholesome role of sex and love in human life. The church should encourage and foster a naturalness in the easy fellowship between its fellows and girls. The church has too often been missing the mark with sermons against superficial aspects of boy-girl relationships, or against certain forms of dress, against handholding, etc., yet all the while too many youth, in previous as well as present generations, were engaging in overt sexual promiscuity to an extent not properly realized. The number of those engaging in premarital sexual activity and the number of forced marriages due to pregnancy occurring in our midst should arouse the deep concern of us all.

How Meet the Enemy?

Where and how do we fight this enemy (selfish immorality, social impurity) today? It will certainly require a hard-

Willard Krabill, medical doctor from Goshen, Ind., delivered this message over the Calvary Hour radio program.

hitting attack on a broad front and will involve the efforts of the home and the church and the school. We have already noted some attitudes which the church needs to encourage in developing a better climate of boy-girl relationships in the church group. There is perhaps an even more important job for the home to be doing.

We must first of all work on our generation of parents which tends to approach life with an easygoing conformity, without great moral responsibility. It is an age of easy living, easy money. Cars and money seem plentiful to our youth. Such an atmosphere of easy accommodation to the world is hardly conducive to the development of firm convictions on the matter of social morality. Young people are not apt to be more nonconformist than their parents.

Second; we need to combat the tendency in our society toward early dating, going steady at an early age, etc. Too often the homes have encouraged these practices.

Third, our homes themselves need to develop a greater atmosphere of love—too often they have not been models of unselfish love. Unless the quality of love apparent in our homes generally improves, there's little reason to expect improvement in the next generation.

A youth learns first about sex in his own home. Our homes must promote an attitude of wholesomeness toward sexual matters which makes all lesser attitudes toward love and sexuality seem revolting and nauseating to any Christian teenager. This wholesome attitude toward sex is not achieved when parents embarrassingly change the subject or evade answers when questions regarding sex come up in the home. Nor is it achieved when any family member unmercifully teases another about his first girl or boy friend, his first date, etc. This teasing, especially if engaged in by parents, cuts off communication between parent and child at a time when this communication is most important, and the parent thus loses every hope of being an influence to the young person in this all-important area of his life.

Parental Responsibility

This matter of sex education is not achieved by Dad and Mother taking John or Susan aside at the age of twelve to explain "the facts of life." By this time John and Susan have probably learned plenty about it and in the most vulgar fashion imaginable. As Dr. Lewis put it (*Current Medical Digest*—December, 1961), "It is a mistake to think that sex education takes place only when the child asks some question about babies and how they get out of the mother's tummy. It takes place when he sees how the members of his family behave toward each other. It is good sex education when he sees his parents treating each other with love and devotion, when he sees a warm smile pass between them. When the young daughter sees her mother behaving as a mother should and enjoying her motherhood, she learns that it is a good thing to grow up and become a mother. This gives her something that a knowledge of anatomy alone cannot possibly give.

"Sex education, then, means the acquisition not only of anatomical information but also of good healthy feelings and attitudes, and as such is the duty primarily of parents."

Our young people need and want real answers to their questions, in frank but reverent discussion, rather than weak generalizations spoken through lips trying to conceal embarrassment. If we as parents, or as a church, are to succeed, we must let our youth know there's nothing wrong about fellows liking girls; rather, that there is something wrong if fellows are not attracted to wholesome Christian girls and want to be with them.

If we sufficiently encourage normal, natural, wholesome boy-girl contacts in our church groups and families, there'll be no need for the undercover, illicit, heartache-producing relationships in the darkened car along a desolate road. We need to let our youth know that the physical attraction of one sex for the other and sexual urges are normal feelings and that no one need feel guilty because of them. By so recognizing them, we have a better chance of developing in the individual a proper attitude of tolerance and respect for others in all areas of life, including the sexual.

Happiness, Not Heartache

In a final word to youth, let me say that keeping oneself pure makes sense; it "works"; it makes for real happiness and not heartache. The love which should be yours to cultivate is that love of a fellow for a girl that enables him to live unselfishly for the benefit of the other person. The fellow who professes to love his girl, and then leads her or requires her to participate in sexual play, or to "prove her love," has only himself in mind. What is being "proved" is only this—his lack of love and consideration for her, else he wouldn't ruin her reputation, cheapening all that is finest about her. Boys usually drop quickly those girls who fall for this old line. They may date the cheap girls, but they more often marry the best girls, and leave behind the girls who've "gone the whole way," to leave them a lifetime of regret and bitterness for having surrendered so easily their self-respect.

Heavy petting and promiscuity before marriage often only serve to separate two young people who might otherwise have gone on to a beautiful marriage, because they could not face each other with respect after having assumed a relationship God has reserved for man and wife. It is only within marriage that sexual union can bring fulfillment, satisfaction, and peace. Outside of marriage, it brings only guilt, disillusionment, frustration, unhappiness. This is not an "old-fashioned" view—it is being discovered anew by couples today, every day, who have had to learn the hard way.

In summary, we have seen that the Bible regards sex as a wonderful thing, nothing to be ashamed of, nothing to be exploited, but to be enjoyed as a normal wholesome part of married life. The Apostle Paul teaches the consequences of impure living as we have seen. We have also seen (and the whole of human experience testifies to it) that the penalties of impure living are severe and long-lasting. All young people are looking for excitement and thrills in life. As Clyde Narramore has said, "Once a young person believes in Christ and gives Him full control of his life, then life is exciting—satisfying. There is nothing more beautiful than life as planned by God and lived in the life of His Son." □

Handling Our Doubts

By Ailee Beechy

Along with anxieties and guilt the Christian also faces doubts. What he does with these is important. Doubts can imprison or freeze him into indecision. They can haunt and make him anxious and afraid. They can cause him to retreat into a halfhearted and self-conscious witnessing pattern.

What does it mean to doubt? Doubt means to question the validity or authenticity of something or to weigh for value. In one sense life is a continuous process of analyzing, weighing, sorting, questioning, valuing, rejecting, and affirming a hundred things each day. The process is inherent in living.

Our sophisticated age stresses questioning. Great scientific advances have occurred in part because the method of scientific inquiry calls for rigorous examination of many of man's assumptions. Philosophy raises questions about the meaning of existence. Sociology, and psychology ask questions about the forces which influence man's behavior as an individual and in society. Our educational system values highly the ability to sift truth from error, to question assumptions, and to probe and search.

We are caught in a mood of questioning. Sometimes it appears as if everything comes under ruthless examination. After an evening of discussion someone was heard to say, "Is there nothing, nothing at all, that is free from your eternal questioning?"

Doubt is as old as man. Man, created with the power of choice, has raised questions about God, challenged God, rejected God, and accepted God. The thinking person sooner or later faces some basic questions. The course of his life depends on how he answers them. Does God exist? What kind of God is He? What difference does His existence make? Is He really at work in history?

Other kinds of doubts sometimes plague us. Are my sins really forgiven? How is this possible? How can I, who am so human and so wicked, be worthy of God's love and forgiveness? Are my friends really honest and sincere or are they just putting on a good front? Do others really love me? Can God live in the human scene? Does He live in me? How can I really know that I am in His will?

Perhaps you have felt like the person who said, "Yes, I believe in God but right now He seems to be a million miles away." Perhaps disappointment or tragedy in your own life or those dear to you or your sensitive reflections on the agony

and suffering of our contemporary world grip you so that you begin to doubt the justice and mercy of God.

Doubts are to be expected. The Christian likely will have periods when things he formerly held will be judged, evaluated, and either discharged or reaffirmed with a new sense of certainty. Growth takes place in this way. He should not be fearful about the process of evaluation. Jesus promised that "if you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free."

There is a strong note running through the New Testament "to try the spirits," to study, search, and to evaluate. Out of this process emerges that commitment which stands the fire of secular pressure. This process often leads to a deepened faith which accepts certain basic beliefs with greater intensity even as it rejects certain other previously held beliefs.

God does not expect me to have all the answers or to be able to explain everything. Modern man's great temptation is to think he can unfold all things if he has enough time and if he waits until all the evidence is in. This is idolatry. God expects me to act on what I know and to declare my allegiance and loyalty. He also promises me the power to move ahead despite my limited vision and the confusion around me. He urges me to pursue the truth with all my powers, for it is the truth which lies in Him that makes me really free. In this freedom doubt need not be feared, for the central issue is settled.

Let me suggest six things in summary.

1. I should not be afraid to face my doubts openly. To cover them up or to put up a false front leads to a self-disintegrating dualism that sooner or later defeats me. Facing my doubts honestly and working them through means growth and solidification of my affirmations. Such honesty gives life a sense of integrity.

2. Sharing my doubts with an understanding friend, a counselor, pastor, or a small group can be helpful. A climate of genuine love and acceptance makes it possible for me to look at my doubts and to share my real questions and concerns.

3. I should be pretty sure a belief is no longer valid before I discard it as old-fashioned and out of date. Robert Frost, in the poem "Black Cottage," speaks about truth as something that really does not change but people move it in and out of season. Because we can't prove something doesn't mean it isn't true. I must hold on to the truth I've discovered even as I examine additional dimensions of it.

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4. There is a kind of doubting which is essentially an escape mechanism. I may be afraid of the demands of commitment and so I hide behind an attempt to be sophisticated. I behave as if I must know everything before I act. This can be fatal. The game may be over before I pledge my allegiance.

5. The older generation should expect doubts in youth and they should be patient, understanding, and helpful as youth work through their doubts. The tendency to be harshly judgmental or to cut youth off for raising questions is still too common.

6. Youth also need to be patient and understanding of the older generation before similarly making harsh generalizations about those older than themselves. It is easy for youth to write off persons over forty as being irrelevant, old foggyish, and out of touch.

The disciples, following the crucifixion, had moments of doubt and darkness as they reviewed the things that had happened. Jesus came to them and their eyes were opened and their hearts strangely warmed. There is great need for non-defensive certainty in the midst of the tremendous changes that are taking place.

The fact that God exists, that His Son came into the world, died, and rose again, that God's Spirit is at work in the world achieving purposes beyond our comprehension, and that all who believe and act in faith are sons of God, is both a high and awesome responsibility. Let there be no uncertainty here. Surely the saints in all generations were possessed by this awareness and nothing, *nothing* could shake them from this certainty.

Missions Today

A Question of Dedication

By J. D. Graber

The committed Christian is the normal Christian. Dedication to Christ is at the heart of Christian faith. Too often we consider our Christianity a mere "fringe benefit." Sometimes it is actually not much more than a "life insurance policy." You put up with the nuisance of paying premiums on it as long as you live, hoping to get something out of it when you die. This is a terrible caricature of Christianity.

Why have dedication and full commitment moved out of the center of Christian emphasis? Some of the following may be suggestive as reasons:

1. *The postwar return to religion* has tended to stress what we get out of being a Christian instead of putting the emphasis on commitment to Christ. Christ, indeed, does give us all good things in abundance, but, somehow, when the emphasis is placed on what we can get rather than on what we can give, the result is a self-centered sort of piety rather than a virile, Christ-centered relationship.

The focus is on getting something and so there is no real dynamic for dedicating one's life to Christ.

2. *Our affluence makes dedication difficult.* It is strange that it is easier to share the last crust we have with someone who has none than to give out of our abundance. It seems to be easier to give a coat to someone who has none if we have only two coats than to share one of the dozen we may have in our wardrobe. Why is this? I do not know, but I believe it is true. It simply emphasizes what we observe and experience, that our very affluence makes generous giving difficult.

Yes, we may give of our surplus, or give "that which hath cost us nothing." But to give with real sacrifice, this is hard to do. Oriental Christians have told us that we in the West simply cannot understand what the Bible means when it speaks of sacrifice and humility. Our abundance of things and our high standard of living put us on the defensive.

We are actually afraid we might run short of something somehow. Our materialistic culture has infected us with covetousness and reliance on things much more than we know. Our financial power has made us arrogant. We have a handicap when we try to show the humble, self-giving spirit of Jesus.

Christ is the hope of the world. But we do not need the hope Christ gives when we are so well satisfied with our present situation. Why should we be "homesick for heaven" when we have heaven here and now? Actually, we have it so good that we do not want to leave our present life. For this reason our eschatological sense, the sense of looking to Christ to undertake for us, grows dim.

But let hardship, insecurity, war, hunger, and distress come upon us (and they may come suddenly), and we will see again, as we cannot possibly see now in the midst of our material security, that Christ is indeed the hope of the world. He is the hope of the hopeless, but how can He be the living hope of those who are so well satisfied and who really do not want anything beyond a preservation of our creature comfort?

My Trails

By Enola Chamberlin

Happiness led me down wide bright trails,
Over the low, pleasant hills,
Dipping down into quiet swales,
Golden with daffodils.

On and on this glad path led,
Past straightaway and bend,
On and on with never ahead
A glimpse of where it would end.

Then grief came by with her painful goad,
And giving a sad, stern nod,
She turned me off from my fruitless road
And led me straight to God.

Nonresistance and the State

By Emmett R. Lehman

There is no doubt that governmental action has its effect upon each of us whether the decision involves domestic affairs or foreign policy.

The position of the nonresistant, twentieth-century Mennonite in the true Anabaptist persuasion must be kept unmistakably clear in every discussion of governmental policy. Otherwise, the apparent effort to make Mennonitism more palatable to the modern mind will succeed only in rendering it less meaningful. Internally, this abrogation of our unique and historic position serves only to foster weakness and uncertainty of direction.

Three tenets must be given proper cognizance:

(1) *Church and state by their nature, methods, and purposes are separate entities and must remain so.*

Anything less than separation demands compromise in one or more of these three areas. The shortest and surest route to a union of church and state is for either to be successful in having its counterpart adopt for itself synonymous principles, methods, or purposes. This is to say that if we as a church were to be successful, regardless of the method, in having the state adopt as its policy an article of faith or doctrine, we would to that extent have abandoned the principle of separation of church and state.

This position is Biblical and in full harmony with Anabaptist thought, keeping in mind that we are not discussing here the desirability of government personnel having an appreciation and respect for Christian values or having a personal Christian experience.

It is not difficult to demonstrate that an organization, the existence and perpetuity of which is contingent upon the use of force or threat of coercion, will, by its nature, never be compatible with a voluntary organization based on man's volition and which repudiates on principle the use of force. It can be said then that those who seek to have government adopt as its policy Christian principle or purpose have traversed a full circle to where their position no longer in fact supports separation of church and state.

(2) *Nonresistance, being incipient in the new birth experience and exercising its control over conduct through our continued commitment to Christ, precludes our making judgments as to the propriety of certain state action.*

Since nonresistance attributes itself to our commitment

to Christ, we cannot then expect persons not yet having made this commitment to embrace such a doctrine. Similarly, we don't expect a nonbeliever to accept the Sermon on the Mount as an absolute guide for human behavior.

With this concept in proper focus we feel no more at home justifying or condemning war action in Vietnam, be it bombing or be it guerrilla sniper fire. Although from a purely rational approach there may be a difference between bombing a military target and murder as a weapon of terror, our affinity to such measures is not determined by looking at who perpetrated the action or who is most at fault in the conflict. Clearly, both are the result of policies which are alien to Christian principle and method.

Governmental organizations do not purport to operate upon Christian principle. Nor are the purposes of church and state interchangeable. Therefore it is neither possible nor our duty to attempt to superimpose the Christian ethic upon government as an organization. In fact, it is specifically because of these divergencies that we cannot participate in government at the decision-making level. We hold loyalties that cannot be so divided or subrogated. Thus we cannot make, nor are we responsible for, a decision of government when such a decision—or its implications—is in conflict with our Christian affirmations. This posture, however, does not deny such a right or responsibility to those in government who are not so committed.

(3) *Pacifism and nonresistance are not interchangeable nomenclatures for the same life philosophy or doctrine.*

It is implicit in what we have said that only a Christian can be a nonresistant according to our definition, whereas Christianity is not a necessary prerequisite of pacifism—the latter being based on human reason while nonresistance is based on our commitment to Christ and the teachings of the New Testament.

There may well be incident that a pacifist and a nonresistant would arrive at a similar conclusion. But certainly the two are not to be compared qualitatively—pacifism being a mental derivative while nonresistance results from a conversion experience.

It is not difficult then to understand that a pacifist will seek to convert men or policy to his view of what he believes to be the solution to the problems of the world while a nonresistant seeks to convert men to Christ with nonresistance being a result rather than a goal.

Emmett R. Lehman, 3108 Spencerville Rd., Burtonsville, Md., is studying law in Washington, D.C.

CHURCH NEWS



The Hough Area of Cleveland after a night of rioting.

At Work Amid Violence

Summer riots have been a recurring thing all over the northern part of the U.S. this year. Civil rights leaders had warned national and civic leaders throughout the country that this summer would be one of crises, both large and small. They predicted that tensions in the North's larger cities would be severe.

Large gangs numbering in the hundreds and even thousands have formed among the youth on Chicago's south side. Violence erupted in Cleveland's Hough area, resulting in almost apparently systematic destruction of some substandard housing.

Workers of the Mennonite Church—church members, pastors, VS-ers—have often been in situations during the summer where feelings were intense. A new voluntary service unit is at work in Watts, near Los Angeles. A couple of incidents there made people question whether this summer was due for a repeat of last year's disastrous Watts riot.

An Englewood MYF-er walking down the street and having no apparent relationship with the gang rumbles or the civil rights problem is still in a Chicago hospital at this writing with a bullet in his back. Destruction of cars or damage to them has been endemic in the Englewood situation for some months.

In Cleveland 13 General Board VS-ers in the Hough area feared that their unit house was one of the buildings earmarked for destruction by marauding gangs at the time of the July riots which damaged or destroyed over 100 buildings, killed four persons, and injured 50 others.

How does one relate to situations with this type of uncertainty? VS-ers openly discussed their fears in Cleveland. They notified authorities, but most unit members stayed at home rather than "live in" at Mt. Sinai Hospital, their employer, who offered them this privilege. The girls did stay in the nurses' resident for two nights before the trouble was past, with the fellows taking turns keeping watch, not, Unit Leader John Shearer said, "to save property, but to save each other's lives."

Meantime all the various communities find community action programs developing. The workers in these various places find themselves attempting to strengthen community action. The Englewood congregation lends the use of its building for community meetings and attempts to co-operate with the decisions. At some of these meetings following the difficulties, Chicago police attended to hear the complaints of the citizens.

A new VS unit is starting in South Bend

where it will support the work of Mennonite Community Church. Leaders are new VS-ers Truman and Elnora Weaver, who have been active in the church witness for several years.

At Portland, Ore., the VS unit is offering welding lessons, youth activities, and summer camping under the leadership of Phil Kreider. In St. Louis, Mo., Hubert Schwartzentruber is chairman of the mayor's beautification committee for the Jefferson Street area.

Recently the mayor responded to Schwartzentruber's call and with an aide visited the area, at several points giving orders for changes which could improve the conditions. Meantime the community itself has a structure of concern emerging. A member of another denomination with a congregation in that area told the beautification group that his church has money, but no sense.

They commute to the Jefferson Street area on Sundays, plan to spend \$20,000 on parking for their nice cars, but aren't interested in the people of the community. Another member of the committee, a lady not a member of the Bethesda congregation, said that the congregation is the only bright spot in that neighborhood, the only hope of the community.

In Los Angeles an elementary school playground, closed after school hours because of gang damage and disruption, has been reopened under VS supervision evenings.

"We Are Involved"

In sharing some of his personal concerns, Everett Metzler, Eastern Board missionary in Vietnam, has given us a further glimpse into the heart pangs suffered by our workers there.

"The tragedy of Vietnam is deepening. Increased American military involvement only heightens the resolve of the other side to fight on to victory over the 'foreign invader.' Thus the cure for the sickness is more and more becoming the cause for the malady, with no face-saving option left for either side, but a drawn-out war to the end. Meanwhile the innocent victims are buried in hastily dug graves or drag their mangled bodies to crowded hospitals. The casualty lists lengthen and the propaganda mills grind on. Mars gloats.

"I am more and more convinced that the church of Christ must get involved by becoming aware of what is going on here and in appealing to both sides to bring an end to the senseless slaughter. Surely Vietnam is our 'brother in need' in terms of I John 3:17, and we cannot say it is none of our business what happens here. We are involved—even if we do nothing—for silence is understood as consent and approval.

"Pray for the church here that she might be more faithful to her Lord in this hour of trial."

Japanese Surprised

"When I heard your radio message the other day for the first time," wrote Miss I. Sekegawa of Japan, "it really made me think."

"You said—'By trusting in God you can live forever!' For me, an unbeliever, these words moved my heart—and I was surprised at the power of the message of Christ."

"Now I have listened several times to the radio preaching, and sometimes I can nod approval. If I can understand the message, and really believe, then I won't need to be afraid of death anymore."

"Please introduce me to a church as soon as possible."

The Japanese Mennonite Hour has strengthened the missionary effort in Hokkaido in making many contacts for Christ. Pastors of local churches are actively engaged in follow-up of listener enquiries.

An average 15 out of every 20 people contacted by the broadcasts are non-Christians. Last year, 175 new students enrolled in home Bible (correspondence) studies.

Somali Official Visits Salunga

Yusuf Ismail Samatar, assistant general director of the Ministry of Information of the Somali Republic, visited the headquarters of the Eastern Mennonite Board of Missions and Charities, Salunga, Pa., on Friday, Aug. 5. Mr. Samatar was beginning a 60-day tour of the United States under the auspices of the State Department's Cultural Exchange Program.

For four years Mr. Samatar served his country as a member of Parliament and for a time as Minister of Education. In this capacity he was helpful to the Mennonite mission in structuring an educational program. Harold Reed and Harold Stauffer, who participated in the negotiations, shared in making local arrangements for his visit.

"What we are starving for in Somalia is education, and in this the Mennonite mission is doing a great work," commented Mr. Samatar. "I have a son in your school at Johar and another at Mahaddi. For this reason I requested opportunity to visit here." A total of 350 pupils are enrolled in the Mennonite elementary and intermediate schools in Somalia. In appealing to Paul N. Kraybill, Board secretary, for help in secondary education and for scholarships to help qualified Somalis train as teachers and for other responsible positions, Samatar added: "The Somali people are friendly and worth being educated." He welcomed the mission's plans to expand educational opportunities for girls.

Mennonite missionaries in Mogadiscio

conduct adult education classes in English, bookkeeping, and similar subjects. A small educational bookshop has met a real need and has just been transferred to the downtown area. At Jamama there is a 25-bed hospital with clinic facilities for outpatients and a center for training medical helpers is being established.

In appreciation for material aid and medical supplies made available to his country during a famine last year, Mr. Samatar also visited the headquarters of Mennonite Central Committee at Akron, Pa. Orrie O. Miller, who carried out the 1950-53 negotiations which led to the establishment of the mission in Somalia in 1953, entertained Mr. Samatar at tea.



Missionaries of the Week

Mr. and Mrs. Michael Mast plan to leave Sept. 1 for Guadalajara, Mexico, for a year of language study in preparation for a mission assignment in the Argentine Chaco. They will serve there under the Mennonite Board of Missions, Elkhart, Ind.

Prior to his mission assignment, Mast attended Hartford Seminary Foundation, Hartford, Conn. He graduated from Eastern Mennonite College and Biblical Seminary, Harrisonburg, Va. While in Virginia he assisted in the mission program of the Lucas Hollow Mennonite Church, Stanley, Va. His parents are Mr. and Mrs. Raymond Mast, Fleetwood, Pa.

Mrs. Mast, the former Mattie Miller, also attended Eastern Mennonite College. She is the daughter of Mr. and Mrs. Emanuel Miller, Dundee, Ohio.

Broadcast "All Nigeria"

Mennonite Broadcasts' overseas program, *The Way to Life*, is now on "All Nigeria Radio." A 500,000-watt station in Enugu is Africa's most powerful commercial broadcast station.

Edwin Weaver, missionary in Nigeria, says the new station is better in every way. "Not only is the place better, but the time is also much better. . . . Enugu will be close. In Enugu and in East Nigeria more people are learning to know Mennonites. This too

is good. Certainly from the viewpoint of follow-up work, Enugu is ever so much better."

Until recently the Enugu station has been closed to religious broadcasting. The station, soon to go on one million watts power, now reaches every radio home in all of Nigeria, and many beyond.

Nigeria, Africa's most populous country, has 60 million people, more than three times the population of Canada. Located on Africa's west coast, it is twice the size of California and contains one fifth of Africa's people.

Although there are 250 tribal and language groupings, English is the official language and has long been a common denominator in this country. It is the most important language of instruction, education, and communication.

Going on "All Nigeria Radio" means a great increase in contacts for the Gospel. *Way to Life* home Bible studies enrolled over 380 new students last year, through branch offices in Abiriba. It is expected many more listeners will enroll as the broadcasts reach into new communities.

You Are Invited

A recent deputation report made by an overseas missionary of the General Mission Board reported meeting a businessman in one congregation who had made several trips to his field and never had any contact with the missionaries. The missionary said, "We encouraged him to do so the next time he comes. We feel strongly that all Mennonite businessmen who are able to travel in an area where our church is at work are letting the workers down if they fail to share their fellowship. O. O. Miller spent several days in our home last year and this was a most helpful experience for us." Presumably visitors from North America wouldn't have to be businessmen to qualify for this standing invitation.

Name New Members

Lewis E. Strite, chairman of the board of Mennonite Broadcasts, Inc., Harrisonburg, Va., has announced the appointment of three new members.

They are: Clayton Beyler of Hesston, Kans.; John R. Martin of Neffsville, Pa.; and Donald Showalter of Broadway, Va.

These appointments fill vacancies left by John H. Yoder, Elkhart, Ind.; Harley Rhodes and Omar Eby, both of Harrisonburg.

Rhodes is retiring from the board after serving with it from its beginning in 1951. Omar Eby left for Africa on a TAP assignment. Yoder's time for General Mission Board work is being used on the Overseas Missions Committee and as a special consultant.

Honored by Association

Victor H. Esch, resigning as administrator of the Rocky Ford, Colo., Pioneers Memorial Hospital, was advanced to membership status in the American College of Hospital Administrators on Sunday afternoon, Aug. 28, in Chicago.

Esch has been administrator of Pioneers Hospital since 1959 and resigns to return to graduate study at the Virginia College of Medicine School of Hospital Administration in Richmond this fall. His successor, Kenneth Schmidt, has already taken over as administrator at Pioneers.

The announcement of the membership advancement was made by ACHA President Boone Powell, administrator of the Baylor University Medical Center in Dallas, who will preside.

The ACHA is a professional society of men and women whose life's work is in the field of hospital administration. The membership comprises 6,900 administrators, assistant administrators, and administrative assistants of hospitals in the United States and Canada.

The Pioneers Memorial Hospital is operated for the Rocky Ford community by Mennonite Board of Missions. The hospital is a modern one built through community initiative with federal and state help in the early 1950's, with a nursing home adjacent completed in 1964.

Accepts National Post

Karl Massanari, director of teacher education at Goshen College, will soon carry major responsibility in revamping the standards for teacher education programs in the nation's colleges and universities.

Beginning Sept. 19, he will be associate secretary of the American Association of Colleges for Teacher Education, of Washington, D.C. The special three-year post was called for by action of the National Council of Accreditation for Teacher Education about a year ago. Goshen College is a member of AACTE and is fully accredited by NCATE.

Revising its constitution, NCATE delegated to AACTE the assignment of studying and changing, where necessary, the standards of accreditation now used in evaluating colleges and universities. The AACTE, made up of about 800 member colleges and universities, is the higher education department of the National Education Association, which also serves the nation's elementary and secondary schools.

Calendar

Rocky Mountain Conference, Cheraw, Colo., Sept. 23-25.
Annual sessions South Central Conference, Hemet, Kan., Oct. 7-9.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 21, 22.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.

FIELD NOTES

Andre Wenger was ordained to the ministry on Aug. 14, and will serve as pastor of the congregation at Martinsburg, Pa. D. I. Stonerook officiated, and Field Worker Paul Erb represented the Allegheny Conference and preached the sermon. I. K. Metzler, who was ordained to the ministry in this church fifty years ago, also participated in the service. Bro. Wenger is a native of Switzerland, but attended school on this continent at Winnipeg and Harrisonburg, and has for several years been selling theological books in the Provident Bookstore at Souderton, Pa.

Ground was broken for the Valley View Haven on Aug. 14 on a site a mile northeast of Belleville, Pa. The various Mennonite churches of the Big Valley are cooperating in the building of this new facility for old citizens. Construction is now under way, and should be completed within a year.

Mrs. Emma Diller, widow of Daniel Diller, former pastor at Shouns, Tenn., has moved from Mountain City, Tenn., to Route 2, Parkersburg, Pa.

J. Mark Frederick, Jr., Mertztown, Pa., was ordained to the ministry on July 17, to serve as missionary in Mexico. John E. Lapp officiated, assisted by Winfield Ruth. B. Charles Hostetter preached the sermon. Bro. Frederick's address will be Apartado 1696, Guadalajara, Jalisco, Mexico.

Tomorrow, Tomorrow, Tomorrow, a new paperback book by Elaine Rich, will be released by Herald Press and on sale at your local bookstore on Sept. 3.

Mennonites: Who and Why? by LeRoy Kennel has been revised. The cover and contents have been improved.

Mrs. Ruth Zehr, widow of John David Zehr, has moved to 3611 South Main Street, Goshen, Ind. 46526. Mrs. Zehr plans to attend college this fall.

Laura Ressler of the Paradise congregation, Ronks, Pa., celebrated her 90th birthday on Aug. 19.

Homecoming for all those who have been affiliated with the Pike congregation, Elida, Ohio, Sunday, Sept. 4, with an all-day service. For lodging, notify Paul G. Hartman, Route 1, Elida, Ohio 45807.

The people from Springs, Pa., congregation presented a program at Stahl, Johnstown, Pa., on Aug. 28, and the Stahl congregation will be giving a program at Springs on Sept. 25.

Change of address: Stanley Smucker from Swanton, Ohio, to 104 D Hunter Hill Drive, Hagerstown, Md. 21740. Mahlon D. Miller from Pinto, Md., to Route 3, Box 216, Goshen, Ind. 46526. Phone: 219 862-4215. Henry P. Yoder from Harrisonburg, Va., to 1309 Cowpath Road, Hat-

field, Pa. Keith Esch from Richmond, Ind., to 501 South High Street, Scottsdale, Pa. 15683. Albert J. Meyer from North Newton, Kans., to 1119 Eighth Street, Goshen, Ind. 46526.

New members by baptism: one at Smithville, Ohio; one at Lee Heights, Cleveland, Ohio.

Wayne Yoder, Mountain Home, Ark., was ordained to the ministry at the Buffalo Mennonite Church, Aug. 14, after serving two years as a licensed minister. Howard J. Zehr, general secretary of the South Central Conference, officiated, assisted by Manasseh Bontrager, Henry Tregle, and Simon Gingerich.

Melvin Stauffer, who recently served as assistant pastor at Bay Shore, Sarasota, Fla., was installed as pastor at Pinto, Md., on Aug. 21.

WMSA Spiritual Retreat at Spruce Lake, Canadensis, Pa., Sept. 9, 10 and Sept. 16, 17. Speaker: Mrs. Charles Hostetter. For information, write Mrs. Norman Clemmer, Smoke Pipe Road, Souderton, Pa.

A. J. Metzler has been appointed assistant moderator of Mennonite General Conference for the remainder of the 1965-67 biennium. While Howard Zehr (new executive secretary after Sept. 1) was moderator-elect, the executive committee chose not to appoint a moderator-elect, leaving this as part of the work of the nominating committee. This arrangement avoids the necessity of changing the personnel of the executive committee for the balance of this biennium.—Harold Bauman, Moderator.

Annual inspirational and business sessions of the Christian Nurture Council of Western Ontario Mennonite Conference, Sept. 3-5, at Stratford Agricultural Coliseum. The theme is "Our Mission Is One." Speaker: Arnold Cressman, Scottsdale, Pa.

The Pleasant Valley Church, Bath, N.Y., Lancaster Conference, was badly damaged by fire on Aug. 10.

Readers Say

Submissions to Readers Say column should contain printed articles and be limited to approximately 200 words.

Before my wife and I proceed to this demonstration for open occupancy in our city, and after taking part in an anti-war demonstration yesterday, I would like to write a few words in reply to Amos W. Weaver's article of Aug. 2.

My basic comment is directed to his evaluation of "the popular peace movements." I would say that one of the "things that make for war" is to think that you can "lay the ax to the root of the tree" without the unfortu-

nate consequence which is to "simply aggravate and foster additional ill will and strife." To assume that the peace-loving Christian can engage only in those activities which all will praise, may well never, no never, come close to that which "the Lord requireth of thee." Indeed, to absorb ourselves in doing only that which is praiseworthy may very well be our means of escaping that which is essential. We have only to look to the Biblical and the Anabaptist records to find strong witness to the fact that more often than not, the path of peace, love, and God's good news has led through riots and violence.—Curtis E. Burrell, Jr., Chicago, Ill.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beachy, Nevin and Anna Marie (Hershbarger), Grantsville, Md., fourth child, second daughter, Grace Ramona, Feb. 16, 1966.

Eglt, Dick and Denise (McCo), Minier, Ill., first child, Dion Russell, July 25, 1966.

Erb, Daniel, Jr., and Mary Ann (Kennedy), Canton, Ohio, third child, second son, Daniel Paul III, Aug. 3, 1966. (One son deceased.)

Grace, Carl and Shirley (Yoder), Long Island, N.Y., second child, first son, Stephen Carl, July 17, 1966.

Gutierrez, Pablo and Maria, Chicago, Ill., eighth living child, third son, Pablo, July 4, 1966.

Hendricks, Mr. and Mrs. Willie, Saginaw, Mich., fifth child, Janita Ann, Aug. 1, 1966.

Kulp, Henry and Lorraine (Kratz), Bukoba, Tanzania, second daughter, Lisa Leanne, July 30, 1966.

Lehman, John A. and Rozella (Zook), Orrville, Ohio, first child, Kevin Eugene, June 30, 1966.

Mast, Robert and DeEtta (Erb), Alden, N.Y., second child, first daughter, Susan Lynn, July 7, 1966.

Metzger, David and Marjorie (Bauman), Wallenstein, Ont., first child, Julianne Patrice, April 12, 1966.

Miller, Eli and Martha (Beachy), Hartsville, Ohio, second daughter, Loni Louise, Aug. 4, 1966.

Mummau, Abram and Elaine (Denlinger), Manheim, Pa., first child, Jeffrey Lee, July 30, 1966.

Newcomer, Arthur and Mary (Rosenberger), Elliottsburg, Pa., first child, Maria Michelle, Aug. 10, 1966.

Nice, Lloyd and Rebekah (Zook), Newport News, Va., third and fourth children, second and third sons, Keith Byron and Kevin Lloyd, July 22, 1966.

Orman, Jerry and Joan (Peebles), Alden, N.Y., second child, first son, James David, July 27, 1966.

Petersheim, John and Ruby (Kratz), Chardon, Ohio, second daughter, Sheri Beth, Aug. 11, 1966.

Reinford, Floyd Landes and Mary Jane (Hunsberger), Souderton, Pa., third daughter, Bonnie Joan, July 21, 1966.

Schlabach, Alice A. and Dorothy Barbara (Hostetter), Sarasota, Fla., third child, second son, Jarey Dean, July 25, 1966.

Slaubaugh, Marvin and Carolyn (Campbell), Harrisonburg, Va., third child, first daughter, Cheryl Renee, Aug. 1, 1966.

Smith, Eric and Lena (Kueper), Bluevale, Ont., fifth child, second daughter, Muriel, July 5, 1966.

Steckley, Norman and Marlene (Gerber), Milverton, Ont., second son, Randall Lee, Aug. 10, 1966.

Wilson, Chester H. and Anna E. (Charles), Strasburg, Pa., third son, Vincent Scott, Aug. 1, 1966.

Yoder, Leroy G. and Maxine (Mumaw), Albion, P.R., fourth child, second daughter, Karen Sue, Aug. 11, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bergey—Detweiler.—Kenneth Bergey, Telford, Pa., and Betty Ann Detweiler, Perkasie, Pa., Deep Run cong., by Curtis Bergey, Aug. 6, 1966.

Brubaker—Heisey.—Roy M. Brubaker, Elizabethtown, Pa., Stauffer cong., and Esther M. Heisey, Mt. Joy, Pa., Good cong., by Russel Zeager, July 9, 1966.

Carr—Brubaker.—James Carr and Carolyn Brubaker, both of St. Jacobs (Ont.) cong., by Glen Brubaker, Aug. 10, 1966.

Coblenz—Troyer.—Ervin Coblenz, Pryor, Okla., and Rosell Troyer, Adair, Okla., both of the Zion cong., by John M. Troyer, Aug. 6, 1966.

Eberly—Yoder.—John Robert Eberly, Goshen, Ind., Wawaka Church of the Brethren, and LaVerla Lou Yoder, Kalona (Iowa) cong., by Richard Lichty, Aug. 12, 1966.

Eby—Williams.—Mark Elwood Eby, Chambersburg, Pa., and Ruth Eby, Williams, Williams, Md., Stouffer cong., by Reuben E. Martin, Aug. 5, 1966.

Hochstetler—Breneman.—Calvin Hochstetler, Iowa City, Iowa, and Shirley Breneman, Kalona, Iowa, both of East Union cong., by A. Lloyd Swartzendruber, Aug. 12, 1966.

Kauffman—Schweitzer.—Steve Kauffman, Beach City, Ohio, and Arlene Schweitzer, Filer, Idaho, by Royden Schweitzer, father of the bride, June 25, 1966.

Lambke—Robinson.—Paul M. Lambke, Preston, Ont., Wanner cong., and Helen E. Robinson, Port Credit, Ont., Trinity Anglican cong., by Rev. Scott and Hubert Schwartzendruber, July 16, 1966.

Mast—Bontrager.—Levi Mast and Edna Bontrager, both of Goshen, Ind., North Goshen cong., by A. Don Augsburger, Aug. 13, 1966.

McAtee—Kanagy.—Ronald McAtee, East Liverpool, Ohio, Methodist, and Cynthia Mae Kanagy, West Liberty, Ohio, Oak Grove cong., by Nelson Kanagy and Herbert Yoder, June 5, 1966.

Notzinger—Lind.—David Notzinger, Lebanon, Oreg., Fairview cong., and Phyllis Lind, Sweet Home (Oreg.) cong., by Verl E. Notzinger, father of the groom, Aug. 7, 1966.

Patterson—Goodwin.—Stephen Patterson and JoAnne Goodwin, both of Peoples Chapel cong., Immokalee, Fla., by Harold Shearer, July 2, 1966.

Schoenly—Landes.—Elwood Schoenly, Sassamansville, Pa., Lutheran, and Kathryn Landes, Bally (Pa.) cong., by Paul E. Longacre, July 2, 1966.

Schweitzer—Martin.—Erle William Schweitzer, Kitchener, Ont., Olivet Evangelical Union Brethren, and Grace Martin, Elmira (Ont.) cong., by Howard S. Bauman, July 16, 1966.

Steiner—Richard.—Charles Steiner and Martha Richard, both of Wooster, Ohio, Pleasant Hill cong., by Stanford Mumaw, July 10, 1966.

Swartz—Slaubaugh.—Lowell Emerson Swartz, Flint, Mich., Rexton cong., and Inez Jane Slaubaugh, Montgomery, Ind., Providence cong., by Tobias Slaubaugh, June 25, 1966.

Wegner—Boettger.—Tofiel Henry Wegner and Eileen Marie Boettger, both of Ft. Murr-

ray, Alta., Salem cong., by H. R. Boettger, July 28, 1966.

Yoder—Hilly.—Don Yoder, Fort Wayne (Ind.) cong., and Emma Jean Hilly, Apple Creek, Ohio, Sonnenberg cong., by Harlan Steffen, Aug. 6, 1966.

Yoder—King.—James Yoder, Hesston (Kans.) cong., and Phyllis King, Scottsdale (Pa.) cong., by Gerald C. Stuer, Aug. 13, 1966.

Zehr—Gerber.—Carl Danny Zehr, Woodstock, Ont., Tavistock cong., and Constance Diane Gerber, Bright, Ont., Cassel cong., by Vernon B. Zehr, Aug. 6, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alderfer, Ray J., son of Walter L. and Anna (Johnson) Alderfer, was born at Souderton, Pa.; died as the result of a recurring brain tumor at the Grand View Hospital, Sellersville, Pa., Aug. 11, 1966; aged 31 years. In 1961 he had brain surgery for partial removal of the tumor at the Memorial Hospital, South Bend, Ind. He was employed by the Mennonite Board of Missions, Elkhart, Ind., in art layout in the information services department. He was married to Janet Landes, who survives. Also surviving are 4 children (Brenda Kay, Beverly Jane, Beth Ann, and Ray Brian), his parents, 2 sisters (Mrs. Clyde Godshall and Mrs. Dennis Moyer), and grandparents (Mr. and Mrs. Charles Johnson and Mrs. Susan T. Alderfer). He was a member of the Prairie Street Church, Lancaster, Pa. Funeral services were held at the Souderton (Pa.) Church, Aug. 14.

Guengerich, Barbara, daughter of Menno S. and Mary (Burkholder) Guengerich, was born near Wellman, Iowa, Aug. 5, 1907; died suddenly at her home near Blackie, Alta., July 23, 1966; aged 58 y., 11 m., 18 d. Surviving are her parents, 3 brothers (Harvey, Daniel, and Albert), and 5 sisters (Verna Gertrude—Mrs. J. V. Bietzke, Emma—Mrs. W. J. Bolton, Emma—Mrs. M. G. Stauffer, Ruth, and Mary Ellen). In 1911 Barbara moved with the family to Vulcan, Alta., later settling near Blackie. She was a member of the Mennonite Church. Funeral services were held at the Snodgrass Funeral Chapel in High River, with J. G. Hochstetler, H. R. Boettger, E. A. Grobe, and A. L. Swartzendruber officiating; interment in Mountain View Cemetery near High River.

Melling, Christina Faith, daughter of William G., Jr., and Elizabeth (Brubaker) Melling, Lancaster, Pa., was stillborn July 22, 1966. Surviving, besides her parents, are one sister and one brother (Melinda and William), and grandparents (Mr. and Mrs. William G. Melling and Mrs. Frances Brubaker). Graveside services were held at the Melling Cemetery, July 23, with John R. Martin officiating.

Mosemann, Lillie Swarr, daughter of Daniel L. and Martha (Swarr) Forry, was born at Millersville, Pa., Oct. 25, 1876; died at the Village Vista Nursing Home, Lancaster, Pa., July 28, 1966; aged 89 y., 9 m., 3 d. On Dec. 22, 1904, she was married to John H. Mosemann, who died Aug. 28, 1938. Surviving are 2 daughters and 2 sons (Martha F., John H., Rhoda—Mrs. J. Clarence Denlinger, and Daniel F.), one sister (Mrs. Mary F. Styer), 13 grandchildren, and 10 great-grandchildren. One son and one daughter also preceded her in death. She was a member of the East Chestnut Street Church, Lancaster, Pa. Funeral services were held at the Gundel Funeral Home, July 31, with James M. Shank officiating; interment in Millersville Mennonite Cemetery.

Rush, Elizabeth, daughter of Jacob Y. and Sara (Gehman) Leatherman, was born in Bed-

minister Twp., Pa., Sept. 18, 1879; died at the Rockhill Mennonite Home, Sellersville, Pa., Aug. 9, 1966; aged 86 y., 10 m., 22 d. Her husband, Allen M. Rush, died in June, 1957. One son also preceded her in death. Surviving are one daughter (Sara), 2 sons (Alvin L. and Paul L.), 14 grandchildren, and 6 great-grandchildren. She was a member of the Deep Run Church, where funeral services were held Aug. 12, with Richard C. Detweiler and Abram W. Yoders officiating.

Stinley, Margaret D., daughter of Alfred and Marietta (Freed) Detweiler, was born in West Rockhill Twp., Pa., Jan. 1, 1918; died as the result of a car accident at Bechtelsville, Pa., June 8, 1966; aged 48 y., 5 m., 7 d. On April 12, 1936, she was married to Marvin M. Stinley, who died six hours later as the result of the accident. Surviving are their 2 sons (Mark D. and M. James), 4 daughters (Esther—Mrs. Paul Moyer, Ruth, Betty, and Mary), 4 grandchildren, and one sister. An infant son preceded them in death.

Stinley, Marvin M., son of Jacob C. and the late Virginia (Meyers) Stinley, was born in East Rockhill Twp., Pa., June 27, 1916; died in the Pottstown (Pa.) Hospital as the result of a car accident, June 8, 1966; aged 49 y., 11 m., 12 d. His wife died in the same accident. (See above for the surviving children.) Besides his children, his father, 2 brothers, and 4 sisters survive. One brother preceded him in death. They were members of the Boyertown Church. Funeral services were held at the Blooming Glen Church, with Alvin F. Detweiler, Winfield Ruth, and David F. Denstine, Jr., officiating.

Ventura, Lucinda, was born at Saltillo, Coahuila, Mexico, Aug. 27, 1906; died instantly in an auto collision near Rockford, Ill., July 9, 1966; aged 59 y., 10 m., 12 d. She was married to Juan Ventura, who survives. Also surviving are 8 sons (Frank, John, Natty, Tranqui, Joe, Peter, David, and Daniel), 2 daughters (Theresa—Mrs. Rudy Hernandez and Esther), 21 grandchildren, and one brother (Manuel Martinez). She was a member of the Lawdale Church, Chicago, where funeral services were held July 12, with Don Brenneman officiating, assisted by Mario Bustos.

Items and Comments

When the S.S. *President Polk* left San Francisco Aug. 2, on board were 18 heifers, 2 bulls, 12 pigs, and 52 goats bound for Korea. There they will be distributed to three orphanages, a boys' town, and a children's home; a university, a Mennonite school at Taegu, a Catholic Farm, and a village development project; the Presbyterian Mission and the Christian Reformed Mission. This was the Heifer Project's fourth major animal shipment to Korea this year.

The Christian distinction between just and unjust wars no longer has validity, and the church today must say a flat "No" to atomic conflict, in the opinion of three participants in the World Conference on Church and Society in Geneva.

The judgment emerged from a discussion of peace in a nuclear age by Dr. Max Kohntamm of Brussels, Belgium, vice-

president of the Action Committee for the United States of Europe; Dr. Hellmut Gollwitzer, professor of systematic theology at the Free University of Berlin, Germany; and Dr. Yoshiaki Iisaka, professor of political science at Gakushuin University, Tokyo, Japan.

Both laymen and the theologian agreed that the churches must express unqualified opposition to nuclear warfare and "shout it in the ears of politicians and militarists, as no nuclear war can be a just war."

Prof. Gollwitzer declared that the existence of nuclear weapons requires the church to reexamine its entire attitude toward the use of lethal force. Churches, he maintained, must "lose their reticence" and "genuinely fulfill their preaching and teaching function of proclamation of the Gospel."

"The church must clearly say, these weapons of destruction must not be used under any circumstances; whoever has recourse to atomic warfare will have God against him," he declared.

The supposition that "hootenanny hymns" or otherwise rhythmically appealing "trash" is necessary so that young people can express themselves was denounced by Sister Mary Tobias, lecturer in music at Fontbonne College.

She addressed 300 religious education chairmen from the Archdiocese of St. Louis who are attending a summer institute in catechetics at the college.

"I resent this supposition, because this form of trash is not the self-expression of youth," Sister Mary Tobias said. "Their liking for such music stems from their exposure to it by adults—often ill-informed adults with little musical knowledge or taste."

Some adults use these "musical inanities" to attract youngsters in order to keep them from being bored, the nun said. "Boredom is to be avoided, of course, but 'boredom' defined is the frustration of being subject

to inanity. To imply that children are bored by a good hymn or any good musical service is a further inanity."

All-time records in Scripture distribution, membership, and funds received were reported at St. Louis to Gideons International at its 67th convention. The records were announced to the 1,000 delegates by Clarence H. Gilkey, president, and Richard Bradley, treasurer.

"During the year ending June 30, more than 4½ million Bibles and Testaments were distributed by Gideons throughout the world," Mr. Gilkey said in his presidential report. "All the indications now are that 1966-67 will be our first 'five million year,'" he said.

Actual figures contained in the presidential report showed 4,644,075 Bibles and Scripture portions distributed, representing a gain of nearly 900,000 in the past year—2,596,934 in the U.S., 276,822 in Canada, and 1,570,319 in other nations where the international brotherhood operates.

Seventh-day Adventist ministers have been called on to preach against "plunging necklines, bare shoulders, and rising hemlines. . . ."

Earle E. Cleveland, associate world ministerial director for the church, commented in an editorial in the July issue of *The Ministry*, official publication for Seventh-day Adventist ministers: "The bikini and the 'strapless' lend their excitement to the worship of the creature. The workaday world has not become a nudist colony—but if the trend continues, who knows?"

He called the "apparent intention of man to 'undress' publicly" a symptom of a "collapse of discipline" in society, and added: "I do not believe that religion can be measured 'by the inch' but it is equally true that bare knees may reveal a poverty of spirit. . . ."

The longest stairway of the Catacombs

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of Rome has been discovered in a cemetery between the catacomb of St. Callistus and that of St. Domitilla. This important discovery, for which most of the credit is given to the Pontifical Commission of Sacred Archaeology, was made during a series of excavations carried on during the past twelve months.

The monumental stairway dates back to the middle of the fourth century. It has 99 steps, covers a space of 120 feet, and reaches a depth of 67 feet. Most of the steps are in an excellent state of preservation.

The staircase is the only one of a curved type in the Catacombs. This is believed due to the determination of the builders to keep it within the confines of private property without excavating under an adjacent roadway.

* * *

Churches today must shout an unqualified "No!" when militarists and politicians consider the use of nuclear force to solve international disputes, delegates to the World Conference on Church and Society were told.

Three speakers before the international World Council of Churches' gathering—Japanese, Dutch, and German world affairs specialists—declared that the Christian distinction between the "just" and "unjust" war is not applicable in the atomic age.

* * *

President Johnson has issued a message expressing hope that National Bible Week (Oct. 17-23) "evokes awareness in all men that the Bible is not ours for occasional recourse, but for eternal strength."

Spyros P. Skouras, national chairman of the observance sponsored by the Laymen's National Committee, announced that he received the message from Mr. Johnson. The greeting also stated:

"In the Scriptures there is inspiration. It is there for persons of every belief, of every nation, of every circumstance. It need only be discovered — and once found, rediscovered. The Bible gives grace to life and hope to humanity. On its sacred pages the message of peace, brotherhood, and faith is forever enshrined."

* * *

Teachers and superintendents attending the Third North American Sunday School Convention were reminded that they must be living lessons of life in Christ. Dr. Richard R. Caemerer of Concordia Seminary, St. Louis, told delegates to the Lutheran Church-Missouri Synod convention that they were at Chicago to "learn to be a lesson."

The goal of Bible teaching is not just to teach a story about Christ, he pointed out. The aim always must be that "the pupil gets life, comes alive, becomes more alive." The teacher himself must be a lesson of that life in Christ, he added.

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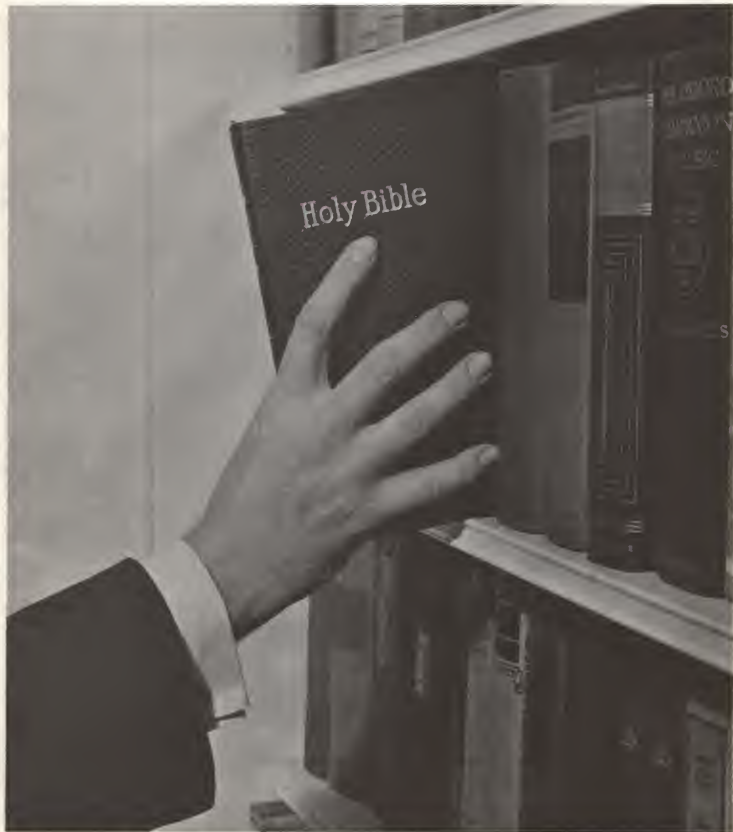
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He Being Dead Yet Speaketh!

By Daniel Kauffman

Life does not stop at death! We believe in the immortality of the soul. We believe in a heaven and a hell. We don't know very much about the life hereafter, but there is little argument in the Mennonite Church that it exists.

As Christians, we accept freely the continuation of the soul after death, but on the other hand, we tend to believe that life stops here on earth when death occurs. This is only partially true because there are several different kinds of immortality. To be sure, there is immortality of the soul. But there is also immortality of influence and ideas. Even though a person is not present here in this life, his influence and his ideas are still being carried on in the hearts and minds of the living. For instance, is there anyone who would deny the continued influence of a Marx, a Lenin, or a Stalin? In our own country, the influence of Patrick Henry, Abraham Lincoln, Franklin Roosevelt, and John F. Kennedy is still very real among us.

The Bible recognizes these two forms of immortality—immortality of the soul and immortality of ideas. In Heb. 11 the writer begins by giving us a definition of faith. He illustrates his definition by citing to us the example of Abel and then says, "He being dead yet speaketh." Individuals with only a meager knowledge of the Bible know the story of Abel. His offering and his faith are still speaking—even to children in Bible school. The writer of Hebrews continues by listing other great heroes of faith who are speaking to us—Enoch, Noah, Abraham, Isaac, Jacob, Sarah, Moses, and David. Each of these names is a very real person to us and often influences us in our own scale of values and ways of thinking.

This idea of "being dead yet speaking" continues into more modern times. For instance, who in our church has not been influenced by Conrad Grebel, George Blaurock, Menno Simons, John S. Coffman, or Harold S. Bender?

However, most of us will never be in such a prominent category that we will be remembered for our faith and our great influence over men and ideas. But there is a way each of us can continue to speak after death. Because of the miracle of money, all of us can perpetuate the ideas to which we were dedicated during our lifetime—in other words, through an instrument known as a will, we can continue to speak through the church with our money after we have been called in death.

What is there to lead us to believe that our stewardship of material possessions stops at death? If the church has claim over our material possessions during life, doesn't it have just as much claim over the residue of our estate at death? In other

words, through the medium of a will a man can leave, at his death, a portion of his estate for the continuation of the work of the church. He being dead will yet speak because he is making it possible, through his money, for the church to continue its worldwide ministry.

A will is often said to be the last word a person speaks. What does it say about a person's faith and belief if he says nothing about his church in the final distribution of his material goods? John Rudy has said, "Only by making a will that is representative of your Christian commitments can your life of stewardship be complete." A Christian's will is his private law which tells how to distribute his earthly possessions. It is at this point that one's faith and one's commitments of life ought to come to the surface. If one dies without a will and leaves nothing to the church, this says something about his basic commitments, doesn't it?

May I cite a few examples of people who have come into my life and are still speaking even though they are with God the Father in heaven.

Illustrations

A. L. Hess was a widely known man in Harvey County, Kansas, but for the rest of the people across our denomination in 1966 he is practically an unknown man. But yet A. L. Hess is speaking more loudly today than he did in 1910. For he left a tract of land which helped to establish Hesston College. Now, 55 years later, the sun never sets on the influence of A. L. Hess because from the doors of this institution have gone an unceasing stream of young people who have committed their lives to the work of the church around the world. Bro. Hess is dead, yet he speaketh.

H. N. Culp moved from Pennsylvania to Filer, Idaho, years ago. After moving to Idaho, the Lord prospered him. During his life he was a liberal giver to the work of the church. Among other things that he did during his life, he established a student loan fund. At his death he left a portion of his estate to the continuation of this loan fund. Bro. Culp has been gone about ten years, but every year there are still people being helped into a life of service because of the loan fund he left at one of our colleges. Bro. Culp is gone, but he is still speaking around the world.

J. A. Schowalter was a very wealthy man in central Kansas. In his will he established what is now known as the Schowalter Foundation. The Foundation has income of approximately \$50,000 a year, all designated to be used for the continuation of Christ's work. Bro. Schowalter is also gone, but he is still speaking each year through the grants which the Foundation Board makes.

Daniel Kauffman is Secretary of Stewardship for the Mennonite Church with office at Scottsdale, Pa.

Mr. and Mrs. "Iowa" were a husband and wife of very modest means. Their children were grown and were without financial need. Mr. and Mrs. Iowa do not want to be remembered by name, but they did leave \$1,000 to the work of Hesston College, designated to be used where most needed at the time of their death. They, too, are gone from us but are speaking every day through the work and ministry of a college faculty.

Miss B was a moderately well-to-do retired schoolteacher. She wrote a will, leaving all to her nieces and nephews, with her favorite nephew receiving the bulk of her estate. He happened to be a nephew she had never seen. She left nothing to the church. When the will was probated and the estate settled, you can depend upon it, the nephew was there to get his portion. I said to him, "This is a sizable check you are receiving today. What are your plans for it?" He responded by saying, "Oh, I don't know. I have been wanting a boat for years, and I think I will use this to buy a cabin cruiser." Miss B was an active Christian up to her death. She believed in simplicity. I cannot believe that she would have wanted her money lived up in this way. Nonetheless, that is what happened. She, too, is gone but her Christian voice and witness is not heard today.

Mrs. C and her sister, Miss D, live alone in a small cottage. They are now nearly 80 years old (still living). They are not Mennonites but live adjacent to a Mennonite community. Through their aging years, they observed Mennonite young people from this community going to our church colleges and then into the ministry, mission field, or other significant forms of Christian work.

Some years ago they called in a number of administrators from our Mission Board and college and said they wanted their money and their land, at their death, to be used for the continuation of a church that produces this kind of service-minded young person. Legal provisions for this were made. Some time ago, I stopped in to see these sisters. Their joy and their happiness was evident from ear to ear. They told me they had no unfinished business and were delighted to know their estate will all be used for kingdom work, when they are gone. They approach death with a confidence that they will have helped to continue the church.

Wills Emphasis 1966-67

The year beginning in September, 1966, and running through September, 1967, has been designated as a Wills Emphasis year for the Mennonite Church. During this year every congregation is encouraged to plan a series of programs using films, filmstrips, discussions, and sermons calling attention to the importance of remembering the church in one's will. The objectives for this year are fivefold:

1. To emphasize the importance of having a will.
2. To point up will-making as a vital part of Christian stewardship.
3. To encourage Mennonites to include the work of the Lord in their wills.
4. To acquaint Mennonites with various lifetime giving methods.

5. To develop increased financial support for the church, its boards, agencies, institutions, and congregations, through bequests and special gifts.

John Rudy, director of the Mennonite Foundation, is the overall coordinator of the wills program. He will work with the Stewardship Office in Scottsdale and the district conference stewardship secretaries. Each of the eighteen conference stewardship secretaries has had a full day of training, and before long will be calling regional meetings in each district conference to acquaint pastors and other congregational leaders with the plans for the year ahead.

Remembering the church in your will is not something for the wealthy. Even those of us of modest means can do something. A token amount of \$100 or \$500 or \$1,000 to a college, mission board, or camp tells something about our total life commitments. To die and leave nothing to the church speaks, but what does it say?

Joint ownership with right of survivorship has been assumed by some to eliminate the necessity for a will. This may be only partially true. Joint ownership does not say what you want done in case of a common disaster where both husband and wife are taken, leaves nothing to the church, gives no instructions for the care of dependent children, and may even cause higher estate taxes by government.

In the Wills Emphasis the church is not attempting to do legal counsel. We merely want to establish the atmosphere and the context in which living Christians will consider their continuing stewardship after death. We highly recommend that you search out a Christian attorney and tell him your plans and how you want your estate handled. He will then put it in legal language so that it becomes accepted by the courts when you die.

J. T. Stocking has said it well: "Money that goes into the making of character, the shaping of destinies, money that gives men hope and spells opportunity, and lengthens days, and wipes away tears, does not 'pass away.' Money that contributes to the onward sweep of truth is as imperishable as truth itself. Treasure that is spent for the kingdom of God is beyond the reach of moth and rust. . . . The money that has been invested in the training of boys and girls, white or black or yellow or brown, who are today making good as forces for righteousness in the communities in which they live, is immortal money."

Your will is a continuation of your life and influence. It is the expression of your wishes; it acts as your representative in distributing the physical things you leave behind you. Only you know how you want your estate distributed. Only you have the power to make your own will. If you don't make a will, you forfeit your last chance to give your possessions to the causes of your own choice.

Isaiah told Hezekiah one day, "Thus says the Lord, 'Set your house in order; for you shall die'" (II Kings 20:1). I believe God would tell each of us this day. Our house needs to be in order at all times, ready for death. Have you made provision for your money and assets to continue the things you believe in and are committed to? "He being dead yet speaketh" (Heb. 11:4). For all you love make a will.

Those Luke-Acts Quarters

Back in February of this year thirty-two persons gathered around the musty green-topped tables in a too tiny Atlantic Hotel room in Chicago. No one could have guessed by looking at the group what brought such a range of persons together from the General Conference and Mennonite churches. There were representatives from most of the churchwide committees and boards of both denominations. Stewardship, Peace, Social Concerns, Historical, Mutual Aid, Missions, Christian Education, Publishing, Curriculum Writing and Editing, all were represented.

The task of the group was to focus on the 1967 Luke-Acts International Uniform lessons. It was to see how these lessons could best be used as the channel for raising and studying the issues which face the church today. Since nine months of the 1967 Uniform lessons are to be given to a study of these two companion books of the Bible (one quarter to Luke and two to Acts), the opportunity is too valuable to ignore. At least for this three-quarter block the Uniform lessons cannot be accused of playing hopscotch in the Bible.

Not only is the study a concentrated effort to get the most out of two New Testament books in forty-one Sundays, but also the particular selection is exactly the kind of thing that can be immensely helpful to the church at this time. What could be more relevant than a depth study of what Jesus said and did for the church and how the early church continued what He began? What could be more urgent than for the thousand Mennonite congregations and the several thousand youth and adult Sunday-school classes to discover what the message of Christ means for our time?

In the presence of writers and editors the representatives of the various committees of the church explained how their deep concerns for the work of the church emerged naturally out of Luke-Acts. I talked to several of the writers who participated in the Chicago meeting. They said, "The passages virtually bristle with relevance because of the input of the church committeemen." With persons looking at the passages from so many perspectives it is understandable that much more of their immediate relevance for our time could be seen in these Scriptures. I think we can look forward to some of the most meaningful Sunday-school class sessions we have ever experienced.

To make the most of these studies, workshops are being planned across the church for persons who can then go back to congregations to teach teachers. Both *Learning to Know the Bible* (the new leadership course) and the Luke-Acts studies will be promoted in each workshop. Watch for further word.

—Arnold Cressman.

The Publican

*O God,
Forgive
When I've tried
To use you
To get something
For nothing,
When I've tried
To substitute
A few sentences
Of prayer to you
For sweat of honest toil
And willing obedience.
Forgive when I've given
A dollar or a few dimes
To substitute
For firsthand witness,
Or to pay off
My conscience and you
For foolish spending.
Give me the deep desire
To be usable to you
And not to seek
To use you
For my own desire.*

Amen.



Honan Cho

Honan Cho, Tokyo, Japan, began as a pioneer work in 1954 when missionaries first studied language in Tokyo and held English Bible classes in their homes. Don and Dorothy McCammon were the first to be stationed there. The church pictured above was dedicated on Aug. 29, 1965. Present membership is 33, although not all are resident in Tokyo.

What If You Leave No Will?

A will is a private law which you write to tell your survivors how you desire your possessions to be distributed. If you leave no will, you are said to have died intestate. From such a situation spring several striking consequences. The first is that your property passes arbitrarily on to others according to rigid, impersonal laws. Although the laws vary considerably from state to state, they have one thing in common—they will be followed with no assurance whatsoever that your desires will be followed.

A second result of intestacy is that your possessions, instead of being managed by a person (executor) whom you have designated, will be managed by an administrator appointed by the court. Your closest relative would normally get the job even though it could be that such a person is one of the least qualified.

Such an administrator is held to the strictest, most conservative, type of administration. The result may conceivably be that your business is wound up abruptly and harshly, that your real estate is sacrificed, and that your assets are liquidated in a manner which might be sound from a uniform standpoint or legal theory but stupid from the standpoint of business. It can become costly to heirs.

What does all this mean? Here are several things. Should you die without a will, the state makes a will for you. The state will decide how your possessions should be distributed. And it will involve lots of red tape and unnecessary expense. Also taxes will probably be higher.

Should you die without a will, it could create real family hardship. The state determines what shall happen to your loved ones. In case both parents should die, you cannot be sure that your children will be cared for in Christian homes.

Further, your estate will be distributed in a way which may not meet family needs. For instance, a typical state law says that only one third of the estate can go to a widow with the other two thirds laid in trust for the minor children, even though the mother may be in great need to keep the family going.

To die without a will means the church cannot receive anything. The state must deal impersonally with your affairs. It knows nothing of your Christian convictions or intentions.

The Christian is interested in making wills from several standpoints. First, the Christian is concerned with the Christian nurture of his family. Parents can make arrangements for a guardian for their children only through the writing of a will. The state decides more on the financial ability of a guardian than on the Christian quality of the person and home.

Second, without a Christian will, a life of Christian stewardship is not complete. Milo Kauffman rightly says, "It is

nothing short of tragic when a person with earthly possessions passes on without having made provision for those treasures to be translated into eternal values. . . . Every faithful Christian steward should face up to the problem of what will happen to his possessions after he is gone. . . . To faithfully care for what we have while living and then be careless about its use after we are gone is folly and a violation of the principles of stewardship."

Third, charitable organizations such as the church can benefit from estates only if such are written specifically in a will. The Christian should remember the church in his will.

No matter how you look at it, it does not pay to be without a will. And considering how easy it is to make a will, it is ridiculous not to have one.

During the coming year—September, 1966, to September, 1967—our church will carry a wills emphasis. This wills emphasis is being directed by John Rudy and Daniel Kauffman in cooperation with the Stewardship Council.

Your congregation is encouraged to pick up a wills emphasis some time during the next twelve months. Much help will be given through the GOSPEL HERALD and other material.

Guidance covering Christian wills is available by writing John H. Rudy, director of Mennonite Foundation, 111 Marilyn Ave., Goshen, Ind. 46526.—D.

Needed— The Spiritual Dimension

Take away the supernatural and you are not left merely with the natural. You are left with the unnatural. Read Rom. 1 again. Divine guidance, divine duty, and spiritual allegiance are necessary if there is to be human security, prosperity, and peace. Read your history of civilization again.

In addition to many who announce God's death today, the world in general wishes God, if there is a God, to stay in heaven. God's intervention in affairs is resented. He's all right out there somewhere. Occasional efforts to salute Him from here seem satisfactory. But to really think that He belongs here irritates. To confess need for reliance on Him undercuts self-sufficiency.

Yet human dignity is denied when man is treated merely like a physical and social being. Without a clear spiritual direction the church becomes a collection of welfare centers, humanitarian projects, and interested primarily in social action.

This is not to say that the church, if God-centered, will not be interested in people's welfare, humanitarian projects, and in social action. Facts prove the opposite. But it does say the directive is different. Unless what we do arises out of the awe and direction which we receive while standing in the temple before God, it will not be of permanent profit. Leave the supernatural out of life and real purpose and direction is lost. Push God away as irrelevant in the small and daily details of life and the real goal of life and work is gone.—D.

Red Cross and MDS Work Together

"I'll burn a candle for the Mennonites and the Red Cross," the lady said.

A Mennonite worker, his face damp from his labor in the humid air that hung over the hurricane area long after the storm had passed, sent a quizzical glance at the Red Cross man who smiled.

The statement was made in Louisiana many times in the days after Hurricane Betsy. In the flood-wrecked homes of old or infirm people where Mennonites stepped in to help right the wrongs of nature, the appreciation was genuine. Often there were tears in the eyes of those who said, "I don't know what we would have done if it hadn't been for the Mennonites and the Red Cross."

The Mennonites came quietly from their homes in far-off Pennsylvania, Ohio, Indiana, Kansas, and elsewhere, usually in teams of six. They were prepared to do any type of work that would hasten the return of the victims to their homes.

They chose to work in the homes where there were no able-bodied men to do the work of cleaning up and repairing the homes. Most of these homes had stood four to ten feet in floodwaters for days. The water had stood so long in most of the homes that the wallboard and flooring had been ruined. Frequently, silt was from four inches to a foot deep on the floors.

No wonder so many housewives broke down and wept bitterly at the first sight of the interior of their homes. The tragedy was grim in the homes where there were only aged or infirm residents. Who would carry out the silt? Who would replace the ruined flooring and walls?

In most cases, those who knew they needed help went to the nearest Red Cross disaster relief office where they registered for assistance. Almost immediately they were contacted by an experienced Red Cross disaster worker who began working with them on a plan for their recovery.

Take the case of the Fred Wallace family.

The Wallaces, natives of Mississippi, live at 44 Old Hickory Avenue, in Chalmette Vista, La., in the heart of one of the areas of greatest destruction.

Widespread areas in St. Bernard Parish, across the industrial canal from New Orleans, took a terrific battering from Betsy. It was directly in the eye of the big storm. And then came the floods. A 14-foot tidal surge pushed water over Carolyn Park, Chalmette Vista, and other neighborhoods, covering many homes up to their rooftops.

In the deeper flooded sections, people, trapped as water gushed in, awaited rescue for hours in upper floors or perched on rooftops.

Four days after Betsy had passed, after the floods had receded, returning residents, the Wallaces among them, saw

a shambles of what had been their homes—ruined furnishings and appliances, ruined interiors, often serious structural damage. Debris and stench were everywhere—and despair.

To serve the victims in St. Bernard Parish, the Red Cross set up a family recovery center in the gymnasium of Chalmette's senior high school. Here thousands of families registered for the help they knew they would need to get back on their feet.

Hurricane Betsy gave Fred Wallace a one-two punch. It left his home in shambles, and it put him in the hospital.

After the storm he had taken leave from his job at nearby Kaiser aluminum plant to clean up his home and do the repairing himself with help from relatives. He had barely begun the repainting of walls when he suffered exhaustion and a recurrence of a heart ailment. His doctor ordered him hospitalized for a week of rest. He had suffered a severe heart attack two years before.

In the meantime, Mrs. Wallace, at the insistence of friends, had gone to the Red Cross, expecting only to ask for work clothing for her husband and clothes needed by their teenage son and daughter to return to school. She was given these, and also orders on local markets for food, and a replacement for the eyeglasses she had lost in the floodwaters.

She also told Mrs. Margaret Hahn, Red Cross caseworker, of Mr. Wallace's effort at do-it-yourself carpentry and his hospitalization.

At this critical point, a Mennonite team entered the picture. Levi Bontrager, who lives in the country out of Middlebury, Ind., and who coordinated the Mennonite Disaster Service in the Louisiana disaster area, assigned two of his fellow workers to assist Mr. Wallace to refinish the interior. The Red Cross supplied additional building materials as they were needed. The Red Cross paid for these and also for the materials Mr. Wallace had already obtained.

The total Red Cross expenditure for the Wallace family came to almost \$4,000 for building materials, home furnishings and appliances, food and clothing, and the replacement of the eyeglasses. All Red Cross assistance given disaster victims is an outright grant.

Frequently, Edward J. Gully, Red Cross Recovery Director in the Louisiana area of Hurricane Betsy destruction, wrote brief progress reports to the governor, Louisiana members of the House of Representatives, and the U.S. Senate. In one of these reports, Gully reported on the great assistance being rendered by members of the Mennonite teams. Senator Allen J. Ellender took particular note of the fact and wrote Gully:

"I was particularly interested in the paragraph of your letter about the Mennonites who have been coming down from Pennsylvania and volunteering their services in repairing homes of the old or infirm. I hope you will convey my appreciation to them, and I wish I could express my thanks to each of them in person."

This article was released by the southeastern area office of the American Red Cross.

A Helping Hand Is Not Enough

By Arnold J. Regier

"Life is not worth living. John and I had fixed our little home for retirement. Now everything is gone. I wish I would have been taken, too."

These are not uncommon words in a time of disaster. Days, weeks, and even months of clearing rubbish, hunting for lost personal effects, fixing broken household fixtures can be very exhausting and distressing.

Mennonite Disaster Service has made a special effort to go into such areas and together with other service agencies has tried to rebuild hope and to instill confidence in those who have gone through such shocking experiences. Destruction by tornadoes, floods, accidents, or fires always strikes unexpectedly. With little or no warning, a person is unprepared emotionally for such a traumatic experience. Often he is left in a daze, not knowing really what happened to him.

I have made personal contacts over an extended period of time with people in a disaster area. Such people, I find, often go through various personality changes. Some who previously had a cheerful outlook on life now turn despondent. They seem to be angry inside. Others who were reserved suddenly become more outgoing. Life for these people after such a catastrophe gains a new impetus. They greet visitors with a much more cheerful "Hello."

These changes in personality are still a mystery. We do not have many clues as to what really happens in such situations. We need to do a great deal of listening to gain this perspective in our disaster rehabilitation programs. We need to ask the basic question: How do we really help each other? Good intentions are not enough; they may even be harmful.

For example, I have observed volunteers offer their services after a disaster. Some went to homes, helped clear out the first layer of muck in a flooded area or the scattered debris in

a tornado disaster area, and then left without hardly saying a word. These volunteers tried to help the victims get over the first shock of the disaster so that they could continue working in their own strength. Some of these volunteers may have left the distressed family behind without giving them a chance to say "thank you."

Another group of volunteers was very vocal in expressing their concerns and sympathy. They talked and listened as they worked together. These volunteers tried to relate to the needs of those who suffered under these conditions. Later some even sent letters or cards of encouragement.

Another group of volunteers has a need to do things for other people, over and above that which is helpful. Instead of working with the disaster victims, these people take over and completely dominate the cleanup work. Sometimes this kind of help brings distress.

How do we go about this business of helping each other? We may do it in the name of Christ but yet forget the spirit in which He related to man's needs. We may wish to help others out of human concern and yet be very inhuman in our motives.

Love is most responsive on a two-way street. One-way charity can be destructive to a receiver's self-esteem and personal pride. To help someone means that we must also be willing to receive. To assist someone in a disaster area, we must give the recipient a way to respond to this kind of service.

We remember the New Testament story of Mary pouring the ointment on Jesus' feet. She did this as a gesture of love just before His trial and arrest. Jesus had been most helpful to Mary in His early ministry. Now she was able to anoint His tired feet in a way that gave Him new courage for the dreadful days ahead of Him. Here was a give-and-take relationship that was wholesome.



There is a great deal of hand labor which needs to be done and can well be done in a tornado or other disaster. Arnold Regier reminds us that this is not the whole need, however.



This flood is not in Louisiana, but along the Mississippi at Hannibal, Mo. The damage will be somewhat the same, although the violence of the waves in Louisiana may have brought more silt and other destruction.

Helping love soon learns to listen, to be alert to others' struggles. When a disaster strikes, it often bares the souls of its victims in a most disturbing manner. A person who loses a loved one, or finds his home robbed of all its belongings, is exposed to many disturbing feelings. Such a person needs understanding to help him find himself. It may take many days, weeks, or months for such a person to find his old self again.

Paul evaluated his own motives in helping others by writing, "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way" (1 Cor. 13:4, 5).

Arnold Regier has been associated with Mennonite educational efforts in Canada, chaplain for some years at Bethel Deaconess Hospital, Newton, Kans., and is currently director of radio for the Board of Missions of the General Conference Mennonite Church. This article is reprinted from *The Mennonite* of Aug. 2, 1966.

At Belmont, We Try Harder

By Robert J. Baker

Jim Boyts, a member of the Belmont Mennonite Church in Elkhart, Ind., stacks up at about six foot plus an inch or two. This brash young fellow is in his early thirties. I've tried to put him in his place a couple of times, but he doesn't seem to know where that place is. He just keeps bouncing right up to the front again. That's why I sighed in church the other Sunday. I had just read in the church bulletin about the cablegram Ed and Irene Weaver had sent to the Mission Board at Elkhart for our church. Boyts had done it again.

Church hadn't started yet and I looked around to see if he was there and had noticed the bulletin item. I spotted him sitting across the aisle and he was looking right at me. He knew what I had just read. He gave me that big two-dollar grin of his and held up his fingers and thumb crooked in that familiar 4-0 signal. I watched his lips spell out, "No sweat." Then I noticed a grimace replace the smile. I could see that his wife, Belle, had punched him in the ribs for making signals across the church. Served him right.

I went back to the bulletin and reread the three lines. It said, "The following cable was received from Ed and Irene Weaver in Uyo, Nigeria: 'Sincerely grateful for gift car we now have. Picture follows. Love and prayers.'"

Well, it was nice, even if it meant friend Jim winning another one. Sometimes it sort of gets me. Here I am, cautious, slowing down, and this young upstart comes charging through with colors flying, rushing in where angels fear to tread, taking everything in stride, and when the dust has cleared, there he is, safe on first. Humiliating, that's what it is. But really, I was glad for Jim, glad for the church. It had been a good experience. I hoped Belle hadn't punched him too hard. He's a good man.

I sat there in church and mused over the past few months. I remembered when I first heard about the challenge that started the whole thing. This brother at Belmont, this brother that prefers to remain anonymous as much as possible, brought me home from church council meeting one evening and made what seemed to me to be a startling suggestion.

He said, "You know, Bob, our pastor needs a different car. He needs it bad. But he is the type that never gets to his

own needs. The need of someone else always stands in the way of meeting his personal need. He plows too much of his salary back into Belmont. I would like to help him get a different car, but I've also got a real vision for giving to foreign missions.

"The wife and I have been talking it over. Ordinarily I wouldn't trade cars for at least a year. We are, however, going to travel extensively this summer. That, along with the idea of helping Ray and challenging this church, makes me willing to switch cars early. My present station wagon is in good shape. I would be willing to give the wagon to Ray, if the Belmont Church would pledge its wholesale value to foreign missions. Ray would get the car and the money would go to foreign missions. Do you think that could work out, Bob?"

I sat there in Bro. "Sam's" second car, a little Volkswagen, and mulled it over. Now, this brother could probably afford it, but he wanted to challenge us to give also. Sounded interesting, certainly novel. But could our church pull that off? We had already promised to raise over \$30,000 for the year in our planned giving for the budget, with lots of that going for missions. Now, Bro. "Sam" is asking us to pledge another \$1,700 above the thirty thousand. Some people might squeak. "Sam" said, "Well, think it over, Bob. I've mentioned it to Jim Boyts since he is chairman of the church council. We'll see how things develop."

I am a slow thinker and it takes about a week to put my mind in gear. I hashed that thing over a couple of times and then put it on a back burner to simmer. No use rushing things.

It wasn't simmering there very long, however, until I got a call from ball-of-fire Jim Boyts. He said, "Bro. 'Sam' told you about that car for the pastor and foreign mission giving deal. What do you say? Are you game to put the show on the road?"

I started back pedaling frantically, pleading for more time. But Jim acted as if he didn't hear me. He said, "Ray is out in Illinois holding meetings. I am going to call him and give him the scoop. Bro. 'Sam' is pressing me for a decision so he will know where he stands. He needs to know whether he has a car to trade in or the preacher has a car and foreign missions has \$1,700. I'll buzz you back when I find out something."

I am saying in return, "Now, just a minute, Jim, you can't

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—” when he hangs up on me. He never heard me. He didn't want to hear me.

Late the next evening Jim called again. He was all thrilled. “Bob,” he said, “I called Ray. Ray has been praying over this very matter of a car. He knows that little Rambler isn't going to make it and that his family has outgrown it. And yet he feels that there are other needs at our church and in the world that exceed his own. We both believe that this can be God's leading.

“I want to lay out a little more fleece just to convince die-hards like yourself that this is the way the Lord wants us to move. So here's what we do. I've let a couple more people in on the deal. Now, what 'Sam' wants to hear from us is if this church is willing to go another \$1,700 in foreign mission giving. We won't canvass the whole church right now; we'll just sample it.

“I want you to call these three people tomorrow. Give them the old sales pitch. See if they are willing to pledge more to foreign missions, pledging above their regular budget commitment. Call my office by three o'clock and let my secretary know how much was promised. Just tell her how much you raised from yourself and these three.” Then he rattled off their names.

I sputtered into the phone, “Jim, I teach school. I can't be running errands for you. I am interested in this project, but I can't get this done tomorrow.”

Calm Jim says, “Why, sure you can, Bob. You're a big boy. You can work it in. Call during your lunch hour. You can stand missing a few meals.” There was a pause, then a wicked chuckle, and, “Please remember that I am chairman of the church council and you could wind up on some time-consuming committee.” The phone clicked on his end and I cracked mine back in the cradle.

I made the calls. To each I explained the challenge of Bro. “Sam.” Each listened attentively; each one pledged. One brother wasn't home, but his wife pledged \$200. One said, after his pledge, “If you need more, call me back.” In about 15 minutes I had the promise of \$500. I didn't believe it, but there it was.



Pastor Ray Bair and wife, Lillian, stand beside the car they received. Ray serves the Belmont Church.

I called Jim's office at the trailer factory, gave his secretary my name, and said, “Tell that slave driver boss of yours that I have a \$500 order. He'll understand.” Her musical laugh let me know we knew the same Jim Boyts.

He called me the next day, saying casually, “Well, Bob, we went over the top. No sweat. In fact, now we have to figure out a way to let the rest of the church get in on this. Bro. ‘Sam’ won't care how much we go over his goal.”

And so I sat in front of the Belmont Mennonite Church running over the strange happenings of the past weeks. I thought of Bro. “Sam's” love for foreign missions, his concern for Ray Bair that he got a decent car to drive. I thought of Ray's concerns. I thought of Jim Boyts's motto, “The difficult we do today; the impossible takes a little longer.”

I thought of all the people at Belmont who said, “Yes, it's a good idea. Count me in.” I thought of Ed and Irene Weaver who formerly attended Belmont. The committee that was appointed to apportion the \$1,700 that was pledged at our church to match “Sam's” gift to Ray Bair decided that the pledged money should go to Ed and Irene, missionaries in Nigeria, West Africa, for a new car. The junker they had been driving was held together with coconut husks and baling wire. Now they had a new tough, Peugeot car, a much-needed mission tool. Everyone seemed to be a winner.

How nice to sit there in church and so happily daydream! Then Rebecca, our youngest, laid a note on my lap. It came from the good wife at the other end of the church bench. I opened it and read, “You act as if you are a million miles away. Ray has been preaching for five minutes and I don't believe you have heard a word he said.”

I looked guiltily around. The service had started and I didn't realize it. The two older boys smiled from down the bench. They thought it served old Dad right to get bawled out by Mother. Dad had no business letting that usher work the family up to the front row. I scribbled defensively on the bottom of the note, “I have *not* been a million miles away; I've only been to Nigeria.” Then I slipped the note to Rebecca to slip in turn to the wife. Let her figure that one out. Then I sat up very tall and gave Ray my full attention. I was glad to be a Belmonter.



By going above their regular budget giving, members of the Belmont Church were able to provide the funds so that Ed and Irene received the car they so vitally needed in their mission work in Nigeria.

A Pure Congregation in a Godless Culture

By Paul M. Miller

After the day of Pentecost the new believers who had come from the island of Crete went home again. How they went about leading others into their newfound faith we do not know. When the Apostle Paul visited their congregation or just when Titus came to live with them, we do not know. But we do have Paul's letter to the congregation—through Titus.

Thirty years or more have passed since Pentecost. A second generation is coming into the church. Some of the same "foreign missionaries" for Pharisaical legalism who had visited the congregations in Galatia had come to Crete also, preaching the necessity of a thousand rules to insure godly living.

But the influences from the culture of Crete are pressing into the congregation too. Cretans were such habitual liars that dishonesty had become known as one of their national traits. Sensuous living and greed for ill-gotten gain had reached such proportions that even their own poets and prophets were predicting doom. How shall a congregation remain pure in an atmosphere like that?

By Re-Preaching the Word of the Gospel (Verses 1-4)

Paul asserts that when the saving activities of the living God are recounted, then the same faith which God gave earlier to His holy people can happen again in the midst of the meeting. This same faith which transformed the lives of persons on down through holy history can be released and vindicated in the experience of God-fearing persons right here and right now. The intention which God had in creation and the determination He has in His heart to finish His redeeming work in a glorious consummation—that divine determination swings into definite and specific action and makes good His promises to persons in the congregation in their present need.

God's living Word, partaking of the same divine life as Christ—the Incarnate Word, comes into the congregation through Spirit-borne preaching. The Saviour-God acts again, as really as when He sent His Son, when the Gospel is preached. The miracle of transformation may happen in any responding heart. Gentle though he may be, a Titus or other "outsider" becomes a true son in the common faith.

But the Saviour-God has yet other resources to keep His people pure in a godless culture. In verses 5 through 14 Paul lists the next one.

The Godly Lives of Congregational Leaders

Paul told Titus to charge elders who should lead God's people in their life as a disciple band. In the cultures of the Mediterranean basin "elders" meant the older men who led. The Romans were led in part by a senate, from "senex" meaning older men. The Jews had their elders since the seventy charged in Num. 11:16. Spartan leaders were called "older men," and even the later English "alderman" simply meant "older men."

Paul did not regard as important either the method of selection, or the method and meaning of their ordination; or the specific duties of each type of elder. Some were deacons, some were administrators or bishops, and some were likely "teaching elders." "Elders" was a general term for all of them. When Paul called the elders of Ephesus to him at Miletus, he addressed them also as *episkopoi*—bishops. The names are used almost interchangeably in a number of places throughout the epistles.

What was extremely important was that the congregation be led by persons whose lives were unexplainably different on many counts. Their marriages were to have purity and integrity. The Jews had tolerated bigamy. Pliny had three wives, Caesar 4, Antony 4, Pompey 5, and Herod 9. The Christian congregation cut a new swath and broke through to a completely new level of reality in the marriage relation. Verse 6.

Furthermore, their children were different. Not unruly or spendthrift. The same word is used here as describes the prodigal son of Luke 15. The fact that the children in those leaders' homes did not need to rebel so violently during psychological weaning time may be because the fathers were not hot-tempered, not self-willed, not filled with grudges and frozen angers, but lived their daily lives as stewards of the very life and love of God. Verse 7.

Amidst the proverbial greed of Crete, the congregation's leaders were not to be sharp bargainers, their consciences fouled by ill-gotten profits. Rather, they were to love the noble impulses in every man they met and to have a heart which answered to the higher aspirations of persons. Verse 8.

These citizens of heaven who walked the streets of Crete were "holy," not in the sense of being canonized into sainthood after they were dead. Rather, they lived their hour-by-hour existence and made their daily choices with reverence for life's fundamental purities, trying to give both God and man their due, and with their own appetites under God's control. Verse 8.

Out of the leaders' daily life of inner integrity and outward

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consistency came power as a teacher. A life which demonstrates an unanswerable difference "confutes the gainsayer"; his answering back has to stop; there is no evil thing to say. Even the circumcision party must stop advocating adding legalistic rules to the Gospel because the congregational leaders have demonstrated a new and another way of holy living. There is no better way to "muzzle" or stop the mouths of congregational critics. Verses 9-14.

But Paul sees yet another resource to keep the congregation's conduct pure. In verses 15 and 16 he adds, by the discernment of a purehearted congregation. Those who are really pure in heart will be able to discern and choose the conduct which is pure. Christ had promised that the pure in heart shall see God. No matter whether a congregation is immersed in a godless Crete, a godless Chicago or Hong Kong, there will be an immediacy and a firsthandedness about their way of getting guidance from God. Paul himself claimed such immediate discernment when in Rom. 14:14 he cried, "I know and am

persuaded of the Lord Jesus." He believed that if members of the congregation in Crete or Chicago were pure in heart before God, if they wanted to bind for their mutual obedience here on earth just that thing which heaven also was binding, then heaven and earth would act simultaneously, the congregation could discern the will of God, and could find the path of obedience.

If the desire and intent is really to obey God, the congregation whose hearts are pure before God can discern His will until the end of time. If there is not present a faith which longs to respond at any cost, then, even though people profess that they know God, they will miss the way and become abominable.

However, Paul's total mood is an optimistic one. He believes that a congregation, even in Crete, can remain pure if God's living Word comes again and again through preaching, if the daily lives of leaders are unexplainably different, and if the desire of the congregation to obey God is a pure and honest desire.

"Old Man Prentice" Saved the Day

By George H. Clement

Springtime is floodtime in many mountain mining camps in the Appalachians of southwest Virginia. We know, for we lived there for several years. Bridges overflow, and one section gets cut off from the other until the water subsides. That's how it was on that April Sunday morning when the little Oak Grove Church found itself with a group of children and adults, but no preacher and no teachers. They were on the other side of the Cumberland River, and not only was the bridge under water, but the current was so furious that morning that to attempt to cross by boat would have been foolhardy.

For about ten minutes each one looked at the other in the little marooned church, wondering what to do. Finally "Old Man Prentice" got up and said, "It's a pity to be here and not have a service of some sort. I guess it's up to me, being the oldest here, to try and bring a little message. But I can't preach, and a sermon wouldn't do, maybe, for these youngest here. But I know what I'll do."

Now Mr. Prentice, affectionately called by all in the mountain town of Big Rock, "Old Man Prentice," was old-fashioned. He still wore a vest, and out of one of its pockets hung a large chain, and on the end of that chain was a huge pocket watch. He pulled this out of his pocket, detached it from the chain, and walked up to the platform.

"I'm going to talk about this watch," he commenced. "What's a watch for? Sure, to tell the time with. One day this watch stopped ticking. I shook it, and even knocked it, but it just wouldn't start. So I took out of my pocket a nice clean hanky, like this, and I polished my watch real good; and then

it started to tick."

The children, and even the adults, laughed. One boy spoke up and said, "No, it didn't."

"Of course it didn't. But I have known people who knew something was wrong with their soul, and so they start to polish up outside. They commence to do good works, reform, make resolutions, and a dozen other things; while all the time their soul inside is all out of kilter.

"Children, I took this watch to an expert and in no time he had it working again. Now, instead of it being a good-for-nothing ornament, it is a good-for-something timepiece again.

"And if we want to be a good-for-something Christian, we had better hurry to the Expert, Jesus Christ, and let Him fix that heart in there. He has never failed yet. He has never had one person come to Him to hear Him say, 'I can't do anything for you.' Isn't that just grand?

"I hope you all here have come to Him and that your heart is right with God. Well, once the watch was repaired, the jeweler just wound it up and guessed the time, and gave it back to me. Is that what he did? No, of course not. He has an official timepiece in his window that is set according to the exact time right out of Richmond. It is not one second fast or slow. Let us remember that God has given us His official Timepiece, the Bible, and we must set our lives according to that Book. There is no guesswork, or I 'hope so and suppose so' about it. We must look inside that Book and make sure our lives are adjusted to its teachings.

"Well, now, I've had some fun with this watch. One day the big hand started to bully the little hand. I hope you big boys never pick on the little fellows. So I got a penknife and placed

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it under the big hand to lift it up. Bing! It flew up in the air and I never could find it, not even with a magnifying glass. Well, once more my watch was good-for-nothing. So I had to take it back to the expert, and he put another hand on it, and then it was good-for-something again.

"Boys and girls, God has given us two hands to use for Him. If our hearts are His, so are our hands. And if we use them to work for Jesus, they will certainly then be good-for-something, won't they? But I've known of hands that got into so much mischief that they were really good-for-nothing except to make trouble. Let us use our hands for Jesus."

Mr. Prentice looked at his watch and said: "I don't know how preachers can preach for thirty minutes. I've only taken ten minutes and I'm through. Any of you older folk got some suggestions to make? Can you tell the children more about this watch?"

A mountain woman, Mrs. Tignor, got up and said, "I've been a thinkin' that the most important part of that watch is not seen. Its face is not important. It's the works inside that really count. Sometimes folks pretty up their faces while they neglect their soul. Children, remember, if your heart is right, it doesn't matter if your face is covered with freckles, or if you have squinty eyes like me, or whatever. God looks on the heart, not the face."

After she sat down, a teenager got up.

"Our science teacher in high school is a Christian man," he said. "A few weeks ago our lesson dealt with the beginning of the universe. Some things in the textbook didn't quite please our teacher. He got up and placed his watch on the floor. Then he pretended that he was walking down the street and he saw this watch on the sidewalk. He picked it up and said, 'Well, here's a watch! Wonderful piece of mechanism. But just think, young folk. This watch formed itself without any help from human hands. All the little gears inside all joined themselves quite on their own; and the springs coiled up and started the works going. Then the case just came along out of nowhere and encased the whole works. Numbers arranged themselves on the face from one to twelve with all those 60 dots in between. Marvelous!'"

"By this time the class was roaring. He sat down and said, 'What is utterly ridiculous regarding this watch is just one hundred percent super-ridiculous when applied to this wonderful, complex universe of ours.'"

"Thank you both for adding to the lesson," concluded Mr. Prentice. "Just this closing word about 'time.' It is *time* to seek the Lord. If you haven't already let Jesus have your heart, remember, NOW is the accepted TIME; now is the day of salvation. Will Mr. Falin please close in prayer?" □

They Practice What They Teach

By Blanche Thompson Richardson

Marjorie Anderson was blind for two hours.

Robert McGrath lost the use of his left arm for an afternoon.

Joan Getchell cooked lunch from a wheelchair.

What makes this story so unusual? All three are student practical nurses at a Cambridge hospital in Boston, Mass., and are working under the supervisor of occupational therapy.

"Understanding how the patient feels is an important part of a nurse's training, and what better way to understand than to actually have the student change places with the patients—if only for a few hours.

"Our hospital cares for the chronically ill," the supervisor went on to explain. "Much of the students' time now and after they graduate will be spent in rehabilitation work. However, it is hard for the young and healthy registered practical nurse to sympathize with the disabled and elderly. In the past we noticed that they tended at times to become impatient and irritated. Through actually experiencing the problems of their patients, they will gain compassion as well as real understanding of different methods of coping with disabilities."

Looking around, you notice Robert, his left arm rigid in a sling, working carefully and cautiously at opening a can of soup. The can slips and he has to start again.

Nearby, Joan is awkwardly maneuvering her wheelchair between stove and table, often bumping into things as she tries to come close enough to reach the counter top.

Third-month student Marjorie Anderson spent most of an evening blindfolded. She followed her regular schedule—washing clothes for the next morning, talking to friends, "listening" to television, getting ready for bed—simple things, yet they were the hardest in the world without sight. She said later: "I felt everything was so large and I felt alone even when someone was with me."

Another student emphasizes that being blind is something you just can't understand until you have gone without your sight, and experienced its feeling of emptiness and insecurity.

Each trainee both looks forward to and yet dreads the few hours, during the training period, when he or she will live with simulated blindness or paralysis. After every experiment the students write a report giving their reactions, and

these reports are discussed in class.

Most students know now what it is like to be on the other side of a wheelchair, or groping in a void, and one girl wrote: "After two hours I took off my blindfold. Then it swept over me with a shock that there are people who can't do that. Their eyes may be open but it is still dark for them. It was a very hard and long two hours, and when it ended I sank to my knees and thanked God for my sight and the chance to serve others less fortunate."

These future nurses are fast learning the truth of an old story. It tells of a discontented soul who, feeling that he had reached the end of his endurance, packed up his troubles and carried them to an appointed crossroad, where he deposited his burden among those of many others. Here it was his privilege to select any of the other bundles in exchange for his own. After thoughtful examination of the others he finally picked up his own bundle and returned home better contented with his own life and with greater compassion for the trials of others.

Putting oneself in someone else's place isn't easy—but it will help to bring about a better world. Do you dare to try it for at least two hours?

Shall We Pray?

Dear Sir:

We had a visiting preacher in our church the other day whose habits with regard to prayer got me going.

He was supposed to be leading us in prayer, but when he got ready to pray, he asked the question, "Shall we pray?" Just as he came to the end of that question he raised his voice to really make it a genuine question, and there was real doubt in my mind that he should.

One other time we had a preacher who was also supposed to lead us in prayer and when he was ready he said, "May we pray?" I don't know what these fellows are after, but I can't really see why they have to keep raising the question. Then there is the minister who visited our church once who didn't even raise the question but at the end of the sermon just dropped his head and began praying. Half of the congregation was expecting him to continue his sermon while the others thought surely something must have gone wrong. It took me a full minute to discover that this man had simply shifted gears from preaching to praying.

All of this leads me to suggest that our ministers try not to be so modest. Can't they just invite people to pray? Although I don't know much about English grammar, it seems to me that the best thing for the minister to say when he is ready to lead in prayer is, "Let us pray." Then at least the people know that he is ready now to lead us in prayer.

Respectfully yours,
Simple Simons

—Central District Reporter.

The Preaching Poll

By Menno Schrag

In Home Town First United Church once was a learned, polished minister who was very popular. His first and foremost quality was recognition that times are changing. You can't cram things down people's throats. What may have worked yesterday does not necessarily work today. Especially not among young people.

His second strong point was his firm adherence to democracy. How can you know what to say when you don't know what the public thinks? The majority must rule. Let's not hear things just from the pulpit down but also from the congregation up.

Thus one Lord's day he rose in clerical dignity, both hands firmly on the pulpit, as his custom was. "I have changed my mind," he said. "The preacher ought to preach what the people want him to preach. We shall have a vote this morning on what the sermon is to be."

Some thought this proposal rather strange. They were the Conservatives. Others felt it was a good idea. These were the Progressives.

But a rather difficult situation arose. After a slow start, responses came loud and fast. The Progressives wanted a discourse on social change. Mr. Know-Well, supported by the suburbanites, thought it was time to get on a new track. Perhaps liberalize the rules. Why preach something you can't enforce anyway? After all, standards are relative.

The Stand-Patters expressed concern. They wanted sermons with more Amens. Many had been missing the Thees, Thous, and Therefore! "Remove not the old landmarks," cautioned the aged Bro. Discreet.

Still another group, the Far-Outers, felt there was no longer need for a sermon at all. Forums, discussions would be much better. And how could one possibly match the fellowship of the Coffee Break!

By this time the minister's head "began to swim." Before he realized it, the worship hour was over. He pronounced the benediction and everybody went home.

Waking back to the manse, he was perplexed and grieved. How could he, or the church, possibly go on this way? The voice of the people turned out to be the voice of confusion. What the congregation had been really saying, deep inside, was that it was searching for anchors. Had he perhaps offered only shifting ballast that subdued the restlessness but gave no hope? If this continued, would not he himself soon be precariously adrift?

He prayed and meditated, long and hard.

The next Friday night, in the church column of the *Evening Daily News* appeared this announcement: First United Church, Sunday Worship Service 10:30. Sermon by the Pastor—"Thus Saith THE LORD!"

Behold, the next Lord's day morning the sanctuary was filled as it had not been for many months. And the people were glad.

—Mennonite Weekly Review.

The Wedding Ring

By T. E. Schrock

A Mennonite doctor was so harassed by the nurses in a hospital that he asked his home congregation for permission to wear a wedding ring, to convince them he was a married man. A mother traveling on the train was embarrassed by men, and declared herself unwilling to undertake another trip without wearing a wedding ring.

For Christians, this raises some sober questions.

1. What about the unmarried people—the nurses, our boys in I-W and VS who are orderlies in hospitals, and those in Pax, in high schools and colleges? Are these without protection, a helpless group being preyed upon by a godless society? A doctor or mother should be more mature and better able to care for himself (or herself) than young people.

2. What is our protection? Before a sincere Christian gets very far in life he learns that "It is better to trust in the Lord than to put confidence in man" (Psalm 118:8). "Virtue reflected in clean, honest faces, and in modesty of conduct and of appearance, is real protection from intruders for both the married and the unmarried."* It is a well-known fact that a wedding ring is not proof either of a virtuous character or of the sanctity of the marriage bond. Does the Lord welcome the wedding ring as an aid for Him to protect His married children?

3. What about doing wrong that good may come from it? The Christian is forbidden to wear jewelry. I Tim. 2:9; I Pet. 3:3. Churches who have allowed the wedding ring have eventually allowed all jewelry or ornaments.

4. What about traditions? A tradition is a custom or practice passed on to the next generation. Some people are very strongly opposed to the church keeping any tradition patterns, but insist very much on wearing a wedding ring which is a tradition of the world several centuries old. Does God detect this inconsistency? It is this world tradition that rules that a pregnant Christian woman is a sinner suspect, because she wears no wedding ring.

5. What about sincerity? A person may feel very "queer" to be different from the world and have a greater aversion to being thought unfashionable than the fear of being thought unmarried. What if Mark 8:38 applies here, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels"?

6. Is the wedding ring ceremony, and the wearing of the ring, a form of idolatry? It is the promises made to each other at a wedding that constitute the marriage bond and the keeping of them that promotes happiness and unity through the years. What then can the ring add? It is no more a part of the

wedding than the flowers or the bridesmaid. The words, "I with this ring do thee wed," and the protection and the binding qualities it is to afford the wearers as long as they both shall live, are appropriately classed with other good luck charms and finger rings to cure certain diseases.

7. What is the will of God in this matter? This is the most important question. To give light on His will is the purpose of this writing.

*From *Light on the Wedding Ring*, by E. B. Annable.

Strangers and Pilgrims

By Dale Oswald

What is our concept of the place and position of the church in the world of today? Do we confess as men and women of faith, embracing the promises of God, that we also are pilgrims and strangers as Heb. 11:13 reveals? Webster states that a stranger is a foreigner or visitor or one not admitted to fellowship.

It appears that the church today has forgotten her allegiance to God through faith in Jesus Christ which causes us to be misfits and outcasts in a secular and unrighteous society. I John 3:1.

We discuss much the role of the church in our world. Yet Jesus clearly taught that His people are the light and salt. Also we are not of the world as He was not. John 17:14-16.

As a stranger in a foreign land my allegiance is to my homeland, as I journey on my pilgrimage by faith.

The professed church of today has seemingly become amalgamated into our society, and we look in vain to find the stranger and pilgrim.

Peter in I Pet. 2:11 pleads with us as strangers to abstain from fleshly lusts, which war against the soul. Have we become engulfed in the flood of materialism and selfishness? Where are the funds to support the work of our heavenly country?

Are we putting our money to use like the world in the area of entertainment? Are we supporting the Hollywood blight of immorality and lust? Are we contributing to the millions spent on the big business of sports and recreation? Are we succumbing to the Paris forms of dress and undress?

Are we using the tactics of pressure groups to force our views on others?

Are we as strangers in the world in these areas and others as we once were to God? Eph. 2:12.

May we, being cleansed and made whole by the purifying blood of Jesus Christ, be those whom the world finds strange inasmuch as we do not run to the same excess of riot. I Pet. 4:4.

As we have been purchased by divine love and calling, may this be evident by our confession and life. Jesus in us sets us apart as strangers and ambassadors of glad tidings of reconciliation and deliverance to all men.

T. E. Schrock, Clarksville, Mich., is a bishop on the Indiana-Michigan Conference.

Keep the Backlog Burning

By Mary Alice Holden

"Then the fire of the Lord fell, and consumed the burnt sacrifice" (1 Kings 18:38).

When I was seven, my mother taught me to make a fire in the kitchen range. Wood was plentiful, and we had no other fuel. To lay the fire we first put in a back stick or log, an oak stick as big as one's arm that fitted against the back of the firebox. Next dry leaves were put in the front against the teeth of the firebox. Small twigs were put in over the leaves, and usually some chips from the perpetual job of chopping wood. After adding two or three sticks of split wood, a match was applied to the leaves. The blaze reached up to ignite the kindling and set the wood on fire.

The leaves and sticks were a necessity to get the fire started. They set the larger sticks on fire. When the back log started burning, it would keep the fire going, although the supply of smaller wood would run low for a time. More wood would be applied, but the back log was usually smoldering after the meal had been completed.

Today we speak of a backlog as a sustaining reserve.

In the Old Testament the fire of God came down to burn the sacrifice, a token that it was accepted of God. In the temple the fire of God was not allowed to go out as long as the temple worship was perpetuated.

So in our hearts the backlog of faith, hope, and charity is kept burning by the fire of God, the Holy Spirit, as long as we keep our lives in His service. The kindling of inspiration from services acts as a means to catch this Fire that the split wood of Bible study and prayer may set our hearts on fire to be about our Father's business, and keep the Christian virtues alive in our lives. But first our hearts must be an offering acceptable, wholly given to God.

Then the Fire of God in our lives can keep them a living sacrifice, burning and accomplishing things for God. But it must be kept alive by communion and prayer and Bible study to feed our souls, that we will have something to give to others. Rom. 12:1.

Prayer Requests

Pray for Dale Stoltzfus, new VS unit leader in New York City, assuming responsibilities in helping the unit to become more involved in the community.

May patience, understanding, and love flow through VS-ers as they work with alcoholics at the Mission of Mercy, Harleysville, Pa.

Praise God for open doors to witness to Jewish people in Philadelphia, New York, and Washington. Pray for those who are giving this witness.

Pray for those who have responded to the Gospel and are engaged in Bible study at the State Prison Farm in Escambia County, Ala.

Missions Today

Finding a Moral Equivalent

By J. D. Graber

Making it easy is the best way to destroy moral and spiritual fiber. It is the storms that make the oak strong, they tell us. Our pioneer forefathers developed strength as they struggled to overcome obstacles. The blood of martyrs has always been the seed of the church.

To survive we must find moral equivalents. Our alternate service to army induction is made very easy. This may have been a deliberate attempt to destroy the spiritual fiber of the nonresistant faith. In World War I it was much more difficult. There was actual persecution at times and young men refusing to be mustered into the army had to take their stand in the midst of the men who were being sworn in. They had to suffer the jeers, sometimes spitting and blows, from the mob of men who called them slackers and all kinds of unprintable names. Some could not endure this pressure but those who did became stronger for the experience.

Is alternate service too easy? If it becomes an easy way out, it will be spiritually weakening. Goods that cost little are of little value. David said, "God forbid that I should offer unto the Lord that which doth cost me nothing." So he refused to take the threshing floor as a free gift upon which to rear an altar of thanksgiving to God. He bought the threshing floor and the oxen for fifty shekels of silver. Unless my faith costs me something it will soon be worth only what it costs.

Many young men are finding a moral equivalent to war in voluntary service, Pax, relief, and various types of service that require self-giving, inconvenience, sometimes danger, and always financial sacrifice. Nonresistance, or better expressed, the way of positive love, can be kept alive only the hard way. Love is never cheap. Christlike love is expressed only through sacrifice. Human love is finally self-satisfaction. *Agape*, or divine, love is by definition, and by Christ's demonstration on Calvary, self-giving.

Early Christians had a "catacombs theology." Some present-day theologians are telling us this theology is not relevant to our modern times; that we must recast the meaning of Christianity to make it reflect our new situation in which Christianity is no longer a despised and persecuted minority, but a respectable and accepted way of life.

There are two reasons why this approach would be wrong: (1) In many places on earth Christianity is still a despised minority. Our own Western situation is a temporarily abnormal one. (2) By adjusting Christianity to our easy and comfortable times we take the fiber and salt out of it. Too much of this kind of accommodation has already been done. There are tremendous issues, injustices, and dangers calling disciples of Jesus to walk the Calvary road. Along this road lie our moral equivalents to war that will keep us spiritually healthy.

A Conversation on Church Growth

By James Sauder, Missionary to Honduras

1. Church growth involves the quality of Christian living. Where there is life there is growth. Where there is Christian life there is Christian growth. We are to "grow in grace, and in the knowledge of our Lord" (II Pet. 3:18). God's grace is the seed of all growth. Growth in grace is growth in the quality of obedience to Christ.

2. Growth in quantity accompanies growth in quality. We obey the call, "Go ye therefore, and teach all nations . . ." (Matt. 28:19, 20). We are to make disciples. Growth in quality and growth in quantity are inseparable. A friend of mine may object. (My friend is purely fictitious.) "What I want is quality not quantity." It is impossible to have quality without quantity. God wants both quality and quantity. The church can and should increase simultaneously in depth and in numbers.

3. A living church makes a concentrated effort to increase its rate of growth. My friend says, "But I am not interested in mere numbers." If you have 5,000 chickens and tomorrow morning you find that 2,000 are dead, will you shrug your shoulders and say, "Well, I wasn't interested in mere numbers anyway"? Let's make it a bit more human. If you have five children and tomorrow morning you find two of them dead in their bed from a contagious disease that threatens to kill the rest, will you say, "I'm not interested in mere numbers"? The Good Shepherd in Luke 15 was interested in numbers. He counted His sheep every night. When one was missing, He sought for it. God is interested in numbers because numbers are people for whom Christ died. The church should study its growth and pray and work for increased growth.

4. Real growth redeems people from the world and brings them into the church. My friend comments, "Oh, yes, my church is growing. We are receiving many members from a neighboring Mennonite congregation." That is not real growth but transfer growth. "We also have many of our young people becoming church members," adds my friend. That is fine. Not all congregations are doing that. But that kind of biological growth is expected. But the great commission calls us to real growth. That means we need to win people from the world.

5. Real growth requires the planting of churches. My friend informs me, "We had evangelistic meetings and many responded, but none of them became members of the church." Church growth doesn't happen until the evangelized become full members of the church. Christian nurture, fellowship, and reception are essential to church growth. The redeemed ones are the church. Jesus tells us that "where two or three are gathered together in my name, there am I in the midst" (Matt. 18:20). In Honduras we find that small churches are growing most rapidly. They receive new members, develop leadership, and relate to the larger church.

6. Church growth reaches families and groups. Sometimes a father or mother responds and then they become instrumental in bringing their children and relatives to Christ. Many times they are able to reach those of their own community or their own occupational group. A Christian is most able to reach those who are most similar to him. Early Jewish Christians sought first to reach the Jews. The Gospel tends to expand within the social group. As growth continues, the Gospel surmounts social barriers.

7. Church growth transforms social and cultural conditions. Relief and service are necessary as an expression of Christian love. But lasting relief and service come only as the church grows. The Honduras literacy program found that believers learned to read more rapidly than others. They were motivated by a desire to read the Bible. I have often observed in Honduras that men who become Christians become better fathers and farmers.

8. Growing evangelical churches in Latin America are stimulating the Roman Catholic Church to renewal. Where the evangelical churches grow rapidly, the impact tends to be increased. In some communities they have begun teaching similar to our Sunday school. They have introduced more singing since the evangelicals have always been singing. Some priests are telling people to read the Bible. In Honduras a worried Catholic asked his priest, "What about these evangelicals that are teaching so much?"

The priest replied, "They may get to heaven before you." Increased growth in the evangelical churches will stimulate even greater spiritual renewal.

CHURCH NEWS



Elkhart VS Orientation

Thirty-six persons participated in Mennonite Board of Missions orientation for voluntary service Aug. 2-12, 1966. They and their assignments were: First row: Dennis Leinbach, Goshen, Ind., to Frontier Boys Village; David Reist, Fremont, Texas, to Hannibal, Mo.; Jerry Troyer, Shipchewana, Ind., to Portland, Ore.; Howard Nussbaum, Orrville, Ohio, to Portland, Ore.; David Wenger, Orrville, Ohio, to St. Petersburg, Fla.; John Brenner, Sparta, Pa., to Aibonito, P.R.

Row two: Harvey Yoder, Pryor, Okla., to Kansas City, Kans.; Martha Rushly, Kansas City, Mo., to Claremont, N.H.; Carol Sprunger, Dalton, Ohio, to Pueblo, Colo.; Ruby Diener, Canton, Kans., to Hannibal, Mo.; Carol Steider, Conneautville, Pa., to Corpus Christi, Texas; Marie Hoover, Goshen, Ind., to Hannibal, Mo.; Kathryn Hooper, Ronks, Pa., to Corpus Christi, Texas; Alfonso Garzon, Blooming Glen, Pa., to Byers Camp, Denver, Colo.

Row three: John Birky, Valparaiso, Ind., to Woodland Park, Colo.; Arlin and Maretta Buller Archbold, Ohio, to Woodland Park, Colo.; Sandra Nafziger, Kalona, Iowa, to Calling Lake, Alta.; Loraine Hockman, Perkasee, Pa., to Pueblo, Colo.; Sherry and Stephen Snyder, Woodburn, Ore., to Englewood, Chicago, Ill.; Amos Showalter, Waynesboro, Va., to St. Petersburg, Fla.

Row four: Joseph and Ruth Burkholder, Waynesboro, Va., to St. Petersburg, Fla.; James and Dorcas Good, Harrisonburg, Va., to Ary, Ky.; Joy and John Pedersen, Valparaiso, Ind., to Kansas City, Mo.

Row five: Daniel and Marian Berry, Elida Ohio, to Caldwell Idaho; Sharon and Gerald Nisley, Goshen, Ind., to Los Angeles, Calif.; Kathryn and Elwood Schoenly, Bally, Pa., to Robstown, Texas.

Not pictured: Truman and Elnora Weaver, Goshen, Ind., to South Bend, Ind.

Gives \$70,600 for Humanity

"It is my prayer that this (gift) may be used to bring some blessings to humanity," the letter to Mennonite Board of Missions in Elkhart, Ind., closed. In the envelope was a promissory note for \$70,600 in favor of the Board.

The note is intended to be equivalent to the share the brother (who remains anonymous at his own request) has in a corporation. It is a ten-year note, drawing 5 percent interest, and has approximately seven more years to run.

"We are deeply grateful to our brother

for this generous gift," H. Ernest Bennett, the Board's executive secretary, pointed out. "This type of capital or property gift is, of course, a major resource in developing our world mission program. We trust that God may bless the donor and honor the gift that it may be used fruitfully in our Board's hands."

An amusing sidelight occurred when the donor was negotiating for the transfer. In a telephone call, David Leatherman, Board treasurer, understood that the amount involved was \$7,600. When the note arrived,

the \$70,600 figure startled him.

The note will be held until maturity in the General Board's investment portfolio and the interest returns allocated annually to mission needs around the world. After maturity the proceeds of the note will also be available.

Quin Cities Fellowship Emerges

Since 1963 Illinois and Iowa folks have been interested in and relating to a small congregation emerging in what has variously been called the Quad-Cities or the Quin-Cities: Davenport, Rock Island, Moline, Silvis, East Moline, and Bettendorf. This is a strip of land eight miles wide and 20 miles long on both sides of the Mississippi River, and therefore the Illinois-Iowa border. The pastor is Mac Bustos, who came there from Second Mennonite Church in Chicago. The congregation is known as Quin Cities Spanish Mennonite Church, and it meets in its own worship center in Davenport, Iowa.

Long before the conference mission boards became interested, the William Lauver family (returned Argentine missionaries) and Gladys Widmer, Puerto Rico missionary on extended furlough with her parents at Wayland, Iowa, had been interested. They had worked on their own in expressing the interest and concern of the church in these Latin people.

During a recent evaluation with congregational and the Iowa-Nebraska mission board leaders there, Simon Geringich observed that the area has a growing community of Latin people. Their living is not localized in a ghetto, but pretty well extends in small groups over the entire area.

Bustos carries a deep concern for his people and uses many of the off hours of his full-time job at the International Harvester plant shipping department for expressing this concern. Walking down the street, he may meet someone he hasn't seen before. Introducing himself, he questions, "Where are you working? Where are you living?"

One such person responded by saying that he had neither job nor place to live. A visitor observed that Bustos made an appointment for the following day to help the new person with both these concerns. Bustos has 100 families on his concern list for contact and follow-up.

Both conferences have shared in the responsibility for this ministry, but recently the Illinois mission board has asked the Iowa-Nebraska board to provide for total administration. Mennonite Board of Missions, Elkhart, has been asked to assist with subsidy and other resources which might be needed.

Begin Operation of Denver Boys' Home

Byers Home for Boys, 64 W. Alameda, Denver, Colo., will be operated after Sept. 1 by the Mennonite Board of Missions. Begun in 1903 by the late E. M. Byers, the home has a capacity of 37 boys between the ages of six and 14. Its objective is to "conduct and maintain a Christian home for worthy, homeless boys."

The home, enlarged in 1946, occupies a half block in an industrial area of Denver and a camp on Forest Service land at Shawnee, Colo. The previous management felt somewhat uncertain with increasing licensing strictures and a director who was retiring because of ill health. They therefore last winter asked the Board to undertake operation this summer.

An agreement was consummated for beginning operation as a Board on Sept. 1, while summer voluntary service personnel operated the summer camping program. The summer VS personnel were Perry Bontrager, Goshen, Ind.; Carol Deckert, Guernsey, Sask.; Janet Shellenberger, Goshen, Ind.; and Gerald Sieber, Arthur, Ill.

According to Luke Birky, secretary for health and welfare, the Board plans to operate the Byers program with a minimum of change at least for the first year. Operations will be carried on through the Frontier Boys Village board of directors of which Virgil Brenneman, Colorado Springs, is chairman.

Director of the Frontier Boys Village and giving administrative direction to the Byers home also is Eugene Miller, former dean of men at Hesston College. Personnel arrangements have not yet been completed for either the Frontier or Byers programs.

26 Trainees to Europe

Twenty-six American Mennonite exchange trainees sailed for Europe on Aug. 12. They will spend six months each with two host families who will provide the exchange with room and board and a small allowance.

The Trainees-to-Europe program began in 1963. It is a joint effort of the Mennonite Central Committee and the Inter-mun Trainee Committees in Germany and the Netherlands. The program seeks to enable the trainees to become better acquainted with the European Mennonite brotherhood and to acquire a better international understanding.

Eight of the trainees will go to Germany. They are Joyce Detwiler, Harleysville, Pa.; Catherine Gerber, Dalton, Ohio; Joyce Kaufman, Hutchinson, Kans.; Elizabeth Klassen, Rosthern, Sask.; Elizabeth Paetkau, Winkler, Man.; Wallace Roth,

Rosthern, Sask.; Lois Shetler, Portage, Ohio; and Sharon Yoder, Goshen, Ind.

Fifteen trainees will work in Holland. They are Wayne Dueck, Rosthern, Sask.; Kay Eby, Lancaster, Pa.; Nancy Groff, Bareville, Pa.; Eudora Herschberger, Topeka, Ind.; Jeanette Hershey, Lancaster, Pa.; Katie Hildebrandt, Gretna, Man.; Mary Keim, Bay Port, Mich.; Betty Kradky, Philadelphia, Pa.; Donna Landis, Lancaster, Pa.; Vera Lehman, Kidron, Ohio; Ruth Moyer, Souderton, Pa.; Betty Rempel, Clearbrook, B.C.; Ethel Steiner, Apple Creek, Ohio; Kenneth Wehmuller, Okarche, Okla.; and Arthur Wiens, Niagara-on-the-Lake, Ont.

The Inter-mun Trainee Committee has assigned three individuals to Switzerland: Emma Huber, Alma, Ont.; Alvin Koop, Virgil, Ont.; and Nettie Koop, Kleefeld, Man.

Nancy Sarco of Harrisonburg, Va., and Rachel Wenger of Chesapeake, Va., sailed with the trainees to Europe. Following a short orientation in Frankfurt, Germany, the two girls will begin a two-year stint of service in Yugoslavia. In turn, Yugoslavia will send three trainees to America. This is the first MCC exchange program with a communist country.



Missionaries of the Week

David and Karen Powell begin their first term this summer as missionaries to Puerto Rico, after they complete language school in Mexico. They serve under the Mennonite Board of Missions, Elkhart, Ind.

David graduated from Goshen College, Goshen, Ind., with a BA degree in mathematics and from Goshen College Biblical Seminary with a master of religious education degree. He also attended Taylor University and Fort Atkinson, Wis., High School.

Karen received a BS in nursing degree from Goshen College. She also attended Taylor University and Van Buren, Ind., High School. She has worked as a nurse at Goshen General Hospital.

David's home address was Fort Atkinson, Wis., and Karen's, Van Buren, Ind. They attended the North Goshen Mennonite Church.

Rachel Wenger, who received her RN degree from the Riverside Hospital School of Nursing, Newport News, Va., has been assigned to a nursing school in Maribor.

Nancy Sarco will serve as home economist for the Red Cross to improve food nutrition. In the evening she will teach individuals English.

Bethel Springs School Closes

An era for the Culp, Ark., community draws to a close this autumn, as school begins and the Bethel Springs School doors remain closed. Following study and work of several months, the decision has been made not to open this church-operated school this fall.

Begun in 1944, Bethel Springs School has served the students of that community for 21 years. Now a new bridge and other developments in the area make it possible for the community to undertake the responsibility for its own school so that the Mennonite Church no longer needs to carry that burden.

Kathryn Slabaugh, Parnell, Iowa, was principal of the school last year and taught there approximately four years in all. During the summer she has prepared for the closing by inventorying the library, textbooks, and equipment. She also taught summer Bible school and participated in summer camps. She has accepted a position in the Calico Rock public school, but her specific teaching duties have not yet been assigned.

The closing of the school is not without problems for the community. The county in which the school is located has its nearest school across a difficult and rather distant mountain way. To get to the Calico Rock school, which is the most likely place for students to attend, they must cross a narrow section of another county before they arrive at Calico Rock in a third county.

With three counties involved, state aid for both travel and tuition, and the whole problem of "bussing" the children not yet worked out, there were still some uncertainties to be resolved at the end of August.

Meantime the Bethel Springs congregation continues its worship in two locations—one Sunday at Calico Rock and the other Sunday at Culp. John Troyer, formerly at Pryor, Okla., has been called and accepted pastoral responsibility for the 23-member congregation.

Changes are taking place in the community. One especially significant development is the increasing numbers of persons buying and building homes to retire in the area. Mennonite Board of Missions subsidized the school for some years.

Tentative arrangements have been worked out with the Ozark Mennonite Camping Association, which will use the school building for summer camp and year-

round congregational activities for the Arkansas churches. South Central Conference also has some interest in using the building.

Seminar for University Students

During the two weeks, Aug. 6-19, 25 members of the Mennonite Brethren, Mennonite, and General Conference churches participated in the third Summer Seminar for University Students on the campus of the Associated Seminaries at Elkhart, Ind. Five states and three provinces were represented, with about one third coming from each group. As in 1963 and 1964, William Klassen directed the seminar.

Fields of specialization ranged from education (4), history, home economics, library science, literature (2), nursing (2), philosophy, social sciences (3) to theology (4).

Vincent Harding, Atlanta, Ga., began the "vigorous encounter" in the first Sunday worship service by suggesting that in the racial struggle in the United States, Mennonites have failed as reconcilers.

Each day's program was introduced with an hour of Old Testament study with Milard Lind (first week) and New Testament study in First John with William Klassen.

Chapel speakers included members of the sponsoring Student Services Committee of the Mennonite Church (Virgil Brenne-man), seminarian professors (Ross Bender, J. J. Enz), and seminar participants (John Toews, Pacific College instructor).

Mid-morning lectures on "Anabaptist Beliefs and Practices" treated the spectrum from Swiss origins to Menno Simons and the Dutch. A fitting sequel to this series came in the form of comprehensive surveys of the three major present-day groups of Mennonites: the Mennonite Church (J. C. Wenger), the Mennonite Brethren Church (Peter Klassen), and the General Conference Mennonite Church (C. J. Dyck).

In his series of Vesper Lectures on contemporary theological issues, Paul Peachey probed in depth such issues as "The Re-

newal of the Church," "Prospects for the Christian Peace Witness," "Extremism's Appeal to Mennonites," and "The Church Local and Ecumenical."

John H. Yoder presented a critical review of Bishop Robinson's book, *Honest to God*.

During evening meetings the group, enlarged by other interested persons, was confronted with a variety of topics including "Sin, Psychiatry, and Virtue" by Otto Klassen at Oaklawn Center; "An Outsider Looks at the Mennonites" by Hans de Boer; "Vatican Council II and the Mennonite Church" by C. J. Dyck; "Marriage and Divorce" by Clarence Bauman, and "Science and Religion" by Henry Weaver.

The seminar is sponsored by the Student Services Committees of the three Mennonite groups. Main lectures and worship services were held in the new Seminary Chapel on the Elkhart campus.

Next year's seminar is planned to be held in California the last two weeks in August with John Toews of Pacific College co-directing with William Klassen.

Expressions of deep appreciation have been voiced by seminar participants. "Never have I been in an atmosphere of such freedom and honesty of expression, where judgmental attitudes are virtually nonexistent."

"Here was a combination of inter-Mennonite encounter linked with an intensive search to find meaningful answers to current issues of Christian faith and modern living."

"I have reached a deeper commitment to Christ and the church, similar in depth to my conversion."

"The centrality of Jesus Christ and a meaningful Biblical approach characterized the highly relevant presentations and discussions."

towns of Center and Almont were affected. The hail destroyed the crops and the floodwaters carried away much of the topsoil. The farms worst affected also lost buildings, corrals, machinery, hay, and cattle.

Thirty-two men came from Glendive and Bloomfield and worked July 4-6. They provided 51 man-days of service. Two additional carloads of men came in from Minot, N. Dak., on July 4.

Volunteers helped nine farmers fix their

fences, clean basements, fix wells, and clean up debris. They also cleaned several basements.

American Red Cross supplied the men with food and housing and made preliminary contacts.

Prairie View Names Chaplain

Robert J. Carlson will join the staff of Prairie View Mental Health Center, Newton, Kans., as chaplain in October.

Carlson is now completing a chaplaincy supervisor's clinical training at St. Elizabeth's Hospital and a master's degree in systematic theology at Wesley Seminary, both in Washington, D.C. In May, 1966, he received the Grace Mercier Shea Award as the outstanding student in pastoral theology for 1966 in the Wesley theological program. Carlson is currently also working part time as pastoral counselor at the Pastoral Institute in Washington, D.C.

Carlson served as associate pastor of Bethel College Mennonite Church, North Newton, Kans., 1960-64. As Prairie View chaplain Carlson will divide his time between direct pastoral services to patients and educational services to pastors and churches in the community.

"My particular interest as chaplain will be not only to seek to minister to persons who struggle with issues of faith and life, sickness and sin, salvation and self-worth, but also to help the Christian community face its task in the kind of 'preventive soul care' which modern clinical studies are helping us to understand," says Carlson.

Carlson and his wife, Phyllis, have three children: Steven, 9; Chris, 7; and Beth, 3.

Kings View Receives \$152,587

Arthur Jost, administrator of Kings View Hospital, Reedley, Calif., announced recently that the hospital has received a \$152,587 grant from the National Institute of Mental Health. The grant will aid the expansion of the psychiatric program in the Tulare-Kings area served by Kings View.

Under new federal and state regulations, a primary service area assigned to Kings View is Kings County and the northwest part of Tulare County, including the cities of Dinuba, Visalia, and Tulare. Funds are to be allocated for developing additional services for this designated geographical area.

The grant will be used to pay salaries of professional and technical staff. In both Tulare and Kings County, federal funds will cut down costs of the counties for underwriting their contracts with Kings View Hospital.

MDS Assists North Dakota Valley

Over 40 MDS volunteers from Glendive and Bloomfield, Mont., and Minot, North Dak., went to the Otter Creek Valley in west-central North Dakota in early July to help clean up and repair after a flash flood.

A rain and hail storm dumped ten inches of rain June 24 in a 2½-hour period, resulting in a flash flood which swept the entire 20-mile valley.

Approximately 100 farms as well as the

FIELD NOTES

Carl and Lois Good have completed their voluntary service at 314 East Nineteenth St., New York City. Dale Stoltzfus succeeds Carl as unit leader. For the past year and a half, Carl has served as associate pastor of the Fox Street congregation. The Goods now relate particularly to the Sherman Avenue center, living at 1105 Sheridan Ave., Apt. D-3, Bronx, N.Y. 10456. For the coming academic year, Carl will be enrolled at New York Theological Seminary.

Ato Getahun Dilebo, formerly chairman of the Shoa Church, left Ethiopia late in August to study Bible and related subjects at Eastern Mennonite College.

Kenneth and Elizabeth Nisley arrived in Somalia for their first term of missionary service on Aug. 9. They will serve as teachers in the school at Johar.

George and Dorothy Smoker arrived in Bukiroba, Tanzania, for their evangelistic-teaching assignment. Mrs. Smoker's father, Paul Waterhouse, is making his home with them.

Maynard and Hilda Kurtz and family arrived on furlough from Tanzania on Aug. 17. Maynard has enrolled at Columbia Teachers' College, New York, for further education in teacher training.

The **Everett Metzler** family is living at 2541 Marietta Ave., Lancaster, Pa., during their one-year furlough from Vietnam. Everett arrived in the States Aug. 18. Mrs. Metzler and their four children had arrived July 27 and spent several weeks with her parents in Minot, N. Dak.

Mara Hills missionary children's school will not move to Nairobi, Kenya, as planned because of visa difficulties for teachers and lack of suitable location. Mara Hills school property will be used by the Tanganyika Mennonite Church for a Bible school, and temporary arrangements have been made for the Somalia missionary children to go to Good Shepherd School in Ethiopia. Kenya and Tanzania missionary children will go to an Africa Inland Mission school at Nassa, near Mwanza, Tanzania, for one year. Clara Landis, who served as teacher at Mara Hills, is also at Victoria Primary School, Nassa, P.O. Box 1414, Mwanza, Tanzania.

Beginning Sept. 4, the Mennonite Hour is heard on 50,000-watt CHIN, Toronto, each Sunday at 8:15 a.m. CHIN is located at 1540 on the dial. MBI is asking Mennonite Hour friends to pass around the word of this station and hour change.

Emma (Mrs. Joe) Richards, Japan missionary on furlough, was released from Elkhart General Hospital on Aug. 20 after back surgery.

Mary Ellen Shoup, Los Angeles, Calif.,

spent the week of Aug. 22 at Mennonite Board of Missions offices in Elkhart, Ind., in orientation for her overseas assignment. She was scheduled to leave the last week in August for Algeria with several days layover in France. She has been appointed as an overseas missions associate and has applied for a teaching position in Al Ansam (formerly Orleansville).

Personnel are needed as follows at—
Aspen Valley Hospital, Aspen, Colo.
 Chief maintenance man (salary and time open)
 Receptionist and secretary—fall, 1966
 Janitor—preferably a single I-W man
 Nurse
 Kitchen—a mature person who enjoys food service

Mt. View Nursing Home, Glenwood Springs, Colo.
 LPN—at least two are needed as soon as possible
 Cook—to assume some responsibility

Valley View Hospital, Glenwood Springs, Colo.
 Licensed Practical Nurse
 Executive housekeeper—a lady to supervise housekeeping, laundry, linens
 For information or to apply, write Jim Mininger, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514, or the respective institution.

Returned missionaries spending some days in Elkhart, Ind., at the General Mission Board offices during the two weeks of Aug. 15-26 were: Don and Barbara Reber, Japan; Grace Bergey, Nigeria.

Argentine Mennonite Conference has appointed Raul O. Garcia delegate to Mennonite World Conference in Amsterdam next year. Dan Nuesch, pastor of the Floresta congregation and secretary of the conference, has been appointed as the representative of Argentina's evangelical churches to the World Congress on Evangelism in Berlin in October. Hopes are to have Nuesch visit some North American churches in this connection.

Argentine Mennonite Conference has been planning for a fiftieth anniversary. On the basis of a historical review by William Hallman, they have determined that this should take place in 1969, the fiftieth anniversary of the beginning of Mennonite work in Argentina.

Willis Miller was installed as pastor of the Salford Mennonite Church, Harleysville, Pa., and Clayton Beyler as associate pastor on Aug. 21. John E. Lapp preached the sermon and was in charge of the installation service.

The executive committee of the Conservative Mennonite Conference now

stands as follows: Moderator—Ivan J. Miller (1968). Assistant Moderator—Joni Beachy (1967). Secretary-Treasurer—Daniel Yutzy (1969). Fourth Member—Jonas Yoder (1968). Fifth Member—John Ropp (1967).

George G. Weber, 5902 Langdon St., Philadelphia, Pa., was ordained to the ministry to serve the Oxford Circle Mennonite Church, Philadelphia. He was ordained at this place by Luke G. Stoltzfus, Aug. 21. Clayton Keener preached the sermon; J. Paul Graybill and D. Stoner Krady assisted in the services.

Personnel Needed: Houseparents—middle-aged, or I-W, or VS couple, without children — for Cedar Ridge Children's Home, Williamsport, Md., Route 2. Phone: 301 731-1302.

Change of address: Edd P. Shrock from 828 Harrison St., to 1627 Frances Ave., Elkhart, Ind. **Marvin Miller** from Kushiro, Hokkaido, to 587 Osawa, Mitaka, Tokyo, Japan. **Nelson W. Martin** from Brownstown, Pa., to 620 Pierce St., Pottsville, Pa. 17901. **Keith Esch's** address is incorrect as given last week. It should be 712 George Street, Scottsdale, Pa. 15683.

"The Bay Shore Mennonite Church, Sarasota, Fla., extends a warm welcome to all who plan to spend some of the winter months in the sunny south. Come and make our church your church during your stay here."—Nelson Kanagy, pastor.

Owen Guengerich, Greenwood, Del., has accepted the call to El Dorado, Ark., to serve on a temporary basis at Hudson Memorial Nursing Home. They plan to leave for Arkansas in October.

New members by baptism: one at Toto, North Judson, Ind.; one on confession of faith at Rockville, Honey Brook, Pa.

Walter Keim was licensed to serve as minister for another year at Toto, North Judson, Ind., on Aug. 7.

Special meetings: Don Jacobs, Tanzania, at Oak Grove, West Liberty, Ohio, Sept. 22-25. **E. M. Yost**, Denver, Colo., at Walnut Creek, Ohio, Sept. 14-21. **Charles Gogel**, Phoenixville, Pa., at Deep Run, Pa., Sept. 18-25, also in Harvest Meeting there Sept. 24, p.m. **John F. Garber**, Des Moines, Iowa, at Alpha, Minn., beginning Sept. 4.

John M. Drescher, Scottsdale, Pa., at West Union, Parnett, Iowa, Sept. 11-18. **Aaron Shank**, Myerstown, Pa., at Bernville, Pa., Sept. 18-25. **LeRoy Umble**, Oxford, Pa., at Rainbow Chapel, Shouns, Tenn., Sept. 11-18.

MCC to Charter Planes

The Mennonite Central Committee has been requested by various of its constituent groups to charter planes. These will be for the Mennonite people who attend the Eighth Mennonite World Conference to be held in Amsterdam July 23-30, 1967.

In proceeding with this chartering the Mennonite Central Committee consulted with the Civil Aeronautics Board officials in Washington, D.C. In light of this conference the Civil Aeronautics Board ruled that Mennonite Central Committee could charter flights. In order to do this it will be necessary to secure a membership list, yearbook or annual report, wherever the list of membership is recorded. This will be filed with the Mennonite World Conference Charter, 21 S. Twelfth St., Akron, Pa. The charter flight provides you with transportation only across the Atlantic Ocean to Amsterdam. For all other travel arrangements write to your nearest Menno Travel Service office.

MCC has entered into this assignment because they feel it will provide them with another opportunity to serve the Mennonite constituent groups. Furthermore it should enable larger numbers of our Mennonite people to attend and participate in the Mennonite World Conference. It is the hope of the Mennonite Central Committee that this experience will provide opportunity for church members to have a deep, rich, and rewarding spiritual experience. It will also enable them to gain new insights and understandings into the different cultures which will be encountered in their travels to Europe and the Holy Land.

Members of all Mennonite and Brethren in Christ churches which regularly support the work of the Mennonite Central Committee are eligible for flights on these charters. For further information in the United States write to your conference chartering office or to World Conference Charter, Mennonite Central Committee, 21 S. Twelfth St., Akron, Pa. 17501. In Canada write to Mennonite Central Committee, 607 Paris Building, 259 Portage Ave., Winnipeg 2, Man.

* * *

The Mennonite Historical Association had previously announced plans for providing charter flight services for its members attending Mennonite World Conference in Amsterdam in July 1967. Since the way has now cleared for MCC to render this service for members of all its constituent groups, the Historical Association is now referring its members to the MCC flights.—A. J. M.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

Your article "Maximum Duty" by James E. Metzler (Aug. 2 issue) reminded me of a letter I should write.

At a reunion of the I-W's who had served in Denver, Colo., from 1960 to 1965, many of the men who had worked in hospitals expressed the feeling that they had not sacrificed as much as men serving in the armed forces in Vietnam.



MCC Orientation

Forty volunteers for Africa, including 38 teachers, were commissioned by Mennonite Central Committee Sunday, Aug. 14. The teachers will serve three-year terms in secondary and teacher training schools in the Congo, Kenya, Malawi, Nigeria, Tanzania, and Zambia.

The commissioning service was held in the Christopher Dock High School auditorium near Lansdale, Pa. Robert Kreider, president of Bluffton College, delivered the address.

Three additional teachers will go out under the Teachers Abroad Program later this year. This will bring to 129 the total number of teachers assigned to Africa by MCC since TAP was started in 1962. Of the 36 who have already completed their three-year assignments three have returned to Africa for additional service under TAP.

Five of the new teachers will go to Kenya, three to Malawi, 12 to Nigeria, five to Tanzania, eight to Zambia, and eight to the Congo. The volunteers for the Congo will spend a year in Brussels, Belgium, learning French, before they go to Africa.

The following persons from the Mennonite Church will serve in Africa:

John and Barbara Mast, elementary teachers from the Lancaster County, Pa., will join the staff of Bishop Smith Memorial College, Ilorin, Nigeria.

Kenneth and Myrna Eshleman, 3622 Enslow Ave., Richmond, Va., will teach three years at the Blantyre Secondary School, Blantyre, Malawi.

Keith Gingrich of Freeport, Ill., will teach science at the St. Clare's Grammar School, Offa, Nigeria.

Mr. and Mrs. Harry L. King of Westover, Md., and Dalton, Ohio, respectively, have been assigned to the Choma Secondary School, Choma, Zambia.

After a year of French study in Brussels, Belgium, Glenn M. Lehman, Leola, Pa., will teach in the Congo.

Donald and Lorraine Sheeler, 211 S. Sixth St., Goshen, Ind., will join the faculty of Bishop Smith Memorial College, Ilorin, Nigeria.

The Githumu Secondary School at Thika, Kenya, is the institution to which Mr. and Mrs. John Shenk of Stevens, Pa., have been assigned.

Jean Snyder, Harrisonburg, Va., who graduated from her hometown school, Eastern Mennonite College, in 1963, will teach English at the Tummu Tummu Secondary School, Karatina, Kenya.

Margaret Steider, Conneaut Lake, Pa., will teach English at the Kabororo Secondary School, Bukoba, Tanzania.

Going to the Tummu Tummu Girls' Secondary School at Karatina, Kenya, is Miriam Stoltzfus of Elverson, Pa.

Milton and Ann Troyer of Kidron, Ohio, are being sent to the Alliance Secondary School, Dodoma, Tanzania, by the Teachers Abroad Program.

The Stanley J. Troyers of Dafer, Mich., will go to the Gindiri Boys' Secondary School, Gindiri, Nigeria.

Mr. and Mrs. Harold R. Wenger, Route 5, Chensapeake, Va., will teach English and other courses at the Chipembri Girls' Secondary School, Chisumba, Zambia.

John and Janet Yoder, Kalona, Iowa, and McMinnville, Oreg., will study French in Brussels, Belgium, for one year before they go to the Congo for a two-year teaching assignment.

N. Wayne and Donna Yoder of Medway, Ohio, have been assigned to Jesus College, Oturkpa, Nigeria.

Mr. and Mrs. Donald W. Ziegler, Charlottesville, Va., will spend one year in language study in Brussels, Belgium, before they go to the Congo to undertake a teaching assignment.

Attending part of the orientation sessions during early August, but not headed for Africa, were Donald and Janlee Smith of St. Johns, Mich. They have been assigned to an MCC Voluntary Service unit at Hoopa, Calif.

By December, 1966, there will be 86 persons teaching in seven African countries, and seven additional volunteers studying French in Belgium in preparation for assignments in the Congo.

After some discussion it was decided that the group would favor finding some young man who wanted to enter Pax service, but lacked the money to pay for his transportation to his place of service, and paying his transportation costs to this area. The group also felt that this project should be discussed with other groups with the hope that they too might undertake similar projects and thus contribute to the cause of world peace.

After some correspondence with MCC a Pax man was found who needed support for his transportation. The sum of \$230 was forwarded to MCC for his transportation to Crete. A sum is also being contributed monthly by the group for his partial support. As a group we would hope that others would be willing to try a similar project.—J. Paul Herr, Lancaster, Pa.

Just a word of appreciation for the way Gospel Herald is meeting the needs of our church today. The articles are so stimulating!

I wish everyone would read and reread the article by James Metzler in the Aug. 2 issue entitled "Maximum Duty." I think we would all hang our heads in shame. As a parent, I think most of the blame lies with us. Let's encourage our boys to give at least two years of "service," not to just move away and get another job for two years.—Mrs. M. J. Garber.

I want to endorse the discerning editorial in the Gospel Herald (July 26). I encourage a rereading of this most helpful and discerning article.

Is it not true that in our Mennonite circles we may be slipping from the one extreme to the other? The one extreme is hearing the shibboleth "verbal inspiration," and then we wholeheartedly endorse everything involved or related or implied in this term in the groups that use it. May not the other extreme be that hearing the term "social concern" or "relevant church" we endorse it as making the church meaningful and by implication swing to other ideologies and philosophies?

Is it not true that the first examination Jesus asks of His disciples is the question, "Whom do men say that I am?" Is it not a fact that Jesus even rebuked the disciples for judging their success by the works which they had done, but rather He says Rejoice that your names are written in the Lamb's book of life? A faith experience based upon historical facts of the cross and resurrection, a commitment of the soul to the finished work of Christ, and then does it not follow that the Spirit moveth within mightily? Is He not then the living vine, the living water that moves all to will and to do of His good pleasure? Is it not true that the greatest danger ever threatening the Christian is the substitution of the works of men for the works of God?—Allen H. Erb, Hesston, Kans.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Buckwalter, Lee and Donna (Mowen), Lancaster, Pa., fifth son, Lauren Mark, Aug. 4, 1966.

Graybill, Glenn K. and Anna (Weaver), ninth child, fourth son, Leon John, July 10, 1966.

Helmut, Edward and Verna (Weirich), Sarasota, Fla., second daughter, Patricia Ann, Aug. 15, 1966.

Kelting, Paul and LaVerna (Sommers), Louisville, Ohio, second child, first son, Paul Joseph, Aug. 22, 1966.

Hess, Harold H. and Verna (Brubaker), New Providence, Pa., sixth child, third daughter, Ella Ruth, Aug. 8, 1966.

Hochstetler, Lonnie and Shirley (Bontrager), Shipshewana, Ind., fourth child, third son, Lonnie, Jr., Aug. 9, 1966. (One son deceased).

Horst, Allen and Norma (Eby), Hagerstown, Md., first child, Kimberly Ann, July 24, 1966.

Horst, Melvin and Eleanor (Burchhart), Seville, Ohio, eighth child, third daughter, Jana Lou, Aug. 14, 1966.

Landis, Harry and Beulah (Hoover), Lancaster, Pa., third child, first daughter, Dorine Mae, Aug. 13, 1966.

Redcay, Amos and Ruth (Mast), Elverson, Pa., seventh living child, sixth daughter, Amy Joy, Aug. 15, 1966.

Sears, Merle and Joy (Kauffman), Tiskilwa, Ill., fourth son, Todd Allyn, Aug. 15, 1966.

Shenk, Kenneth E. and Mae (Myers), East Petersburg, Pa., second child, first son, Keith Edward, July 27, 1966.

Smith, Norman and Ruth (Nighswander), Stouffville, Ont., third and second daughter, Mary Elizabeth (Beth), Aug. 14, 1966.

Weaver, Daniel and Naomi (Kauffman), sixth child, fourth daughter, Eunice Elizabeth, May 30, 1966.

Weldy, Lee and Karen (Esch), Elkhart, Ind., second daughter, Lisa Marie, Aug. 16, 1966.

Yoder, Le Roy and Martha (Mulle), Dalton, Ohio, third child, Keith LaMar, June 25, 1966.

Zook, Wilmer and Treva (Yoder), Goshen, Ind., second child, first daughter, Waneta Carol, Aug. 6, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Alderfer—Goshaw.—J. Edward Alderfer, Souderton, Pa., and Ruth Anne Goshaw, Franconia, Pa., both of the Salford cong., by Willis Miller, Aug. 20, 1966.

Brubaker—Buckwalter.—Gerald C. Brubaker, Mt. Joy, Pa., Erismack cong., and Mary E. Buckwalter, Lititz, Pa., Hess cong., by H. Howard Bruner, Aug. 13, 1966.

Winkler—Kilmer.—Ronald Brunk, Goshen, Ind., Belmont cong., and Carolyn Kilmer, Wadsworth, Ohio, Bethel cong., by Aden J. Yoder and Ray Bair, Aug. 8, 1966.

Buller—Britsch.—Arlin Buller, Lehigh, Kans., Alexanderwohl cong., and Maretta Britsch, Archbold, Ohio, Zion cong., by Ellis Croyle, July 24, 1966.

Couch—Wyse.—Michael Lee Couch, Elkhart, Ind., Roselawn cong., and Kathryn Marie Wyse, Wayland, Iowa, Bethel cong., by Verle Hoffman, June 25, 1966.

Eberly—Hartzler.—Willard K. Eberly, Harrisonburg, Va., Bank cong. and Eva Marie Hartzler, Onego, Va., Bushy Run cong., by Jesse T. Byler, Aug. 20, 1966.

Glick—Ross.—John D. Glick, Kalona, Iowa, Sunnyside C.M. cong., and Marjorie L. Ross, North Liberty, Iowa, Methodist, by Richard J. Lichty, Aug. 15, 1966.

Hartzler—Imhoff.—Rodney Ray Hartzler, Grimsby, Ont., and Rebecca Lou Imhoff, Lowpoint, Ill., Metamora cong., by Roy Bucher and J. D. Hartzler, grandfather of the groom, Aug. 13, 1966.

Kelting—Kinsinger.—Garth Kelting, Williamsburg, Iowa, Lutheran, and Norma Ruth Kinsinger, Parnell, Iowa, West Union cong., by Earl Erb, July 10, 1966.

Maldaner—Walter.—David Maldaner, Stirling, Alta., and Judy Walter, Lethbridge, Alta., both of the Stirling cong., by John J. Hofer, July 30, 1966.

Miller—Detter.—Denny Miller, Archbold, Ohio, St. John's Lutheran, and Billye Detter,

Archbold, Ohio, Zion cong., by Ellis B. Croyle, Feb. 5, 1966.

Miller—Yoder.—John David Miller, Wellman, Iowa, East Union cong., and Evelyn Yoder, Kalona, Iowa, Lower Deer Creek cong., by J. John J. Miller, father of the groom, Aug. 14, 1966.

Rupp—Nafziger.—Lynn Rupp, Archbold, Ohio, West Clinton cong. and Helen Nafziger, Wauson, Ohio, Central cong., by Charles H. Gautsche, Aug. 13, 1966.

Sauder—Schmitz.—James William Sauder, Archbold, Ohio, and Judith Ann Schmitz, Wauson, Ohio, both of the Central cong., by Roy and Charles H. Gautsche, July 30, 1966.

Umbles—Gascho.—Lawrence H. Umbles, Sadsburyville, Pa., Downing Hills cong. and Margaret Rose Gascho, Imlay City, Mich., Bethany cong., by Leroy Umbles, July 9, 1966.

Weaver—Wenger.—Ivan Weaver, Apple Creek, Ohio, and Joyce Wenger, Smithville, Ohio, both of the Salem cong., by Richard Ross, July 30, 1966.

Welly—Garber.—Lawn J. Welly and Carol Garber, both of Elkhart, Ind., Sunnyside cong., by Leonard Garber, father of the bride, July 9, 1966.

Yoder—Frey.—Darrell Yoder, Orrville (Ohio) cong. and Carol A. Frey, Archbold, Ohio, Zion cong., by Ellis Croyle, Aug. 13, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Gehman, Marvin H., son of Peter H. and Elsie (Hursch) Gehman, was born July 16, 1929; died at the Ephrata (Pa.) Community Hospital, as the result of an automobile accident, July 29, 1966; aged 37 y. 13 d. He was married to Mary Jane Stauffer, who survives. Also surviving are his parents, 4 brothers and 2 sisters (Anna—Mrs. Menno M. Wenger, Elizabeth—Mrs. George M. Burkholder, Titus H., Paul H., Kathryn—Mrs. Eli W. Nolt, Henry H., Naomi—Mrs. Ivan S. Nolt, Eli H., and Rachel—Mrs. Martin Zimmerman). He was a member of the Bowmanstown Church, where funeral services were held Aug. 2 conducted by H. Z. Good, Wilmer Leman, and Ben J. Weaver.

Landis, Katie S., daughter of Milton M. and Marie (Souder) Meyer, was born in Franconia Twp., Pa., Nov. 16, 1890; died at Grand View Hospital, Sellersville, Pa., Aug. 9, 1966; aged 75 y. 8 m. 24 d. On Nov. 12, 1910, she was married to Wilmer T. Landis, who survives. Also surviving are 2 sons and 4 daughters (Ellis M. Leroy M., and Erma—Mrs. Warren Yothers), 23 grandchildren, 13 great-grandchildren, and one sister (Ada—Mrs. Jacob Kulp). One son, one daughter, and 2 brothers preceded her in death. She was a member of the Franconia Church, where funeral services were held Aug. 15, with Leroy Godshall and Curtis Bergey officiating.

Meyer, Elmer Joseph, son of Jacob G. and Mary (Conrad) Meyer, was born near Canton, Ohio, April 28, 1892; died at Rittman, Ohio, July 22, 1966; aged 74 y. 2 m. 24 d. On Dec. 25, 1920, he was married to Sarah Lichty, who survives. Also surviving are 6 children (Paul, Vernon, Arthur, Fred, Bernice—Mrs. Sturges Miller, and Lois—Mrs. Paul King), 23 grandchildren, one sister and 2 brothers (Emma—Mrs. Noah Schrock, J. C., and E. A.). One grandchild, 6 sisters, and 2 brothers preceded him in death. In 1936 he was ordained as a deacon and served in this capacity for many years. He was a member of the Pleasant Hill Church near Sterling, Ohio, where funeral services were held July 25, with Stanford M. Maw and David Eselman officiating.

Miller, Chancy R., son of Jeff and Kathryn

Miller, was born in Howard Co., Ind., July 22, 1893; died at the Tolfree Memorial Hospital, West Branch, Mich., Aug. 7, 1966; aged 73 y. 16 d. On March 4, 1916, he was married to Carrie Beachy, who survives. Also surviving are 8 children (Mrs. Edna Gascho, Mrs. Millard Neff, Ruth, Richard, Otis, Lotus, Willard, and James), 20 grandchildren, one great-grandchild, 2 brothers and 2 sisters (Fanny, Nettie, Roy, and Willis). He was a member of the Fairview Church, where funeral services were held Aug. 9, in charge of Harvey Handrich.

Myers, Sophia, daughter of Noah and Nettie (Leatherman) Myers, was born near Oakwood, Ohio, March 30, 1887; died at a rest home near Grover Hill, Ohio, May 14, 1966; aged 79 y. 1 m. 14 d. Surviving are 2 brothers (Earl M. and William). She was a member of the Mt. Pleasant Church, where funeral services were held May 17, in charge of Ronald D. Martin; interment in Cascade Cemetery, Cloverdale, Ohio.

Ramer, Daniel, son of Samuel and Lydia (Reed) Ramer, was born in Elkhart Co., Ind., Oct. 16, 1887; died at the Elkhart General Hospital of spinal meningitis, July 17, 1966; aged 78 y. 9 m. 1 d. On Nov. 17, 1912, he was married to Ida A. Weaver, who survives. Also surviving are their 5 children (Mabel—Mrs. Amos Bauman, Harvey, Floyd, Martha—Mrs. Ernest Kulp, and Grace—Mrs. Lowell Shaum), 26 grandchildren, and 10 great-grandchildren. He was a member of the Yellow Creek Church. Funeral services were held at the Frame Yellow Creek Church, July 20, in charge of Paul Hoover and Leonard Martin.

Ray, Mahaley S., daughter of William and Mary Rebecca Neseloddi, was born at Ft. Seybert, W. Va., March 15, 1886; died at Rockingham Memorial Hospital, Harrisonburg, Va., Aug. 16, 1966; aged 80 y. 5 m. 1 d. She was twice married. Her first husband, Albert E. Smith, died in 1943. Her second husband, Ward H. Ray, died in 1950. Surviving are one son (G. Hoover) and 3 daughters (Mrs. W. L. Baer, Mrs. Luther Hoover, and Mrs. Noah Halterman). Funeral services were held at the Pleasant Grove Mennonite Church, Ft. Seybert, W. Va., Aug. 19, in charge of Jacob E. Martin, Sr., and Earl Delp.

Sharp, Lydia, daughter of John and Charity (King) Kropf, was born in Cass Co., Mo., April 24, 1882; died at Hubbard, Oreg., July 15, 1966; aged 84 y. 2 m. 21 d. On Jan. 2, 1930, she was married to Levi Sharp, who died Sept. 27, 1930. Surviving are 3 brothers (Clarence, Harvey, and Roy). She was a member of the Zion Church, where funeral services were held July 18, in charge of John M. Lederach.

Short, Clarence, son of Ben and Mary (Reigsecker) Short, was born in Fulton Co., Ohio, Nov. 9, 1892; died at Angola, Ind., July 27, 1966; aged 73 y. 8 m. 18 d. On Dec. 1, 1914, he was married to Mary Schmucker, who survives. Also surviving are 5 children (Ben, Dale, Dean, Lillian—Mrs. Ora Aeschliman, and Berneda—Mrs. Lawrence King), one brother (Hobart), and one sister (Bessie Short). He was a member of the Zion Church, where funeral services were held July 30, with Ellis Croyle and P. L. Frey officiating; interment in Pettisville Cemetery.

Zimmerman, Milton, son of Jacob J. and Lizze (Troyer) Zimmerman, was born at Imman, Kans., Dec. 30, 1896; died at his home near Garden City, Mo., July 20, 1966; aged 69 y. 7 m. 20 d. On Feb. 21, 1924, he was married to Matilda Yoder, who survives. Also surviving are one brother and 5 sisters (Milo, Bertha—Mrs. Roy Miller, Myrtle, Mrs. Alta Hostetter, Fern—Mrs. Glen Miller, and Orpha). One sister preceded him in death. He was a member of the Sycamore Grove Church, Garden City, where funeral services were held; interment in Clearfork Cemetery.

Zook, Ezra J., son of John P. and Rachel

(Detweiler) Zook, was born near Belleville, Pa., Dec. 19, 1879; died at the Lancaster (Pa.) General Hospital, June 28, 1966; aged 86 y. 6 m. 9 d. On Jan. 19, 1905, he was married to Fannie I. Yoder, who died Nov. 23, 1963. Surviving are one daughter (Rachel Smoker), one son (Aaron), one foster son (Jesse Beiler), 2 sisters (Mrs. Abe Yoder and Mrs. Katie Kauffman), 2 brothers (Jacob and Kore), 12 grandchildren, and 9 great-grandchildren. He was a member of the Conestoga Church, where funeral services were held July 1, with Ira Kurtz, Millard Shoup, and Elam G. Lantz officiating.

Calendar

Rocky Mountain Conference, Cheraw, Colo., Sept. 23-25.
Annual sessions South Central Conference, Heston, Kans., Oct. 7-9.
Mennonite Board of Education annual meeting, Gothen, Ind., Oct. 21, 22.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.

Items and Comments

The Oregon Synod of the United Presbyterian Church has completed a study—"Comparative Costs of Local Church Programs"—which reveals that churches in the middle-size category (300-1,000) are the most economically operated.

The study was divided into three categories—congregations of 300 or less, 300-1,000, and over 1,000. Churches in the middle group reported the most money spent on each member for Christian education, worship, capital improvements, and other programs after paying the minister's salary. They reported an average of \$25.60 per member last year for these programs, while the smaller group had \$21.66 and the larger churches \$19.60 per member.

Church workers' salaries were the largest single expense in all three groups, totaling 58 percent of expenses in the middle group,

66 percent in small churches, and 64 percent for large churches.

Britain's Baptist churches have been urged to launch an evangelical crusade this fall—as a follow-up to Billy Graham's London Crusade—by Sir Donald Finemore, president of the Baptist Union. The 3,290 Baptist churches have an adult membership of slightly less than 300,000, and this number has been on the decline recently. In his message Sir Donald told Baptists that the denomination is on trial.

"More vigor, more fire, more power, and more sacrifice are needed," he said. "But I ask for something quite definite and practical. Let every church have its own crusade. Let every church set aside a week in the autumn for meetings of challenge and decision. Let every church arrange publicity, visit the district, and, most of all, call its young people and those all round about them to commit themselves to Christ."

The linguists claim the Russians mean what they say when they speak out against "swearing." Fact is, you now can be arrested, tried, and convicted in a single day if found "swearing" in atheism-promoting USSR.

To swear, most dictionaries indicate, is to make a solemn promise to God. Or it can mean profane or blasphemous language taking in vain the name of God.

Well, atheist Russia will crack down if it finds you swearing, particularly in those cases when your swear words are directed against a neighbor.

Swearing, in the USSR, is now punishable by 10 to 15 days in jail or a fine up to 33 rubles (\$15). Under the new Soviet order, persons who swear and "insult other citizens" can be brought before a court, with quick action promised.

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TOMORROW, TOMORROW, TOMORROW

by Elaine Rich



Here is an inside view of the day-by-day experiences of a worker in a mental hospital. The book is based upon the author's own experience plus the experiences of other college youth of the author's generation. A book for young people and adults. Required reading for those going into voluntary service. \$2.00



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Officials of the United Presbyterian Church are making informal contacts with the Defense Department concerning a controversial peace statement in the denomination's new Confession of Faith which has caused concern among some Presbyterians holding government posts.

In scattered instances, government-employed elders in local congregations have resigned from church offices over the controversial pledge asking them to pursue peace "even at risk to national security." The reaction is "a little unexpected," said William P. Thompson, new stated clerk of the denomination, who told of the "informal contacts" in an interview.

"We have always stressed that God alone is Lord of the conscience," he said of the disputed statement. "This is a practical expression of it."

Mr. Thompson said he knew of two cases where elders had resigned because of the controversial passage. One was in Washington and the other at Wichita, Kans. At issue are several sentences in the Confession of 1967, still up for approval by two thirds of the church's 188 Presbyteries before it takes effect.

One declares that the church is called "to practice the forgiveness of enemies and to command to the nations as practical politics the search for cooperation and peace." It continues, "This requires the pursuit of fresh and responsible relations across every line of conflict, even at risk to national security, to reduce areas of strife, and to broaden international understanding. . . . When the church allows some one national sovereignty or some one 'way of life' to be identified with the cause of God, it denies Christ the Lord and betrays its calling."

* * *

Francis A. Davis, columnist for *The Maryland Baptist*, suggests that Christians ought to be supplied with credit cards. In this way the offering could be efficiently gathered (perhaps at the door as the worshippers enter). The treasurer would not be bothered by the laborious task of counting money. The receipt cards could be processed through IBM machines. And the whole sticky business of stewardship could be brought up to date. Carried away by his own enthusiasm, the author went on to state, "A further refinement would be to have a button at the counter, which would be pressed, sending off a rocket from the church roof, if a contribution of \$100 was made" (*The Maryland Baptist*, June 30, 1966).

With bingo, bean suppers, rummage sales, dime cards, and "tearful appeals from the pulpit" going full blast, why not credit cards? This would be right in context with the secular church in the secular society. Simplified sacrifice! Why not?

EDNA SHANTZ
GOSHEN COLLEGE
GOSHEN IND 46526

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Guilt and Grace

By J. Lester Graybill

The U.S. Department of Internal Revenue once received the following letter: "My conscience has been bothering me. Enclosed you will find my check for the amount of \$100. If I still can't sleep, I'll send you the rest."

The human problem of guilt is not a new one. It is sometimes a problem to sensitive Christians as well as to those who have never known the Gospel of forgiveness.

In Luke 5 we find a clue to the proper handling of guilt. Here we discover Simon Peter at Jesus' knees, exclaiming, "Depart from me, for I am a sinful man, O Lord" (verse 8). Peter's sense of guilt marked the beginning of his spiritual pilgrimage. Peter had come to an experience of guilt and grace in the presence of Jesus Christ.

The Extent of Guilt

First, let us remember that guilt is every man's problem. "Sin is our common heritage."

How often have we felt the guilt of a personal failure? A sense of guilt may arise in many areas: lack of faith; a thin devotional life; strained family relations; impatience; animosities; careless stewardship; inability to control human passions; selfish ambitions; compromise rather than conviction.

Our guilt is all-inclusive. None but Jesus could ever ask, "Which of you convicts me of sin" (John 8:46)? In the presence of Jesus there are not, as we often think, two categories of the righteous and the guilty. Rather, there are only the guilty. There is only one response when we meet the Master. "Keep away from me, Lord, for I am only a sinful man."

There are many areas in which guilt can be felt. There may be a sense of guilt with reference to people, to things, to one's self, or to God. Deep feelings of guilt are often created through our relationships with others. A sensitive person may find himself with guilt feelings in relation to his own family. "We hurt the people whom we love the most." How true!

Likewise there is guilt with regard to our use and misuse of possessions. These inanimate objects fasten their hold on us like the tentacles of an octopus. One day we awaken to

discover that our little idol has begun to control our behavior and to mold our thought life. Because we find ourselves loving things and using people, the floodgates of personal guilt are opened.

Discovering that we are not all that we want to be, we may feel guilt toward our own true self. Left alone with such nagging thoughts we may come to despair. Like Paul we cry out, "Wretched man that I am! Who will deliver me from this body of death?"

Amidst all this we may sense our depth of guilt toward God, the Almighty and Righteous One. Reading His Word we discover what the law requires. Reading further we are troubled by the Sermon on the Mount, with its exposure of sinful attitudes and hypocritical behavior. Then we feel terribly guilty and utterly condemned.

The Swiss psychiatrist, Paul Tournier, suggests that there are two kinds of guilt. We must distinguish between false guilt and true guilt, both of which are constantly at work in our lives. Briefly stated, false guilt arises from man's disapproval; it comes as a result of social judgments. How much of our lives fall under the scrutiny and control of status persons, whose disapproval we dreadfully fear? Our own sense of worth becomes chained to the reactions of others. "What will others say or think?" becomes the crucial question which motivates our behavior.

On the other hand, there is indeed the element of true guilt. Although these two types are intertwined within each of us, some differentiation is helpful. True guilt is guilt before God, whether it arises from direct disobedience to His Word or is evidenced by a breakdown of dependence upon Him. It may be the fear of divine judgment that brings anxiety. Or it may be the failure to be true to one's own self.

In any event, the point is clear. It makes a big difference whether we feel guilty because of what other people say, or because of what God desires. Our task becomes one of discovering God's deliverance from both types of guilt. All of us do battle with these feelings. All of us realize the way in which they can play havoc with our spiritual growth. Surely God does not plan for us to live all our lives in bondage to either true or false guilt.

J. Lester Graybill is pastor of the Orrville Mennonite Church, Orrville, Ohio.

The Misuse of Guilt

Let us take a second look at the problem of guilt. It is tremendously important how we handle our guilt feelings. If misused, guilt becomes both a destructive and a disruptive force in our lives. Refusal to recognize or deal with feelings of guilt is equivalent to keeping the lid on a boiling pot. The results, too, are similar.

There are numerous false solutions to our sense of guilt. These cover the gamut from self-justification to morbid self-condemnation. The range may include a sincere Pharisee, a blinded hypocrite, and a neurotic church member. Repressed guilt may trigger a host of adverse behavior patterns: anger and rebellion, fear and anxiety, an insensitive conscience, bitterness, judgmental attitudes. It may produce a vicious cycle of misunderstanding and aggressiveness even between husband and wife. Where guilt is not dealt with, it functions like a poison in the whole emotional system.

A modern writer has observed that "we gather our arms full of guilt as though it were precious stuff. . . . It must be that we want it that way." Somehow we feel compelled to punish ourselves. And yet it is certainly not God's intention that guilt become an agent of self-destruction.

The Proper Use of Guilt

What then is the function of guilt? Guilt is intended to lead us to the source of grace, namely, Christ. Repressed guilt is indeed destructive, while confessed guilt is redemptive. Guilt can prod one to experience God's grace. When guilt is resolved by divine grace, it becomes the means of our healing, even as previously it was the means of our alienation.

Let us return to the experience of Simon Peter as recorded in Luke 5. After using Peter's boat as a pulpit, Jesus requests him to "Launch out into the deep." Despite the fact that net fishing on the lake was always done during the darkness of night, Peter obeyed. The miraculous catch astonished and shook the big fisherman. His reaction was spontaneous. In deep conviction Peter cries out, "Depart from me, for I am a sinful man, O Lord." In the presence of the Sinless One his own unworthiness becomes apparent.

This was the turning point in Peter's life, for afterward he left everything and followed Jesus. Peter had moved from a "guilt of doing" to a new awareness of the "guilt of being." In that deeply personal encounter Peter recognized both the greatness of Christ and his own miserable sinfulness. He no longer feels guilt for specific misdeeds, but is overwhelmed by his desperate inner condition. His impulsive cry, "Depart from me," does not indicate a permanent desire that the Lord should leave him. Rather, it reflects the shattering of his self-sufficiency.

Whenever any man begins to sense his need and guilt as a sinful person, then God's grace has its golden opportunity. When I despair because of who "I am," there is deliverance "through Jesus Christ our Lord" (Rom. 7:24, 25). Grace truly becomes operative when I confess my *sin* (of being an egocentric and rebellious self), as well as my *sins* (of doing or not doing certain deeds).

God fully intends that guilt should lead to the Saviour. In

repentance there is forgiveness, for repentance is the doorway to grace. Through Jesus Christ and His grace my guilt can be removed. Then I may joyfully sing: "Saved! saved! My sins are all pardoned, my guilt is all gone!"

Dr. Tournier is surely correct in his observation that man has a desperate struggle to accept God's grace. He suggests that the difficulty arises from "the idea deeply engraved in the heart of all men, that everything must be paid for." It seems incredible that God should remove our guilt without our needing to pay a price. Herein lies the very heart of our Christian Gospel. It is God Himself who has paid that price and it is love without conditions. The simplest definition of grace is "God's love in action." Grace is His unmerited favor to those who deserve the very opposite.

Out of Peter's experience came not only confession but also a sense of purpose. "Do not be afraid; henceforth you will be catching men." His life objective could no longer be the same. Prior to the miraculous draught Peter could address Jesus as "Master." A Master is someone to be obeyed, who tells us what to do and how to behave. But following that experience Peter could address Jesus as "Lord." A Lord is one to be revered, whose majesty and holiness bring both guilt and grace to the sinner.

"There is therefore now no condemnation for those who are in Christ Jesus" (Rom. 8:1). It is grace, God's grace, that exceeds our sin and our guilt. This is not license to do as we please, but release to be what God desires. Only through grace are we free. " 'Twas grace that taught my heart to fear, and grace my fears relieved. . . . 'Tis grace hath brought me safe thus far, and grace will lead me home."

Not Always

By Lorie C. Gooding

Not always where an altar stands
can I look up and see God's face;
but oft I feel His presence near
in some lone, consecrated place;
and there, beneath the stars or sun,
I worship the Eternal One.

Not always when the hymns arise
to bear our spirits up to Him
does my heart soar in ecstasy;
but sometimes in the evening dim
I climb a hilltop all alone,
and worship, kneeling by a stone.

In quietness my love is hid.
I cannot always give it voice.
But in the deeps within my soul
I know my Saviour, and rejoice.
And by the peace He gives, I know
my worship is accepted so.

Project "Consensus"

How can a touchy issue be dealt with in the life of a congregation? How can two sides of a question be discussed when there are deeply rooted convictions on either side? How can a congregation find its way through controversial questions if more heat than light is generated whenever they are raised?

Often, because no good way can be found to deal creatively with controversy, the congregation acts like the proverbial ostrich; it hides its head in the sand and waits for the danger to go away. The only thing to be gained by this kind of activity is the unwholesome decision by default. When a congregation discovers that brotherly discussion of differences is possible, it finds the true meaning of church. This is true particularly when the next step is taken—the step of responsible decision.

How can congregations be helped to take these steps: (1) brotherly discussion, (2) spiritual discernment, and (3) responsible resolution of the issue in a consensus decision to act?

Norman Kraus, secretary of adult education for MCCE, has developed and promoted a plan to help an adult group to move to consensus. A number of congregations have already used this program and found it helpful. Others may want to try it. The program is called Project "Consensus." It is available free by writing to MCCE.

The program is basically a method. And it is focused primarily for a group like an adult Sunday-school class. Some of the procedures are these:

- (1) The issue to be dealt with is selected. (Examples of issues are: the race issue, witness to the state, ecumenicity, divorce, the wedding ring.)
- (2) A resource person provides a period of solid Biblical input over a period of several weeks.
- (3) The class breaks up into buzz groups to explore all facets of the problem in an atmosphere of freedom.
- (4) A reporter brings back notes from each of the buzz groups and shares them with the entire class.
- (5) The total class continues to bring the Bible and relevant historical data to bear on the issue. The current situation is examined.
- (6) Consensus is first sought in the small groups, then in the larger group. Finally, if the issue is one which the whole congregation faces, the decision of the class is reported to the congregation through a group like the church council.

All of this may take several months depending on the issue selected.

—Arnold Cressman.

The Publican

*O God,
Sometimes it seems
You are so still and silent,
When you should be speaking.
Your enemies aren't quiet.
They are in earnest.
Those who hate you
Lift their heads high.
They are haughty and unafraid.
Aren't you afraid
Your cause will be lost
When so many today
Confederate against you,
And get so loud?
You must be tempted
Sometimes to scare such
With a storm,
Or terrorize them
With a tempest.
I know I would—
Until I remember
Man's ways are not your ways;
Until I see again
The persistence of patience,
The timelessness of truth,
And the power of love.*

Amen.



Meserete Kristos Chapel

Meserete Kristos Chapel, Addis Ababa, Ethiopia, one of the eighteen regular places of worship for Meserete Kristos Church in Ethiopia. See article on page 810.

Beyond the Problem

One of the pitfalls of scholarship is the lack of certainty about anything. Scholars seem to studiously avoid answers. Scholars seem to enjoy shaking the foundations in order that "true faith might flow forth." But they seldom seek to put stakes or a solid foundation under to provide a certainty upon which to stand.

In an article entitled, "The Intellectuals: God's Frozen People," Arthur Barber writes, "The fact remains that scholars and teachers—the custodians of human intellect, the central nervous system of democracy—have failed to address the most fundamental questions of our time."

Richard Goodwin says it this way, "... nothing is more disheartening than the failure of much of the American intellectual community to evolve answers to the crises of American public life. . . . Of course, much is being written and said. The air is filled with the insights of sociology and psychology, political science and public administration. This is the age of insight—often penetrating, sometimes brilliant, but rarely helpful to those whose job it is to guide affairs."

So writers are saying that we are certainly made aware of the new problems today but the intellectual in our land will seldom address himself to answers. His discernment seems to go only to the point of deciding what the problem is.

If this is true in political and social matters, it also is sometimes true in spiritual concerns. That is, many times religious intellectuals are tempted to go no further than raising the problems of the present and giving penetrating insight into the problems. Most of us know there are enough problems even though it may be we haven't analyzed them rightly. Perhaps we need to start here. We can hardly give answers until we know what the problem is.

On the other hand, we are crying out for some answers. We long for something which is sure, which we can stand upon. We would have leaders like the sons of Issachar who not only "discerned the times" but also "knew what Israel ought to do."

So this is not, in any sense, interpreted to belittle or disparage true scholarship. Christianity owes much to constructive scholarship.

But it does call into question that caliber of scholarship which inculcates doubt and causes us to live in uncertainty, which simply addresses itself to analyzing the problem but not to giving answers, which is satisfied with shattering the foundations but does not build faith, which lives on suspended judgments and will not commit itself.

C. H. Spurgeon said something which should be heard today. "Find if you can one occasion in which Jesus inculcated doubt or bade men dwell in uncertainty." It is a good statement because there is a certainty which should and does radiate from the lives of the redeemed. The Apostle Paul's

"I know" statements never cease to challenge. And the Apostle John continually uses the word "know" in his testimony. The Christian today knows the certainty of the greatest facts of life.

In a day when the foundations are shaken for many, we need those who have insight, not so much to tell us what was wrong with the cracking foundation, but to build better, to give guidance, to prepare blueprints, to teach us what we can be assured of, to foster faith and not doubt, and to take us to Christ, the solid Rock and only foundation upon which to stand.—D.

Every Day Isn't Washday

Under this title the *United Church Observer* carried a note some time ago which says rather clearly what some of us are feeling these days about statements concerning the church in general. "Self-criticism and self-analysis are good for a church as long as people don't get neurotic about it. For self-criticism the United Church could probably win an international ecclesiastical citation for excellence any month of the year.

"Listening to critics — even when they are uninformed, superficial, and decades late—may be salutary, but we've now had a winter-full of them. We've absorbed enough of the what the man in the street thinks when he's not thinking much to keep us uncomfortable in our pews for the rest of the year. Pierre Berton was rather fun. The Anglicans asked him; he obliged. There was a lively debate. Now there's a tendency for all the me-tooers to join the Berton act and—well, it does get to be a bit of a bore, doesn't it?

"As Principal E. S. Lautenschläger remarked at a church meeting the other week, the current rash of subsidized criticism has not been an unmixed blessing. He added that a little public linen-washing may be inevitable, but every day isn't washday!"

I suggested some time ago that I thought it was time for preachers to begin preaching sermons on what's right about the church. Some wrote telling me they are developing a series along this theme. I cannot help believing that clear Scriptural teaching on what the calling of the church is will bring growth and blessing. Of course, it will point out also where the present-day church lacks. But this is different from the kind and context of much criticism we hear today. It is something different to have the Holy Spirit reveal failures and sin when the true standard of God is held high than to adopt a spirit which points out sin while seldom if ever telling what our high calling is in Christ. The starting point is different.

While it is true that our sins must be admitted and confessed, and our linen must be washed, there ought to be more days when we are encouraged to put on the garments of God's children as His elect. Perhaps a prophet will arise who can pronounce not only doom but also restoration.—D.

Meserete Kristos Church Grows

By M. M. Hess

Church Development

Church development was the first agenda item in the April meeting of the executive committee of the Meserete Kristos Church (which has grown out of Eastern Board Mission efforts in Ethiopia). It was reported that a week earlier the Shoa congregation received additional members, bringing the total membership to 121. Wonji had also received additional members, and classes are under instruction in each congregation. Membership of the church now stands at 420, a remarkable increase over last year's figure, which was somewhere in the neighborhood of 225.

Eighteen congregations and worship centers have been established. The work of the last few years in teaching the meaning of church membership and church organization is beginning to bear fruit as congregations are forming and membership is becoming much more clearly defined. Three national pastors have been ordained.

Bro. Beyene Mulatu in February had opportunity to visit the Tanganyika Mennonite Church, and returned inspired and enthused by the emphasis on evangelism which is resulting in rapid church growth there.

Calling of Leadership

With the rapid development of the church, many Ethiopian brethren have been feeling deeply that full-time leadership for the church is becoming an urgent necessity. Chester Wenger has been able to give only part time to this work, and will now be transferring to the United States. The committee decided that a leader is needed who could give full time to the administration of the church's program, including the institutional work as well as the congregational development and organization.

It became clear that chairman Million Belete, principal of Bahir Dar Polytechnic Institute, is not presently available for this task. After careful consideration, the group came to a unanimous decision to call Nevin Horst to this assignment. This call places upon Bro. Horst a heavy responsibility, but an extremely crucial one for these strategic years when the church is moving into a new period of development and growth.

Leadership Training

Many young people from the Meserete Kristos Church are graduating from Nazareth Bible Academy each year. Some are going into places of responsibility in the church; others into other employment in which they have opportunity to give Christian witness. At present there are 100 students in the academy, ten of whom are from Tanzania, Somalia, and Sudan.

The school is enjoying a reputation as an excellent academic institution, and is also making a very strong contribu-



Young believers going out to witness.

tion to the lives of these Christian young people. By serving young people of other churches the school is making a contribution to the larger Christian community in Ethiopia. Provision has been made for Bible College training for potential evangelists, pastors, and church leaders. To this end scholarship assistance has been made available to members of the Meserete Kristos Church for study at Bukiroba, Tanzania, or in India, or in the United States.

Educational Ministry

A new perspective is emerging in the church, and leaders are seeking to concentrate on evangelism and to reorder program priorities so that this can be done within available resources. Consequently the educational program will come up for a thorough review since a substantial part of the budget is now devoted to elementary education. This will mean increasing elementary school fees, and possibly closing some of the valley schools.

These schools are not proving to be as fruitful as had been hoped. Local communities have been slow to take initiative and still depend on the mission to provide teachers and facilities. The quality of the witness carried on by the teachers is not always as good as could be desired.

It is hoped that these schools can be reopened later with more community initiative and with evangelism being the primary thrust with a supplementary school program rather than beginning with school and hoping that it will produce evangelism.

Medical Ministry

With the development of industry and plantations in its area, Nazareth Hospital is also experiencing an enlarging ministry, but the facilities are overcrowded and the staff is overworked. Some have suggested that the time has come either to provide a large new hospital or to close the institution.

Mahlon M. Hess is a veteran of many years of service in Tanganyika (Tanzania) who currently is in charge of information services for Eastern Mennonite Board of Missions and Charities, Salunga, Pa.

Church leaders recognize, however, that financial resources available to them are not adequate to the need. They are most reluctant to see the institution closed. They would also be afraid of a mammoth church institution which would overshadow and smother the church itself.

An approach has been made to the Ministry of Health by mission-church representatives setting forth the limitation of mission resources and explaining that it will not be possible to go on doing private medical work on the church's responsibility. The church now wants to move toward helping government and needs the assurance of their support and sponsorship if a contribution to the medical needs of the country is to be continued.

The Health Ministry outlined that they are not in position to assist at Nazareth since there are other provinces without a hospital, and because the national medical budget is being cut. The ministry therefore requested that Nazareth Hospital

continue on the present basis for one more year. The mission and church agreed, on condition that the present contract be renegotiated at that time. This leaves the future of this institution uncertain, but it would seem to be the price for getting the government and community involved in this medical program and for keeping the hospital related to the church.

Partnership

The program in Ethiopia will continue to be administered by a joint executive committee consisting of five Ethiopians representing the Meserete Kristos Church and three missionaries representing the Eastern Board. The committee faces a number of significant challenges. The Meserete Kristos Church has not yet been able to gain government recognition and registration. The brotherhood base is still small. Members of the executive committee live in scattered locations. There are pressing questions of budget and in leadership, administration, and planning.

Unite or Separate

By Donald R. Jacobs

We are living in a period of new huddling, new unhuddling, and for some of us, a new befuddling. In church circles the two huddles are forming around the church unionists on one end and the separatists on the other. The church unionists call themselves ecumenicists and the separatists call themselves evangelicals. Both of these words are good and both are striving for good things.

The flesh being what it is, these people drive each other to extremes. And the worst of it is that neither side is content to state what it believes but insists on describing the beliefs of the other side, which is often done with the barest sprinkling of Christian grace and tolerance. And so, new images are being formed which will require a long time to erase.

The evangelicals paint the ecumenicists as unbiblical, compromising, universalistic, concerned only with the social needs of men; those who deny the necessity for the new birth, individual conversion, and a belief in the transcendent. The ecumenicists think that the evangelicals are Bible worshippers, not interested at all in man's body, just his soul, that they cling to outmoded Christianity and refuse to change, that they are diabolic in their denominational pride, and that they are hopelessly out of date in a rapidly changing world.

Now any of us who is acquainted with people on both sides knows that these caricatures are wrong. I think I am safe in saying that they exist only in the minds of the opponents, and not in reality.

Yet there is a difference between these two groupings, and

denominations and individuals are now being pulled and tugged by both sides.

As Mennonites, we feel most at home with the evangelicals doctrinally. Their doctrinal statements sound very much like our own with the exception of the testimony to peace. On the other hand, our approach of ministering to the total man does not quite square with their overwhelming stress on evangelism. Then, too, in methods of doing mission work we do not see eye to eye. They insist that we can talk about church and mission as two separate things. This may result from the fact that they are often nondenominational in their approach to missions. For this reason they find no difficulty in seeing an American mission organization existing alongside a local church overseas without the two ever coming together in organic unity.

I think we feel that the church in America should relate to, let us say, the church in Africa as church to church and not mission to church. We have been speaking of the church in mission, not the church and mission. This makes a tremendous difference in mission strategy.

In our general approach to our sister churches overseas then we probably lean more toward the ecumenical approach than the evangelical one. This probably arises from our doctrine of the church which is quite strong. Nondenominational or free churches do not have this same orientation.

And so we again find ourselves in parts of two camps at the same time. But the pressures to ally ourselves more completely with one side or the other will increase in the next few years both from within and from without our membership. Is it not time for us, as a church, to define more clearly where we stand, not in relation to the two sides, but on specific issues that so vitally affect our mission in the world?

Don Jacobs is a missionary of the Eastern Board of Missions to East Africa. He is a bishop in the Tanganyika Mennonite Church. Reprinted from *Missionary Messenger* of July, 1966.

The New Passover

By Roy H. Kreider

God guides and molds the destinies of men and of nations; our circumstances and our deliverances are in His keeping. This is the theme which pervades the Jewish Passover liturgy, and as such is indeed a pertinent theme for us as we stand on the eve of the Passover-Easter commemoration. For we too meet in the shadow of awesome tragedy and of miraculous deliverance. Thus we are enabled to feel a deep sense of kinship in experience with our Jewish neighbors as they make ready to commemorate Passover deliverance of the Exodus. For them this becomes a living experience as each participant ponders his own miraculous preservation as he commemorates the Feast.

Feast in God's Presence

Passover in Jewish tradition is a feast in the presence of God, and therefore a holy commemoration, a holy communion. The participants are called to remember that they have had a past filled with the mercies of God, that they owe much that is precious in life to the sacrifice of others, that the flavor of life is in the mingling of the bitter and the sweet, and that they should not sit at their ease but should be dressed and ready for what lies before, the hard journey they have to make with friends and neighbors if God's promises are to be realized.

Such communal feast reminiscent of some great national deliverance, in the company of God as participant, is an inspiring religious custom. Such is the Passover for the Jews. Only a few nations have been able to carry out such a tradition through the ages. Western people have tried it but have found that it degenerates soon into an individualistic and often vulgar holiday, without national or religious meaning. Our United States president annually issues Thanksgiving proclamations, but a look around the country on Thanksgiving Day hardly leads to the conclusion that either a national or a religious festival is in progress. Even Easter morning sunrise services often appear more like some theatrical show. The idea of thanksgiving to God for a great deliverance, or from being mercifully spared during some catastrophe such as has just struck our area, seems to most people to be a pious pose, participating in which would make them feel awkward.

But for more than three millennia Passover remains a religious feast, pregnant with symbolism and spiritual meanings, a grand example of mature national and religious thought and feeling, with its reminiscences of the story of the national past in unleavened bread, bitter herbs, and sacrifices, observed while the participants are dressed for a journey, shoes on their feet and a staff in their hands.

This was the first message given by Bro. Kreider in one of the Indiana churches following the tornado disaster on Palm Sunday, 1965. The Kreiders, living in Goshen while on furlough, returned to Israel in April, 1965.

Two Feasts

This festival combines two feasts, Passover and the Feast of Unleavened Bread, lasting eight days. Only the first and last days are holy, and on the eve of the first day the prescribed Passover Seder meal is commemorated. This eve of Passover is a "night of observation," recalling the night of deliverance from Egypt. Unleavened bread eaten throughout Passover reminds them of the "bread of affliction," of the wretchedness of the Hebrews in their enslavement, and the hasty departure when the hour of deliverance finally struck.

The Jewish Prayer Book refers to this festival as "the time of our deliverance," and this stands as the culminating idea of the festival. The "Passover of Egypt" also became associated with the "Passover of the future," i.e., the hope for Israel's redemption from exile and dispersal. Thus Passover is also the festival of future deliverance enhancing their strong love for freedom and profound desire for redemption.

In the New Testament era Passover was a pilgrim festival; as many as 100,000 pilgrims may have come to Jerusalem annually for the feast. Josephus indicates that political disturbances were likely to occur at the time of this "freedom" commemoration. To this Mark agrees. 15:6-15.

For each pilgrim family there was need of a lamb and a room to commemorate the feast with the symbolic Seder meal. It was a holiday with a "business rush" and there was much bargaining for lambs unblemished and for rooms for eating the Seder supper. The minimum number permitted for a Seder group was ten. Each member had to eat an amount of lamb as large as an olive, according to Rabbinic prescription.

The first ceremonial action consisted in the careful search of each house for removal of leaven which was done in the morning. This was an essential part of making ready for Passover and its completion at the temple was done by the ritual burning of leaven by the priests. Every particle of leaven had to be removed before the slaying of the Passover lambs took place at 3:00 p.m. No grain of fermentation may be left in the house during the festival.

Thus it was during Passover season that Jerusalem was literally "searched with candles" as we read in Zeph. 1:12. With the greatest strictness they searched for leaven, taking a candle and "prying into every mousehole and cranny," as St. Chrysostom says, "so as to collect even the smallest crumb, which was placed in a box or some place where a mouse could not get at it." This ceremony was prefaced with the prayer: "Blessed be Thou, O Lord our God, the King everlasting, who hast sanctified us by Thy commandments, and hast enjoined the putting away of the leaven."

Such scrupulous care in removing the smallest particle of

the bitter leaven adds force to St. Paul's words in I Cor. 5, "Purge out therefore the old leaven." Not the slightest trace of bitterness and evil shall persist among Christians, since in New Testament imagery they keep continual feast upon the Lord Jesus, the Paschal Lamb.

With the removal of the leaven the afternoon was for sacrifice, with the slaughtering of the lambs beginning at 3:00 p.m. As the Levites sang the *Hallel*, other Levites slew the lambs, bled them in gold and silver trays, and tossed the blood against the great altar. This tossing of the blood was the heart of the sacrificial action, for it released the redeeming action of God for His whole people. The animals sacrificed were then flayed and dressed, legs unbroken and head attached, and were returned to the worshipers to be taken each to his home or room and roasted for the solemn banquet in the evening, the Seder meal.

The meal itself was preceded by the blessing by the head of the family, then drinking the first of four glasses of wine, and eating the bitter herbs. At the second glass of wine, a designated son asked, "Why is this night different from all other nights?" The answer was in the recital song and story of the historical redemption of Israel from slavery in Egypt, continuing with the story of subsequent crises and deliverance of Israel's long history, ending with a prayer for redemption from all oppression, and the concluding phrase, "next year in Jerusalem."

Since the destruction of the temple, Passover ceased as a sacrificial rite, but nevertheless continued as a sacred commemoration of God's redemption. The Samaritans still observe it with actual slaughters on the summit of Mt. Gerizim, but the Jews keep it only as a historical memory, as a festival of freedom, never ceasing to keep Israel's hopes alive for the future.

The High Purpose

Israel was not guided through the waters of the Red Sea merely to escape Pharaoh's cruel hand, but for a higher purpose: in the words of the Lord, "Let my people go, that they may serve me." Louis Finkelstein has remarked about the Seder ritual: "The whole of the Passover Haggadah is pervaded by this motif of God as man's sole savior and hope."

And the response for men thus freed is phrased in the words recited annually through the Seder: "It is our duty therefore to utter thanks and benediction, to pour out infinite praise and adoration to Him who performed these wonders for our fathers and for us. He led us out of slavery into freedom, out of anguish into joy, out of mourning into festivity, out of darkness into light, out of bondage into redemption. We will sing unto Him a new song, for our liberation, and the redemption of our souls. Hallelujah!"

That first Passover was held in Egypt, the second in the wilderness; then there were no more until Israel came to Canaan. In Deut. 16:5 God no longer allowed them to slay the lamb in their own houses, but appointed a place for its celebration. This place later came to be Jerusalem. Thus in Jerusalem the Lamb must be slain at Passover, slaughtered as life for life, its blood applied for atonement to the altar, the animal flayed, but to have no bone of its body broken.

The Passover was God's answer in type to man's need of atonement; the Lamb of God, our Lord Jesus Christ, is God's answer in reality.

The Israelites stood with staff in hand, loins girded for the exodus; before them a grueling march, behind them a sleepless night. But God provided that they be strengthened for what lies before, as silently they feed upon the lamb. So our life is an uncertain pilgrimage, under burdens, enmeshed in tension and conflict. But Paul declares Christ is our Passover, the Paschal Lamb slain for us. We feed upon that living Bread, we subsist on Him, are strengthened in Him.

The death of the paschal lamb in old Egypt saved at least one life in the household and was the security of them all. Because it died, the firstborn did not die. It was life for life. The blood sheltered and preserved, and the angel passed over.

Christ our Passover is sacrificed for us. We live because of the sacrifice and we live on the sacrifice. Thus it is a continual feast we are called and privileged to keep—to see to it that our whole life be a participation in the sacrifice of the slain Lamb of God.

Fresh Meaning

When the Passover motif was taken over by the early church, it was given this fresh meaning centering in those saving events of the Gospel which were once enacted precisely at the Passover season in Jerusalem. An early Christian homily, the Paschal oration by Hippolytus, states, "The mystery of the Passover has been fulfilled in the Lord's body. . . . To Egypt there came suffering by a plague, but to Israel the Passover by a feast, for which reason also the feast is named the Lord's Passover. . . . This was the Passover which Jesus desired to suffer on our behalf. By suffering He freed us from suffering and by death He conquered death. Wherefore He did not desire to eat so much as to suffer it."

The New Testament deliberately portrays Christ's offering of Himself in Passover imagery. Slain on the Paschal Feast He was the Lamb slain from the foundation of the world (Rev. 13:8), of which the Paschal Lamb was a type (John 19:36). His blood applied to the doorposts of the heart delivers us from the destroying angel. We partake of His flesh and blood (John 6:51-57) and are nourished for our escape from "the house of bondage." This is why we are to scrupulously purge out the old leaven, for the Paschal Lamb has already been slain, and we are bidden to keep perpetual feast of purged leaven as we feed upon Him. Paul thus gives this festival a moral application through an elaborate allegorization.

Christ Our Passover

Was Jesus' Last Supper a Passover meal?

No reference to a Passover setting is referred to in the formulas Christ uses during the meal. Passover is definitely a family meal with the questions of the children forming an integral part of the ritual, while Jesus shares this Last Supper only with the Twelve, a restricted community of men. The family character of Passover meal has the father of the family presiding; Jesus is not portrayed as the family Head but as a Leader or Master of the Twelve. The head of the family pro-

nounces the opening blessing over the bread but requests another to give the closing blessing over the wine; Jesus pronounces both benedictions and not according to traditional formula. Yet these exact features, while uncustomary for the Passover ritual, are precisely those the Qumran sect followed in their communal fellowship meals. Thus the Last Supper, while not the Passover Seder, was a real Passover, not of the old but of the new commandment: He Himself was the Passover.

And the Last Supper is made to center in Him. His Last Supper, then, becomes our first. His words with regard to broken bread and poured out wine transfigure the end of His life into a new beginning. Thus the Eucharist of the early Christians was from the beginning "the Lord's Supper," and not a modification of the Passover Seder. Though in the form not of the Passover but of the fellowship meal at Qumran, it is imbued with a new spirit, a new focus, a new presence, a new joyful anticipation of the Parousia. Passover symbolism is indeed woven into the texture of the Lord's Supper, but Passover was an annual event with its focus upon the Exodus, while the Lord's Supper for early Christians was a daily fellowship meal of the Jerusalem church with its focus upon Christ.

Fasting—Not Feasting

What did the early Christians do on Passover? On Passover eve the early Christians refused to commemorate the Seder feast but began the practice of fasting on the same day and hour while the Jews feasted. The Jews had rejected Jesus as Messiah and they were wrong in their continued celebration of the old Passover. They awaited another Messiah. Fasting was forbidden for Jews during Passover month of Nisan. The Christians consequently fasted vicariously, mourned and prayed for them on the eve of Passover as Jews kept the Seder, praying that they might embrace the Christ in faith.

Then in the early morning at 3:00 a.m. when the Jewish Passover had come to an end, the Christians broke their fast by partaking of the Lord's Supper in the form of an *agape*

meal combined with the Eucharist. Thus there could be no confusion between this Christian meal with its eschatological joy and expectation of a Messiah. The connection of Jesus' last meal with the Passover meal is thus with the observance of fasting in the early church, a counter-observance, a non-celebration. The rationale for Passover fasting was that Jesus had told His disciples prior to His death at the Last Supper that henceforth He would *no more* eat of the lamb and drink of the wine until it would be celebrated anew in the kingdom of God.

It is impressive that the Easter feast of the earliest church originally commemorated neither the passion alone nor the resurrection alone, but the redemptive work of Christ in the death and resurrection together. The first Epistle of Peter is believed by some scholars to have been the Paschal liturgy of that early Christian commemoration, a liturgy of deep suffering overcome, and "joy unspeakable already present."

This coexistence of joy and suffering is precisely the dominant note in the ethos of Easter. The opening verses of I Peter embody the whole meaning of the Easter message and are a magnificent summary of the Paschal theology.

Thus the Passover is regarded by the New Testament as the prototype of the mighty act of God in Christ, and the whole Christian life can be thought of as a Passover festival of joy in deliverance and hope for the future. The Exodus of the Old Israel is reenacted in the experience of the New. Just as the true Jew is he who has made the history of his nation his own history, so the true Christian is he who has made the history of Christ his own. Union in Christ is in terms of an exchange from one slavery to another on the strength of the Christian concept of the Passion and Resurrection as the new Passover.

Our Lord as Paschal Lamb of God in His offering for sin then has enabled our offering of service; for Christ in His offering for sin enables man to come to his neighbor with an offering of service in Christ's spirit, with actions that express truth and love, truth that liberates men's minds, and love that enables a feeling of acceptance. Christ's purpose through the sacrament of sacrifice is to make us like Himself; and the characteristic of Himself is self-expenditure.

Teachings in Titus—Part II

God's Kindness and Our Holy Living

By Paul M. Miller

Popular religion has begun to accept "fun morality" (if it's fun, it must be right). Certainly a kind God would not want us to be miserable, would He? Why is it anyway that everything which is fun is either sinful or fattening? Will a kind God insist upon self-denial?

Paul had told Titus, sent to lead congregations within the sordid and sensate culture of Crete, that God's Word through preaching would continue to call and to change persons. 1:1-4. He insisted that the unanswerable godliness of the congregational leaders' daily lives would stop the mouths of critics (1:5-14) and he added that the discernment of pure-hearted congregations would detect, accept, and enjoy what

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is pure without making it impure (and would reject what is intrinsically impure). Verses 15, 16.

But in chapter 2 Paul faces the hour-by-hour tutoring which every member needs as he makes choices either in line with or opposed to the will of God. Paul says that the overwhelming awareness of God's kindness will remain with the believer all day long. Responses in gratitude will dictate a thousand small decisions during the day.

Brings Salvation

God's kindness in bringing salvation will tutor us in holy living. Verses 11, 12.

Paul says that God's kindness really dawned upon the world when Jesus came to save men. Paul told the Corinthians that it was like a dawning on creation morning when the light of the glory of God shone upon him in the face of Jesus Christ, II Cor. 4:6. Paul feels that this overwhelming kindness of God in saving the believer from sin keeps on and on tutoring him in the ways he should respond to divine grace. All the matchless grace which God acted out when His Son emptied Himself to die the death of the cross to save sinners, is present again in the tender tutoring as the believer is taught how to deny worldly lusts. Such grace shows how much the believer really means to the heart of the eternal God, and so the Christian is helped to live soberly, with an hour-by-hour awareness that "thou God seest me." The salvation which once dawned upon the world blazes forth in all of its glory again as that "love that will not let me go" follows on down into the smallest decision for or against a worldly lust.

In Each Decision

God's kindness in coming again tutors us in holy living. Verses 13, 14.

In every moment of decision the believer should be aware that the Christ who saved from sin now is longing to present the believer as a pure bride to Himself. Whenever the Christian makes a decision involving either holy or impure living, the anticipation of Christ's glorious appearing is one vital force in the decision-making balance. Already the believer is peculiarly Christ's own, the object of all of His hopes and anticipation, the trophy which the King has reserved for Himself, the one of whom Jesus prayed, "Father, I will that they may be with me."

Grateful memory of Christ's past salvation is there to tutor the Christian as he decides. Eager anticipation of Christ's coming in glory is present in his mind. Both horizons of life are alight with the undeserved mercy and kindness of the living God. All that Christ has done in the past and promises to do in the future is mingling in the mind of the Christian. Calvary and the Lord's return are "stacked up" upon the present moment of decision. The Christian knows that he is now the person upon whom "the ends of the age are come." It is hard to choose to follow a worldly lust while the meaning of the cross and the meaning of the opening clouds and the returning Christ are whispering in one's ear!

For All of Life

God's kindness tutors us all across the life span.

It tutors the aged man to show kindly sympathy with the

younger. It reassures that such kindness shown in Christ's saving deeds and His sure return is enough to die by, if death should come before Christ's return. Aged men can live in the sober, "thou God seest me" attitude and spirit, and yet be patient and loving persons. Verse 2. They need not be grippers and killjoys.

God's kindness can teach aged women to move "like a priestess in a temple," as becometh holiness. Life need not shrink to bitter gossip and the sear and yellow leaf. There need not be any frantic clutching after sensate pleasures. Out of life's deepening richness and understanding can come the ability to teach, to sort out life's values, to give words of wisdom to young mothers. Verse 3.

God's kindness can teach young mothers how to live this reality into the day-by-day relationships with children and husbands. It is part of woman's glory that she can interpret the faith to a child, largely below the level of speech. The seclusion in the home which Paul envisions may be a temporary adaptation to the contemporary culture. But the sacred dignity of a mother's role is abiding. Her privilege to be tutored herself in the mercies of God while she tutors children, this will always remain.

Young men also need constant tutoring by God's kindness. They need to feel overarched and surrounded by the kindness of Calvary and of Consummation as they strike out their life's pattern of good works. If their lives before the community are to be such that gainsayers (those who like to talk back) are silenced, there will need to be sincerity. If young men are to get ready to teach the faith once delivered to the saints to their own children in the home, they will need that same kindness which exists in the heart of God eternally to impinge upon their day-by-day decisions. Verses 6-8.

Even slaves and servants need tutoring by God to be faithful in their role and lot in life. They are to adorn or make beautiful the teaching of the congregation. The congregation may teach during her gathered meetings that the kindest thing a sovereign God can do is to empty Himself of lordly prerogatives and to take the place of loving service, even to the extent of absorbing wrong on a cross. But it will be the lives of the men on the job, just when the boss is exploiting and labor union agitators are urging violence and strikes, that will beautify the teaching before the world. Honest, faithful work in the factory will make the congregation's Gospel live and appeal to lost men.

And so Paul says that the same kindness of God which was shown when Christ died for men's salvation and which He will show when He completes His saving action at His glorious return, is present in the tutoring He gives to a Christian in his moments of choice. The Gospel of Christ's saving love on Calvary and of His sure return in the opening clouds may seem far away to the ungodly people of Crete or Chicago. But if and as workingmen, parents, and Christians of all sexes and ages "adorn that doctrine," live it into relationships, the same kindness which enables holy living should have a powerful appeal in evangelism.

Dealing with Other People's Sins

By Samuel Shoemaker

What shall we do about other people's sins? If we could get the right answer to that question, I think we could lessen the amount of fresh evil that we all contribute to the world's unhappy life by just about 95 percent.

We meet other people's sins all day long, and the effects of them. Many of life's crises and much of its long-standing misery come from the wrongs that other people do. We are never free from these things as caused by others, and they are never free from them as caused by us. They constitute evil enough without our adding to the evil by taking them in the wrong way.

Sometimes these wrongs touch us directly. A business partner turns out to be sly and dishonest and involves us in his own dishonesties. Another woman comes into the picture and takes a man away from his lawful wife. Someone is left in charge of an estate in which we have an interest, plays fast and loose with its investments, and we lose by it. One could add endlessly to the list. A minister comes in contact with dozens of these wrongs almost every week of his life.

Or these sins of other people may touch those whom we love or for whom we feel responsible. We know a dependent woman with a rascally brother who gets away with the money he was supposed to be taking care of in her behalf. A woman walks out on her husband and children; they are neighbors of ours and we carry a concern for them.

Someone makes what we think a bad mistake in relation to our children—a teacher planting atheistic or subversive ideas in their minds, a playmate getting them into some kind of scrape, even a Scout leader or church school teacher taking a line with them which we feel to be mistaken. We are not directly hurt ourselves, but we smart and burn vicariously for wrongs done to other people for whom we feel pity or concern or responsibility.

What attitude should we take? What course should we pursue?

Our Attitudes

Let us think first about some of the attitudes we often do take and the course we begin to pursue, perhaps before we have had time to think.

We are likely to feel first a flash of indignation. We may "hit the roof," as the expression is. We have a ready epithet for people who do as this person has done, and we fit it quickly to him. "That so-and-so, and he sitting up in church on Sunday and singing hymns as if he wasn't a rotten hypocrite

from head to foot. . . ." If a passing thought comes into our minds that we are not perfect ourselves, we comfort ourselves by saying, "I may not be too good, but at least I don't do that," which puts the other fellow way down and us quite a ways above him.

If someone else breaks in on our moral tirade, we may drop the matter from speech, but go on chewing our cud about it in silence. Or we may come back to it again, saying, "But this is righteous indignation. This really was an awful thing that he did. We must uphold what is right. . . ." All of which has some truth and justification in it, but not very much light on how we should meet wrongs done by others.

Then we begin to tell about the wrong. We do not go to the person involved; we go to others who will shake their heads morally with us and exclaim, "Too bad," when they rather enjoy hearing of it.

It gives us a feeling of moral superiority to be condemning someone else. We seem to gain something in stature by putting somebody else down. We want comfort in the sin of condemnation; so we feel people out a little before going into the whole story; and when we feel free to tell it, we bring it all out.

With the telling, it gets worse. By now there are two more sinners added to the sin of the first one!

Now the truth is that nothing is ever gained, and much is often lost, by going to a third person with a tale. It is a sure way of making a bad matter worse. It adds to the weight of sin that the person condemned is already carrying, the added load of still more condemnation. It sets loose in the air negative and unkind emotions. If the third party is no more responsible in handling other people's sins than you are, all this just gets multiplied and spread abroad.

It would be a great and good thing if all who call themselves Christians, and all who work and worship in the church, would seal their own mouths forever from speaking to a third person about anybody's sins. We should save almost all church rows. We should save an immense amount of time spent by ministers and others in trying to heal breaches between people. We should keep our own lives free from one of the most pharisaical and hypocritical of sins, the telling abroad of other people's sins.

There are, it seems to me, three attitudes we can take toward other people's sins. We can abjure; we can endure; or we can cure, or at least try to.

When we abjure, we renounce the person. We do not wish to see him. We "keep out of his way," as we say. Some things, we tell ourselves, are not so bad, but this is really too much. We simply cannot be seen with such a person.

I think there is as much guilt and wickedness as you can

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find anywhere in the kind of church member who withdraws from an alcoholic, especially an unconfessed and unadmitted alcoholic, who if the church member really had any humility and faith he ought to be willing to try to help. His withdrawal and detachment of himself from great human need does not point to his own superior goodness; it points to his pride, his Pharisaism, his spiritual powerlessness. Far better, I believe, in God's sight the fellow-drunk who goes to him with what kindness he can take, than the so-called Christian who wraps his skirts about himself and will not be tarnished by the sins of one who now becomes to him an outcast.

When a person has done something to us that we think beyond forgiveness, we no longer make any attempt to repair the relation. We say we forget it—forget him. We sometimes say that such a person is to us as one dead. There are people in many churches who have said that about members of their own family. The trouble is we cannot and do not forget. The memory of that broken relation, and our part in keeping it broken, lies festering in our minds. We think of it persistently, never so much as when we determine not to. When, to the wrong another has done us, we add the wrong of lovelessness and unforgiveness, we compound the sin. We must never forget the wise and profound saying, "It is harder to forgive those whom we have wronged than those who have wronged us." We cannot put people out of our minds. We cannot even do it when they are dead. Nothing puts the wrong out of our minds but righting it.

Sometimes we decide just to endure. There is a husband with a vile temper. The wife did not see it when they were engaged, for he kept it under, but as soon as they were married it began to show itself. She long ago decided to put up with it, and she is still putting up with it. That is no answer. If he has it at home, he has it elsewhere. It curses other people besides his family.

Mere enduring is no answer. I knew an imperious, rich woman, married to rather a gentle, almost saintly man. Her father told him when they were married that she was "a spirited girl, and you had better give her her head." They were married for more than fifty years. He put up with worldliness and materialism that might have been cured if early in their life he had taken with her the line he should have taken. Lots of times we "endure," not from any considered thought, but just because we don't want to make matters worse and we don't know what to do. Mere enduring is no answer.

Help Cure

What if we decide we'd like to try at least to help *cure* the sin of another? Let me make a few suggestions:

First, let us always go to sinners as a sinner ourselves. Nobody in this world is in any position to condemn nor preach to others as if he stood somewhere above them. All of us in the Christian fellowship are sinners, forgiven sinners, but sinners first, last, and all the time.

It is Christ who is righteous, not we. It is He and His righteousness, not we or ours, that we try to hold up. A person honestly trying to follow Him has something to say to one who is not, and he should say it, but with plenty of

humility, knowing his own weakness. God can only use this, never our pretenses.

Second, let us pray for the person. We shall find that we cannot pray for him until we forgive him. If we try to pray when we feel proud and condemnatory, we simply will find ourselves unable to do it. It is impossible to pray to God about the sins of others till we have been honest about our own sins. This causes us to stand, not above the person for whom we pray, but *beside* him, where we belong—especially in the presence of God. Prayer may do very much to loosen up our own constricted and unyielding attitudes, and may do the same for him.

Third, if it seems right, and when it seems right, let us go to him to try to talk things out. If there has been any wrong on our side, even in the way we have taken his wrongdoing, it may be well to begin with that; otherwise, we may seem to be coming in a spirit of condemnation.

We are not universally successful, but we are often successful, if we begin this way. It encourages the other person to be honest instead of defensive about his own wrongs. Our personal humility as against pride and self-righteousness, our humor and good nature when he expects a scolding, our awareness of our faults as well as his, all these will tend to get things opened up on the right basis.

Fourth, let us then speak plainly about what has happened. If we are wrong about what we think are facts, let us be open to correction on them; yet we know and he knows that wrong has been done. Let us not fear to put the right name to it, and to challenge him about it. It is terribly important that we keep the attitude of humility and the spirit of prayer all the way through. It is also important not to mince matters.

"The truth shall make you free." That means we must learn the truth, face the truth, and admit the truth—then it will make us free. Our tone of voice is important, as well as keeping self-justification out of it, and anything like recrimination. Bathed in prayer, and in a desire not to get even but to restore the relationship, frank speaking, "speaking the truth in love" as Paul calls it, can work wonders.

This course is not universally guaranteed to succeed, however, and there are times when an impartial, wise, and spiritually-minded third party may have to be called into the picture. Listen to these very concrete commands from our Lord Himself: "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every word may be confirmed by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the church and if he refuses to listen even to the church, let him be to you as a Gentile and a tax-collector." There is complete moral realism, and also a court of last resort. I would remind you that "telling it to the church" would not mean spreading it abroad by gossip, but bringing it before a responsible company who would act like a jury in helping to find the truth and the justice of the situation.

If none of this works, we rest the case. We cast bitter-

ness out of our hearts. We wait for the minor healing processes of time, and the major healing processes of prayer, to do their work. We bow to the imperfect human situation, and to the fact that we are not God with the whole answer in our hands.

But we do not consign the wrongdoer to limbo. We go on hoping and we go on praying. No Christian ever puts anybody else in a finally hopeless category. That, I think, is part of what Christ meant when He said, "Judge not. . . ." Do not put people in fixed and final categories, where you look upon them without hope.

There is the remaining matter of forgiveness. Our Lord spoke about few things so often. After He had given the Lord's Prayer, He went back to one petition of it, and said, "For if ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." That does not mean petulance on God's part, but God's recognition of His own law.

You and I will suffer for our withheld forgiveness. It will hurt us; it is bound to. Strictly speaking, we can only forgive one who recognizes that he has done us a wrong, and seeks to make it right, and asks us for forgiveness. But you and I can prevent this from happening by our censoriousness, our general and gossipy criticism, our proud and self-righteous

disdain toward him. It may be that before such a person can ask for forgiveness, he may need to feel in us forgivingness, readiness to forgive.

When a wrong has been done, it takes two to right it—the one who committed it and the one against whom it was committed. The spirit of hope for reconciliation, prayer that it may take place, the removal of all obstacles on our side—that is what constitutes "forgivingness." And a Christian must always strive to maintain it.

The truth is, no other human being is beyond redemption, and you and I in our way may stand right now in just as much need of it as someone who has done a clear and obvious wrong. Mindful of the indissoluble connection between God's forgiveness of us, and our forgiveness of one another, let us keep in mind what our Lord said:

"Whenever you stand praying, forgive, if you have anything against any one, so that your Father also who is in heaven may forgive you your trespasses."

And also what Paul said, "Let all bitterness and wrath and anger and clamor and slander be put away from you, with all malice, and be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you."

For Discussion

Christ's Words on Divorce and Remarriage

By Leland M. Haines

In our society divorce and remarriage continually takes place. This has forced the Mennonite Church to reevaluate its position against divorce and remarriage. In this "For Discussion" I would like to review Christ's words on divorce and remarriage, hoping to answer the question, "Does Christ teach that whoever is divorced and is remarried lives in adultery?" Before the reader goes on I would ask him to reread Christ's words as found in Mark 10:2-12 and Luke 16:18.

Why "Committeth Adultery?"

To approach the question of divorce and remarriage I would like to ask, "Why did Christ make the statement, 'Whosoever marrieth her that is put away from her husband committeth adultery?'" To answer this let us ask another question, "Why did He state the remarriage of a divorced person is adultery?"

The only reason for which remarriage can be regarded as adulterous is that the first marriage is still in effect in God's

sight. The divorce has not dissolved it and the obligations of the marriage bond are still in effect before God. The person who has been divorced and remarries is in reality bound to another by the first marriage bond. Thus any exercise of the privileges and rights of the marital relation with another is adultery.

This view of the indissoluble state of marriage is clearly taught in Scripture and following is a summary of Scripture teaching it:

1. "... And the twain shall be one flesh; so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Mark 10:8, 9; see also Mark 10:2-10). In this discourse our Lord tells us that marriage is indissoluble and should be so, first, by divine institution (verse 6); second, by expressed command; third, because the married couple become one (verse 8); fourth, by example of Adam and Eve (verses 5, 6); and fifth, because of the evil consequences of separation (verses 11, 12).

2. Christ implies that marriage is indissoluble by His statement that the remarried person "committeth adultery."

3. Paul recognizes death as the only means to break the marriage bond. (See Rom. 7:2, 3 and I Cor. 7:39.)

The Matthew Scriptures

Matt. 5:31, 32 and 19:3-9 parallel the Mark and Luke Scriptures except for one major addition, that of the exception clause, "saving for the cause of fornication." At first glance it seems that Matthew allows fornication as a reason a man can put away his wife and marry another and not commit adultery. But before going into the interpretation of the clause warning must be given that preoccupation with this one exceptive clause must never be permitted to obscure the teaching of the Lord on the evil and sin of divorce.

The past Mennonite interpretation of the exceptive clause centers around the words "fornication" and "adultery." In both Scriptures (Matt. 5:32 and 19:9) both of these words are used in the same verses, strongly suggesting that there is a definite distinction in the meaning of the two words. The Greek word *porneia* (fornication) in most cases has the meaning of the English word fornication, "illegitimate sex relations on the part of an unmarried person," but on some occasions it means general unchastity. The Greek word *moikeia* (adultery) used has the meaning of the English word adultery, "voluntary sexual intercourse by a married man with another than his wife or by a married woman with another than her husband." The use of *porneia* in the exception clause suggests it has another meaning than *moikeia* (adultery) or its meaning of general unchastity. Therefore it should be understood as premarital impurity (fornication).

Matthew's use of the word "fornication" can be understood if one takes into account to whom his book was written. Matthew was written to Jewish readers. When one understands this and the marriage customs of the first-century Jews, he will have a clear understanding of Matthew's use of fornication. When we read, "Whosoever shall put away his wife, except it be for fornication," we think of some guilt which the wife committed. The word "wife" in our culture means a woman who has already entered into a marriage relation. But to the first-century Jew "wife" also meant one betrothed. The betrothal period was a very binding one in Israel, during which time the couple was considered a man and wife, although they did not live together. An example of this type of usage may be found in the story concerning Joseph and Mary in Matt. 1. Joseph and Mary were in the betrothal period when Mary was found to be "with child." It is during this betrothed period that the Scriptural term "fornication" applies. This betrothed period could be broken by means of divorce for the cause of fornication.

It would be unthinkable to a Jew who found that his betrothed "wife" was unfaithful that he should be forced to marry her. Thus, the exceptive clause provides a means to get out of such a situation. The other writers probably have omitted these words intentionally to forestall a false interpretation of them in the sense of permitting a divorce with the right of remarriage.

This interpretation of the exception clause is supported by other considerations. Some of these are:

1. The methods of Jesus, as seen in the Sermon on the Mount, were to lay down ethical principles in the most absolute form and to ignore qualifying consideration. We can hardly believe that after Jesus set aside the Mosaic enactment as an accommodation to low morality He would have sanctioned what it allowed. He said divorce and remarriage was sin and His method would not be as one making an exception to the rule.

2. There are three authorities that say divorce and remarriage is an exception. If Jesus actually allowed remarriage after divorce if the wife was unfaithful, Mark, Luke, and Paul would misrepresent Him in omitting this permission. If our Lord had not intended to forbid divorce here, why did the Holy Spirit allow Mark and Luke to lead so many early Christians astray? It was not until the second century that churches had all four Gospels.

3. If the Matthew exception is valid, that is, to allow divorce and remarriage in the case of the wife's unfaithfulness, then Jesus was introducing no revolutionary teaching, but merely siding with the School of Shammai. The School of Shammai allowed adultery as the only ground for divorce as against the School of Hillel which allowed divorce for every cause. It was not Jesus' custom to become an arbitrator between opposing schools, but to raise them to a higher level.

4. If this exception allows divorced persons to remarry, then the early church was in error in regard to its teachings and would have burdened its members. We believe in the New Testament as the only authority, but still we are willing to listen to the witness of the early church before it fell. We often point to the fact that the early church was nonresistant in support of our nonresistant position. Hermas, Justin Martyr, Athenagoras, Theophilus, bishop of Antioch, St. Clement of Alexandria, Tertullian, Origen, and other early church leaders spoke against divorce and remarriage. To be consistent we should be able to point to them as support of this article's position on divorce and remarriage.

Summary

In light of the only possible reason why Christ would say a divorced-remarried person was living in adultery, divorce must not break the marriage bond. The Matthew exception clause does not change this but does allow means of breaking the Jewish betrothal before the marriage has taken place. Then the remarried divorced person is living in adultery.

The author considers this view to be truth. But since the matter is so serious and there is no unanimous understanding of Christ's words on divorce and remarriage, our church must give further study to the question. In giving further study we must (1) guard against having closed minds and (2) not let our human sympathy for the seeker cause us to lower God's standard. The seeker and the Christian deserve to have a clear understanding of this problem. And if we are to be a church, we must give a clear answer. Therefore may we seek further to understand these passages and may God lead us to a clear understanding.

Hostetler Serves Prison Inmates

By Gayle Johnson

Wilbur Hostetler has been making weekly visits to inmates of area prisons for eight years. He goes not to preach, but to serve. He doesn't know just how successful he has been, but he plans to continue the work until the year 2000.

The soft-spoken man serves as director of Home Bible Studies at the Mennonite Board of Missions, 1711 Prairie. He and his staff—his wife, Velma, and Mrs. Shirley Albrecht—conduct correspondence Bible courses for about 500 students, one third of whom are prison inmates in 15 or 20 institutions in the country.

A routine Thursday for Mr. Hostetler includes a drive to an area penal institution and a day of private talks in the prison chapel with from eight to ten prisoners.

"There are from 400 to 500 men on our visiting list," Mr. Hostetler said. "Many of them have completed all six of our courses. We've had about 8,000 course completions in the eight years."

Last year, Mr. Hostetler conducted 323 interviews with the inmates of the Indiana State Prison at Michigan City, the Indiana Reformatory at Pendleton, and Southern Michigan Prison at Jackson. He sees some of the regulars on his list about once every three months. And his list is constantly changing.

Eight Others Assist

Eight other ministers assist Mr. Hostetler in calling on the men on the visiting list. One of them is his brother, S. J. Hostetler, of Fort Wayne. Others are Emanuel Hochstedler and Clayton Sommers, Kokomo; Arnold Roth, South Bend; Simon Gingerich, Elkhart; and Harold Christophel, Battle Creek, Mich.

Usually when he talks with an inmate for the first time he knows little of the prisoner's background.

"They aren't usually open about their past," he said, "and we don't want to probe. There are some things we want to find out early—the time of their release, if they know it, and where they intend to go when they get out."

One of Mr. Hostetler's goals with each man is to set up a lasting "outside" affiliation for him.

"If the work stops with his release from prison, then we haven't taken advantage of favorable conditions," Mr. Hostetler said.

He attempts to find someone—a minister, an older couple, or an entire church congregation—who will be a friend, correspond with the man in prison, and help him settle in his

new environment after his release.

"One thing every prisoner wants is out," Mr. Hostetler said. "And it seems they all ask about, or seem to need help with, the job they need for parole and about their families. I try to get somebody in touch with them."

"Another thing is that quite a few of these men are Christians," Mr. Hostetler said. "Many feel a need to develop a relationship with a church on the outside, either one they have been affiliated with in the past or some other."

In order to help each man with these goals—employment, family welfare, and church affiliation—Mr. Hostetler writes to the pastor of the church the inmate chooses.

"Quite a few of the men tell me they were church workers," Mr. Hostetler said. "Of course, with some, when they say they attended church that may mean Easter and Christmas and reference to a church affiliation might mean that a minister of that faith came to see them in jail."

First Trips to Church

If a relationship with a mature couple is developed before the man leaves prison, he'll be happy to have them walk with him during the critical months following release.

Mr. Hostetler has accompanied a few men on their first trips to church.

"The former prisoner has nothing to hide when he meets the church in person," Mr. Hostetler said. "If he were introduced after release, he would be under constant tension for fear someone not-in-the-know might learn of his past. Even should he want to conceal nothing, it would cause fresh pain each time, like cutting the dog's tail inch by inch."

For all his work in interviewing and referrals, Mr. Hostetler rarely learns how it all comes out.

It is difficult to determine success, he said, mostly because many of his men are from out of state, and it takes time for a man to establish himself. The personal success stories he does know of he keeps confidential.

"I get tired," Mr. Hostetler said, "but I don't lose any sleep. The families and the men on the outside weigh the heaviest."

"I had to write a little summary autobiography a while ago," Mr. Hostetler said, "and I said then that my prison period would last until the year 2000 or until I have to retire."

Both Mr. Hostetler and his wife were graduated from Goshen College. He was a teacher for 14 years, including time spent working with American Indians in South Dakota.

From 1938 until 1953, excepting a one-year furlough period, the couple did mission work in India.

Gayle Johnson is a staff writer for the *Elkhart (Ind.) Truth*.

CHURCH NEWS

New Executive Secretary Takes Office

By Levi C. Hartzler

Beginning Sept. 1, Howard J. Zehr, Hesston, Kans., who has been serving as general secretary of the South Central District Conference since June, 1964, became the first full-time executive secretary of Mennonite General Conference, Scottsdale, Pa. Bro. Zehr brings wide experiences to his new office, having served in three different district conferences both as a rural and city pastor and as a conference administrator. A native of Tazewell County, Illinois, he began his first pastorate at Freeport, Ill., in 1942 after graduating from Goshen College Biblical Seminary in 1941. He was ordained minister at Freeport in 1942 and bishop in 1948. From Freeport he was called to serve the Peoria, Ill., church, 1950-52, and later the Fisher, Ill., church, 1952-58. From January, 1958, to June, 1964, he served as pastor of the Prairie Street Mennonite Church, Elkhart, Ind.

Bro. Zehr married Edna Good, Sterling, Ill., on June 21, 1942. They have four children. Howard, Jr., graduated from Morehouse College, Atlanta, Ga., last June and will be doing graduate study in history at the University of Chicago this fall. He was married to Ruby Friesen of Manitoba, Canada, in June. Edward completed his sophomore year at Hesston College last May and expects to enter some type of alternate service this fall under Selective Service. Ellen will be a senior at Southmoreland high school, Scottsdale, in September and Jonathan will enter the fifth grade.

The expanding services of Mennonite General Conference to the church and the increased demand for contact by persons and agencies outside the church caused the 1953 General Conference to approve a recommendation from the General Council to establish the office of executive secretary. Paul Erb, Scottsdale, Pa., was appointed as the first executive secretary and served on a part-time basis until his retirement in 1961. Since that time A. J. Metzler, Scottsdale, Pa., has served as the executive secretary.

Responses to the services of an executive secretary working out of a central office indicate that efficiency requires a full-time person. The 1965 General Conference took action to secure such a per-

son. In addition to serving as executive secretary of General Conference, this person also serves as executive secretary of these General Conference committees: Executive, General Council, Coordinating, and Program and Budget Reviewing. This means that he must prepare the place and arrange the time and agenda for all meetings. He must then attend all the meetings and keep the minutes and records. After the meetings are over, he must see that the actions of the committees are carried out.

He also serves as liaison with the various General Conference agencies and committees such as the Mennonite Commission for Christian Education, Mennonite Mutual Aid, and the Ministerial Committee in the coordination of program, budget, and personnel. He attends as many of their meetings as possible. He serves as counselor to the secretary of stewardship. With the assistance of the treasurer he is responsible for the solicitation of funds and control of the budget. He also serves as liaison between General Conference and the three general boards of the church: Mennonite Board of Missions and Charities, Mennonite Board of Education, and Mennonite Publication Board.



Howard J. Zehr

He is available to district conferences for counsel and to make clear the work of the Mennonite General Conference. He or the moderator represents the General Conference at churchwide meetings and important functions. When a contact person is needed for interchurch relations, the executive secretary is available.

In addition to carrying on General Conference correspondence, the executive secretary also operates a Mennonite Information Office. Inquiries regarding Mennonite faith and practice and Mennonite history logically come to a central office. The Scottsdale office receives such inquiries constantly and keeps a packet of materials available for mailing to inquirers. These include information about the Mennonites in booklet or tract form such as "Who Are the Mennonites?" "An Invitation to Faith," and "Mennonites: Who and Why?" They also include General Conference statements on such questions as "The Christian View of Marriage," "Peace and the Christian Witness," and "The Way of Christian Love in Race Relations." Other materials include a Mennonite Yearbook, a Mennonite Hour schedule, and a Herald Press catalog.

But the executive secretary must be more than an administrator. He needs also to react creatively to changes occurring in the brotherhood: sensing needs and alerting persons who can help meet those needs. For example, one of the great needs of the Mennonite Church today is to strengthen the pastoral ministry. This will be a major concern of the executive secretary in cooperation with the Ministerial Committee. When the Ministerial Information Center recommended by the Ministerial Committee is set up, he will have the important responsibility of supervising it.

The office of executive secretary of General Conference provides all the challenges and opportunities for service that one man can handle. May the church support Bro. Zehr with their prayers as he undertakes to serve the brotherhood in this significant way. His address is Mennonite Building, Scottsdale, Pa.

Study in South America

Students at Eastern Mennonite, Goshen, and Hesston colleges will be able to spend a semester or a year of study in Colombia, beginning in January, 1967.

Arrangements have been made with the Universidad de los Andes in Bogota to accept a limited number of students from our colleges whose knowledge of Spanish will enable them to attend classes conducted in that language. The university has an outstanding academic record, and its modern approach to education has kept it free from the strikes which have plagued many other Latin-American universities. The

usual liberal arts courses are offered; however, the university is outstanding for its offerings in biology, economics, and Spanish language and literature.

Operated by the Council of Mennonite Colleges in cooperation with the Brethren Colleges Abroad, it is set up as an exchange program; scholarships have been

made available for Colombian students to attend the North American colleges.

Three students are already in Bogota, enrolled at the university for the current semester, which began in mid-August. The program will have its formal beginning, however, with the start of the next semester in mid-January.

VCS Assists NAE at Hue

By Lance R. Woodruff



Vietnamese workmen make furniture for the new school.

Chung Ta Thanh Nien, otherwise known as the Vietnam Christian Lay Leadership Training Center, is situated south of the ancient Vietnamese imperial capital of Hue, within sight of some of the most spectacular tombs of Vietnam's emperors. It is a gentle countryside with little groves of trees and rolling hills alternately splashed with the faded, still majestic monuments of the past and the rice paddies and fields that must feed the people of today.

Besides its unusual location, the Lay Leadership Training Center is distinctive for the cooperation it represents. It is a project of the World Relief Commission of the National Association of Evangelicals. And Vietnam Christian Service is contributing funds and making personnel available to the project.

The training center is a vocational school and farm. It also offers conventional primary and secondary school subjects, but taught in a practical setting. The people who have guided the center since its inception five years ago, people such as Jim Green, WRC field operations director who has been in Vietnam for six years, stress that their objective is to train young people to remain in their communities, to be better technicians, craftsmen, farmers, and leaders in their local churches. The six

Americans and Canadians at the Hue project are people who believe in the dignity of work, people who believe that they can make an effective witness to their faith by helping others in this way.

In many of the "developing" countries it has been seen that when a person receives an education it no longer is "proper" for him to do physical work. He might consider it beneath his dignity. It is with this problem in mind that these volunteers have come to do their work, not in white shirt, tie, and jacket, but in dungarees and sweat-soaked shirts.

The needs of the people, seen as individuals, have brought each of the voluntary workers to Vietnam. But direct relief is not enough. This is why a school was built.

The school serves them in many ways. At present 26 trainees, primarily young refugees, are being taught various phases of equipment operation and maintenance, animal husbandry, woodwork, construction, and general farm work. Academic preparation stresses reading and writing skills and mathematics. Some courses are designed to

develop religious ideals, so that as they grow older they can serve as leaders in their respective churches.

The farm is meant to be a demonstration center for surrounding villages. Running it is too big a job for the small number of trainees and staff; so refugees have been employed. In the course of their work they are introduced to new techniques and crops, and generally more efficient practices.

Likewise, the expansion of the school into spacious new quarters was made possible by the combined labor of many persons. Under the supervision of Ong Tren, the head foreman, 80 refugees were among the construction workers who put up the new buildings.

Putting to use the practical experience of volunteers like Christ Kimmel, Vietnam Christian Service worker from Scheloceta, Pa., the Vietnamese cast their own concrete blocks and pressed rammed earth blocks nearby.

Their efforts came to fruition in mid-August when the buildings were completed. Peter Wiwcharuck, World Relief Commission executive director in Vietnam, says that the new facilities will enable the training school to house and instruct 70 students at a time.

The cooperative effort has only begun, but it is a good beginning. The work of many hands and minds joined together in common cause has brought new hope to people long without such hope.

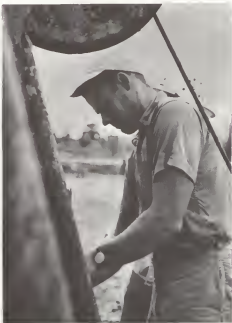
Vegetable Purchases Protested

Paul Longacre, assistant director of Vietnam Christian Service, has written General William C. Westmoreland, commander of the U.S. forces in Vietnam, protesting large-scale military purchase of vegetables in Vietnam. The army's heavy buying has sent vegetable prices, which were already high because of inflation, spiraling even higher, pushing this essential dietary commodity far beyond the reach of most Vietnamese householders.

Longacre wrote:

"I have just returned from a four-day field visit to Tayen Duc and Lam Dong provinces. While waiting at the Dalat airport for transportation, I noticed the great quantities of vegetables being airlifted from there. I discovered from the person in charge that between 20 and 30 tons a day are being shipped to the various U.S. military units in Vietnam.

"Our medical personnel working in Nhatrang, Pleiku, Quang Ngai, and Saigon report that one of the most serious dietary needs of the Vietnamese people is fresh vegetables. Their high cost and widespread unavailability make them prohibitive for



Christ Kimmel, a VCS volunteer loaned to Hue Training Center, works at the cement mixer.

most families. The military's purchase of these vegetables at a time when food prices are continuing to inflate will add to the difficulty of the Vietnamese people in securing an adequate diet. Undoubtedly, this problem was taken into consideration before the decision was made to purchase vegetables. Whatever such a study indicated, my acquaintances who are currently purchasing vegetables in the Dalat and Saigon markets report a sharp increase in cost.

"Upon my return I read in the *Saigon Post* of Aug. 21, a report of this action. The article stated, '... efforts to improve troop morale have a number one priority, particularly in the area of messing.' The action to purchase fresh vegetables locally is cited as an effort to fulfill this directive.

"I feel this action to be very short-sighted and is another instance of the U.S. military's failure to consider the real needs of the Vietnamese people. It appears in this instance, as in many others, that U.S. troop morale is given priority over more important considerations."

Process Bundles for 44,500

Over 44,500 Christmas bundles are being sent to refugee children and needy families around the world for Christmas, 1966. This year's record total is an increase of 4,000 over 1965 contributions. They bring to 585,500 the number of bundles received by MCCC since Christmas bundles started in 1946.

Each of the regular bundles contains a sweater, a pair of socks, soap, and a toy. Additionally every boy receives a pair of trousers with a belt, and every girl gets a dress or skirt and blouse. A tropical bundle contains lightweight clothing or cloth, a handkerchief, soap, and a toy. All items are wrapped in a towel and closed securely with safety pins.

In June and July 1,454 volunteers offered a day's service at processing centers in Ephrata, Pa.; Kitchener, Ont.; Newton, Kans.; Reedley, Calif.; and Yarrow, B.C. During these two months Ephrata, for example, had 773 workers who helped process over 24,000 bundles. One day 1,162 bundles were processed.

Over 11,500 tropical bundles will be distributed to children in Burundi, Haiti, Honduras, India, Indonesia, Paraguay, and Tanzania. Regular bundles will be sent to Algeria, Congo, Hong Kong, Jordan, Korea, Taiwan, and Vietnam. Ten thousand bundles, the largest number for any country, will be given to Algerian boys and girls.

Those who receive bundles know that someone cared enough to bring happiness to them. In numerous cases the distributor

tells the receiver of God's supreme Gift, Jesus Christ.

Civilian Casualties Rise in Vietnam

Truth is elusive, especially in times of war. U.S. officials in Vietnam have consistently stated that their bombing targets in the North are military only, and that civilian casualties are unlikely in such strikes.

Radio Hanoi, however, alleges that from December, 1965, to July, 1966, U.S. war planes bombed 75 hospitals in 13 provinces. The English-language broadcast of Radio Hanoi's International Service which made these claims was heard in Saigon on Aug. 10.

The station claimed that the Huong Khe hospital was bombed eight times, that Dong Hoi hospital was bombed 11 times, and that Ha Tinh hospital was bombed 17 times.

No elaboration was made as to what constituted a hospital. Generally hospitals here are what would be termed clinics in the U.S. and it can be safely surmised that at least some of the "hospitals" would be classified as dispensaries or first-aid stations.

Vietnam Christian Service personnel say that their experience in observing the effects of air strikes in South Vietnam leads them to believe that the casualty rate among civilians in the North could well be high. Thus, it would appear that there are a rising number of civilian casualties on both sides of the 17th parallel.



Volunteer Lois Peifer talks with the children.

Lancaster Opens Center

The Mennonite Day Care Center opened July 5 at the Crispus Attucks Community Center, 407 Howard Avenue, Lancaster, Pa. The center has 40 children enrolled, ages three to six.

Sponsored by the VS—I-W Office of the Eastern Board, the Christian Street Mennonite Church, and the Community Opportunities Council, the day nursery uses



A volunteer child care worker watches a telephone conversation with delight.

the youth building and parking lot of the church as well as the facilities of the community center.

The first children arrive at the center at 7:00 a.m. and the last ones leave about 11 p.m. About 25 eat the bigger noon meal and 12 the evening lunch. Everyone is served milk with his meal. Betty Gerlach, full-time cook, heads food preparations.

The number attending the center has risen steadily since the opening date. "We have facilities to care for 45 children at one time," says Lois Wolgemuth, director. "This would allow us to take 45 children in each of two shifts. With our present volunteer setup, however, two shifts of 45 are impossible. We are badly in need of more regular help."

Present staff, besides the director, includes five regular girls, a licensed social worker, and occasional volunteers. A typical day's program schedules classroom work and play, two snacks, playground activities, and a rest hour.

Lois Wolgemuth says community response is good.

"My children just love to come to the center."

"My children can't understand why you are not open on Saturday and Sunday."

"People have been inviting and inviting me to church, and I have never gone. Now I feel like visiting your church."

Hiroshima Church Gives to Vietnam

A church in Hiroshima, Japan, has sent money to aid war victims in South Vietnam. The Hiroshima Union Church contribution was received in Saigon by Vietnam Christian Service, joint refugee relief effort of Church World Service, Lutheran World Relief, and the Mennonite Central Committee.

Acknowledging the gift, Atlee Beechy, director of the Vietnam Christian Service program, wrote to the church from Saigon:

"Your contribution symbolizes the universal concern of Christians for the suffering here and carries a special significance because of the suffering which the people of Hiroshima endured during World War II." He said materials for self-help projects for the refugees would be purchased with the contribution.

The congregation of Hiroshima Union Church includes Americans, Canadians, and some Japanese. Denominations represented are Canadian Anglican, Episcopal, Lutheran, Methodist, Presbyterian, and Southern Baptist.

A member of the congregation currently on furlough in the U.S., United Presbyterian missionary Alayne Van Dyck, wife of missionary David Van Dyck, said, "The missionary community in Hiroshima is extremely concerned over the escalation of the war. Our feeling is that the only thing we can do is contribute toward the relief of the war refugees."

Jordan Work Consolidates

David Kanagy, Wauseon, Ohio, has succeeded Herb Swartz as director of the MCC Jordan program, and Joe Haines, Troy, Ohio, replaces Bernard Klassen as principal of the Mennonite School for Boys at Beit Jala. During the past year Kanagy worked with self-help projects and Haines studied Arabic. Both replacements assumed

their new responsibilities earlier this summer.

Relief in Jordan has been in transition during the past three years. Last year material aid distribution was terminated in Jericho, where food and clothing had been distributed since 1948. Flour distribution was cut 30 percent this year and may be phased out during the next few years.

Need is diminishing among the Jordanian people. The country's economy is progressing steadily. Last year, for example, there was a shortage of laborers. Consequently there is now less need for outright assistance on a mass scale. Rehabilitative self-help efforts instead use sewing schools, needlework projects, and educational programs.

Jordan women continue to attend sewing classes in Hebron and Jericho. MCC has offered and will continue to offer education to Jordanian boys. Presently there is an elementary school at Hebron and a prep school for boys at Beit Jala.

The Hebron school and orphanage, founded by Ada and Ida Stoltzfus in 1955, assists underprivileged children through grade six with education, and provides a home for the boys.

In 1962, a preparatory school — the equivalent of an American junior high school — was opened at Beit Jala. The government offers free education to all Jordanian boys, but Klassen remarked that Beit Jala supplies more than just an education. The school has a mission emphasis and stresses the importance of proper attitudes and character, besides furnishing a home atmosphere for the boys.

In 1965 a seven-year plan for consolidating Hebron and Beit Jala began until

Beit Jala becomes a junior and senior high school.

In addition to offering two or three more years in which to mold the lives of the boys, the senior high school will emphasize commercial training. Until this is a reality, boys graduating from Beit Jala will be encouraged to go to church vocational schools to learn trades. Klassen stated that a vocational or commercial school graduate has a better chance of getting a job than a high-school graduate who has taken an academic course.

The Benevolent Society of the Arab Orthodox community owns the school building and property and has signed an agreement with MCC to construct additional facilities at Beit Jala.



Missionary of the Week

Erma Hunsberger, Baden, Ont., began a two-year term this summer as assistant hostess at the London, England, Mennonite Centre. She serves under the Mennonite Board of Missions, Elkhart, Ind.

Erma has had 12 years of teaching experience, including four years in Newfoundland (two of them under the Mennonite Central Committee) and one year at Craigwood, Ailsa Craig, Ont., an MCC rehabilitation center for emotionally disturbed boys. She has also been a Sunday-school and Bible school teacher.

Erma attended Rockway Mennonite School and Kitchener-Waterloo Collegiate Institute in Kitchener, Ont., and Stratford Teachers College in Stratford, Ont. She attended the Shantz congregation.



Teach in Newfoundland

Eleven individuals, assigned to teaching posts in Newfoundland, were commissioned in the Mennonite Central Committee chapel on Aug. 23. C. N. Hostetter, Jr., chairman of MCC, delivered the address.

The following teachers from the Mennonite Church are among the eleven.

Galen and Ann Campbell of Waynesboro and Stuarts Draft, Va., have been assigned to the United Church School in Flower's Cove, Newfoundland.

Jean Graybill, a member of the Mt. Joy Mennonite Church in Pennsylvania, will teach in Catalina.

Gary and Arlene Voorhis of Kokomo, Ind., will spend the next two years teaching in Newfoundland.

Calvin and Sharon Yoder, Grabbill, Ind., will join the faculty at the Twillingate Island Schools.

Medical Association Meets

A pastor and a hospital chaplain from Denver, Colo., in keynote presentations to the Mennonite Medical Association's an-

nual meeting, stressed the importance of wholeness and personhood.

Glenn B. Martin, chaplain at the General Hospital in Denver, in a speech entitled "Can Man Regain His Sense of Wholeness?" challenged physicians to respect the wholeness and dignity of the human being amid the many temptations to fragment personality and to usurp prerogatives that belong to God in attempting to control life and death.

In the concluding worship service at the convention, Pete Ediger, pastor of the Arvada Mennonite Church, Denver, spoke on "Personhood—The Prior Profession." He stressed that a person's first responsibility, or profession, is to retain relationships to other human beings and to God. Within such a framework of personhood, skills and professions, such as medicine, can have usefulness and meaning.

The purpose of the MMA's annual meeting, which this year was held at the YMCA camp, Estes Park, Colo., is to give opportunity for fellowship and to probe issues that confront doctors as professionals in medicine.

The meeting began Friday evening, Aug. 19, and concluded Sunday noon, Aug. 21. The total number attending was about 130, including wives and children.

At the business meeting on Saturday, the physicians heard reports on special projects abroad supported by the Mennonite Medical Association. During the past year \$2,000 was raised to help fulfill special needs in various Mennonite and related medical undertakings in Africa and India.

Fifteen new members were accepted into membership bringing MMA's membership to 200. Most members are physicians and medical students, but there are also a number of dentists and osteopaths on the roll.

Trainees Arrive

Thirty-nine trainees from 12 countries arrived in New York on Aug. 17 to begin a one-year assignment under the MCC exchange program. Two trainees from India and one from Uruguay are expected to arrive soon. Two men from Korea arrived earlier: one in January, the other in July. This brings to 571 the number of trainees who have come to North America since 1950, the first year of the trainee program.

Included in this group are three trainees from Yugoslavia. They, along with the two girls which the Mennonite Central Committee sent to Yugoslavia one week earlier, are the first participants under MCC's exchange program with a communist-governed country. One of the American girls will hold the same job that Elvica Adrijans of Yugoslavia held before she accepted a trainee assignment at the Mennonite hospital in Bloomington, Ill.

Japanese Visit Pacific Coast

Thirty Japanese young people came to North America on July 25 for a four-week visit to the west coast in the Mennonite "Project Bridgebuilding." They spent three weeks in Oregon, a day in Vancouver, B.C., and several days in San Francisco and Los Angeles before returning to their homeland.

Their first week was spent touring Oregon. Their schedule included a meeting with Governor Mark O. Hatfield at the statehouse in Salem; tours of industry and agriculture in the Albany and Springfield areas; a visit to the University of Oregon campus; sightseeing at Mt. Hood, and the Columbia River, and traveling up the coast to Driftwood Mennonite Camp, near Lincoln City, where they spent nearly two days.

On Aug. 1 they participated in an ex-

change program of American and Japanese culture at the Timber Linn Park near Albany.

During the week of travel Western Mennonite School, Salem, and Northwest Christian College, Eugene, were their headquarters.

For the remaining two weeks students joined American Mennonite families primarily in the Hubbard, Salem, Albany, and Lebanon areas.

Japanese participants in the "Bridgebuilding" group ranged in age from 14 to 37. They were led by Dr. and Mrs. Gan Sakakibara, president of the Tokyo English Center.

Arrangements in Oregon were made by local Mennonite churches. The visit was sponsored by Mennonite Central Committee.

The Albany Democrat-Herald editorialized, "The more that is done along this line the better, and churches are appropriate sponsors. We think the Mennonites merit applause."

FIELD NOTES

Change of address: Paul G. Leaman from Peach Bottom, Pa., to 304 E. Craig St., Attmore, Ala. 36502. Phone: 205 368-5816.

Lester and Mary Lou Blank have returned from Mexico for a one-year furlough. Their address is c/o William G. Lauver, Route 1, Bird in Hand, Pa. 17505.

Samuel Trauger, Rockhill Mennonite Home, R.D. 2, Sellersville, Pa., celebrated his 90th birthday on Aug. 31.

Special meetings: Harold Fly, Schwenksville, Pa., at Howard-Miami, Kokomo, Ind., Sept. 25 to Oct. 2. David Augsburger, Broadway, Va., at Allensville, Pa., Oct. 2-9. Wayne North, Louisville, Ohio, at Geiger, New Hamburg, Ont., Oct. 5-9. Nelson Kauffman, Elkhart, Ind., at Leo, Ind., Oct. 2-9.

Donald Yoder, Phoenix, Ariz., at Seventh St., Upland, Calif., Oct. 2-9. Joe Esh, Lyndhurst, Va., at Rich Valley, Kokomo, Ind., Oct. 13-23. William R. Miller, North Liberty, Ind., at North Wood Chapel, Littlefork, Minn., Sept. 11-18. Don Augsburger, Goshen, Ind., at Clinton Frame, Goshen, Oct. 9-16. Alvin Swartz, Turner, Mich., at Bart, Pa., Oct. 18-23.

The National Sunday School Association Convention will be held in the War Memorial Auditorium, Boston, Mass., Sept. 21-23. Arnold Cressman, J. J. Hostetler, and Maynard W. Shetler will be leading workshops on "The Sunday School Class with an Outreach," "Sunday School for Shut-ins," and "Missions and the Sunday School." For a program write to National

Sunday School Association, P.O. Box 685, Wheaton, Ill. 60188.

Arnold Vander Meulen, Pacific Garden Mission, Chicago, will present films and speak at Allensville, Pa., Sept. 17, 18.

Ray Keim, Elkhart, Ind., at Arthur, Ill., in Family and Home Conference, Sept. 17, 18.

Henry P. Yoder was installed as pastor at Plains, Lansdale, Pa., on Aug. 28. John E. Lapp, bishop of the congregation, was in charge of the installation ceremony.

Elected members for the Illinois Mennonite Conference are: **Executive Committee**—Ivan Kauffman, moderator; Paul Sieber, assistant moderator; Robert Harnish, secretary. **Lester Sutter** and **Don Blosser**, additional members. **Christian Education Cabinet**—Robert Kennell, secretary of church schools; Merle Sears, secretary of junior activities; Tom Yoder, secretary of Christian Workers' Training. **Ministerial Committee**—Roy Bucher. **Publication Board Member**—Clyde Fulmer. **General Council Member**—J. J. Hostetler. **General Mission Board Member**—Edwin Stalter.

A new church building for the Osaka congregation near Flomaton, Ala., was dedicated at a service on July 4. Mahlon Glick brought the dedication message. A fellowship meal followed the morning service.

George Cutrell, Denver, Colo., passed away suddenly on Sept. 6. He is the father of Ben Cutrell, Publishing Agent at Mennonite Publishing House, and Orle Cutrell, also an employee here.

Paul G. Leaman was installed as pastor of the Creek Indian Mennonite Mission at Attmore, Ala., on Aug. 28. Paul L. Dagen brought the message and had charge of the installation service. Bro. Leaman was formerly the minister of the Oakwood, Md., congregation but accepted the call to serve in this assignment so that Paul Dagen could be released to give his services as area superintendent and bishop in the Northwest Florida-Alabama district of Lancaster Conference, which consists of 15 witness points.

Hesston College reports a registration of 366 students, with 358 full time, an increase of 22 percent over last year. There are 221 freshmen, a 17 percent gain, and 137 sophomores, a 37 percent increase. There are 183 men and 183 women enrolled.

Correction: Edwin A. Moshier, writer of the article, "CO-Conscience or Coward?" (Gospel Herald, August 23), was identified as on the faculty at Lancaster Mennonite School. He is employed by a steel construction firm, near Lancaster, Pa.

Frank Enck, bishop in the Lancaster Conference, passed away Aug. 31. Obituary will follow.

Helen Trumbo, Mennonite Publishing House employee, terminated her work here on Sept. 3, to attend Madison College, Harrisonburg, Va. She will complete the requirements for the Elementary Education degree after which she plans to teach in her hometown of Broadway, Va., and continue work toward her Master's degree.

Women's Retreats: Camp Hebron, Sept. 22-24. Anna Ruth Jacobs, Tanzania, speaker. Camp Tel Hai, Sept. 30 to Oct. 1. Mrs. Ely Leaman, York, Pa., speaker. Theme—"A Tree Planted by the Waters." For information or reservation contact Mrs. Virginia Weaver, 501 Strasburg Pike, Lancaster, Pa. 17602. Phone: 717 687-6019.

Readers Say

Submissions to Readers Say column should conform to printed articles and be limited to approximately 200 words.

We just received another Gospel Herald today, a pleasure we always look forward to in our home. I will admit I don't always get the lengthy articles read, but I don't think I ever fail to read the shorter ones and usually the editorials.

Today's editorial, "Don't Write Him Off" (Aug. 23 issue), was so thought-provoking, timely, and something that needs to be said over and over, I believe. I must repeat one part of it, for the sake of those who didn't read it and may perchance be reading this letter. "It is so much easier to dismiss our concern . . . [for our brother] than it is to seek and keep conversation open and hear what our brother is saying. We so often don't bother even to take time to hear what he is saying. If we would, we would probably learn something helpful and useful."

I'm glad to say that this has often happened in the Sunday-school class of which I am a member, a prayer cell group of ladies, and just in plain, after-the-service conversation for me, and is of real spiritual value and help. Far be it from any of us to think we have all the answers and cease listening to our brethren and sisters in the faith.

God bless you in your fine labors of love for Him—Grace Dorothy Lehman, Lancaster, Pa.

The article by Nelson Kauffman (July 26) in which he told about the visit to his church by Roman Catholics, and his conclusions, was interesting. I had a similar experience when I asked the priest of the local parish to talk to the senior students in the Mennonite Brethren private high school of which I was principal. His brief presentation of Catholic theology was followed by a spirited discussion period that probed deeply the differences between our faiths, outlined the common concerns and beliefs, and clarified misconceptions on both sides. This was followed by a similar presentation on my part at the local Catholic day school, with similar results.

Coming out of these exchanges is a better knowledge of the faith that we encountered, and a deeper awareness of our own. Dialogue is necessary to allay suspicions, to remove ignorance, and to confirm faith.—Vern Ratzlaff, Yarrow, B.C., Canada.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month's free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Davidson-Snyder.—William Churchill Davidson, Elkhart, Ind., First Presbyterian church, and Carmen Grace Snyder, College Mennonite Church, Goshen, Ind., by Jesse Yoder, Aug. 13, 1966.

Esh-Miller.—Amos L. Esh, Gordonville, Pa., Pequea A.M. cong., and Verna M. Miller, Lancaster, Pa., Weaverstown A.M. cong., by Elam L. Kauffman, Aug. 20, 1966.

Flagg-Ross.—Gene Flagg, Indianapolis, Ind., Burr Oak cong., and Gloria Ross, Newport News, Va., Warwick River cong., by Truman H. Brunk, June 25, 1966.

Grant-Brenneman.—Richard George Grant, St. Catharines, Ont., United Church, and Diana Kathleen Brenneman, Beamsville, Ont., First Mennonite cong., by J. B. Martin, Aug. 13, 1966.

Hartman-Kennel.—James Edward Hartman, Harrisonburg, Va., Broad Street cong., and Diane Lee Kennel, Albany (Oreg.) cong., by David Mann and B. Charles Hostetter, Aug. 19, 1966.

Hathaway-Reeves.—Stanley Hathaway, Pea Ridge cong., Philadelphia, Mo., and Ruth Ann Reeves, Indian Cove (Idaho) cong., by Darrel D. Otto, Aug. 20, 1966.

Hershberger-Kaufman.—Paul Hershberger, Edwardsburg, Mich., and Mary Kaufman, Goshen, Ind., both of the Pleasant View cong., by Ray Keim, Aug. 20, 1966.

Hershberger-Shetler.—Boyd Hershberger and Bernice Shetler, both of the Kaufman cong., Hollsopple, Pa., by Harry Y. Shetler, father of the bride, Aug. 18, 1966.

Kaufman-Schertz.—Sam Kaufman, Fredricksburg, Ohio, Martin's Creek cong., and Joan Schertz, Lowpoint, Ill., Metamora cong., by Robert Gerber and Roy Bucher, July 22, 1966.

Kurtz-Martin.—Titus Kurtz, Morgantown, Pa., and Esther Martin, Goodville, Pa., both of

Bethany cong., by A. Willard Shertzer, Aug. 20, 1966.

Lapp-Landis.—David Lapp, Leola, Pa., and Janet Landis, Bird in Hand, Pa., both of Bethany cong., by A. Willard Shertzer, June 23, 1966.

Lehman-Stephenson.—Willard Lehman, Hollsopple, Pa., Kaufman cong., and Sandra Stephenson, Hollsopple EUB cong., by Robert Callahan, July 2, 1966.

Lind-Longacre.—Kenneth D. Lind, Salem, Oreg., Western cong., and Anna Lois Longacre, Spring City, Pa., Pottstown cong., by Elmer G. Kolb and Ralph Malin, Aug. 6, 1966.

Miller-Hofer.—Daniel M. Miller, Albany, Oreg., East Union cong., Kalona, Iowa, and Dorothy Lee Hofer, Albany, Oreg., Kalspell, Mont. cong., by George Beare and David Mann, Aug. 20, 1966.

Otterbein-Schwartzentruber.—Melvin Otterbein, New Dundee, Ont., Bethel United Missionary cong., and Mary Schwartzentruber, Baden, Ont., Steinhilf cong., by Elmer Schwartzentruber, father of the bride, July 1, 1966.

Rediger-Beachy.—Bernard Rediger and Emma Beachy, both of Kalona, Iowa, East Union cong., by J. John J. Miller, Aug. 20, 1966.

Rittenhouse-Stoltzfus.—James Rittenhouse, Lansdale, Pa., Plains cong., and Esther Stoltzfus, Elverson, Pa., Ebenezer cong., by Elmer B. Stoltzfus, father of the bride, Aug. 13, 1966.

Schaefer-Holloway.—John William Schaefer, Hagerstown, Md., and Elaine Carol Holloway, Linville, Va., both of the Lindsale cong., by Moses Slabaugh, Aug. 26, 1966.

Stemen-Snyder.—James Arthur Stemen, Goshen, Ind., Eighth Street cong., and Agnes Elizabeth Snyder, College cong., Goshen, by Elvin V. Snyder, Aug. 14, 1966.

Stoltzfus-Ressler.—George Stoltzfus, Strasburg cong., Ronks, Pa., and Ruth Ressler, Pleasant View cong., North Lawrence, Ohio, by Willard Ressler, Aug. 28, 1966.

Stutzman-Troyer.—Donnell Stutzman and Elmer Troyer, both of Hession (Kans.) cong., by Peter Wiebe, July 22, 1966.

Wilt-Ressler.—Robert Dale Wilt, Mt. Pleasant (Iowa) cong., and Linda Ann Ressler, Pleasant View cong., North Lawrence, Ohio, by Elmer E. Yoder, Aug. 27, 1966.

Wismer-Taves.—Raymond G. Wismer, New Hamburg, Ont., and Sharon Taves, Kitchener, Ont., both of Steinman cong., by Elmer Schwartzentruber, July 23, 1966.

Zimmerman-Minnich.—Paul M. Zimmerman, Mechanicsburg, Pa., Slate Hill cong., and Ruth N. Minnich, Columbia, Pa., Chestnut Hill cong., by H. Raymond Charles, Aug. 27, 1966.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Eberly, David F. and Nancy (Bomberger), Lancaster, Pa., fourth child, third son, Dean Harvey, June 4, 1966.

Graber, Floyd V. and Edna (Miller), Sturgis, Mich., fifth child, third daughter, Robin Jane, May 22, 1966.

Hochstetler, Milford and Jane (Fisher), Shipshewana, Ind., first child, Traci Wade, Aug. 15, 1966.

Kempf, Wayne D. and Esther (Lapp), Shickley, Nebr., sixth child, third daughter, Anita Joy, Aug. 19, 1966.

McDorman, Leonard W. and Ruby (Hawkins), Mt. Crawford, Va., sixth child, third daughter, Elizabeth Louise, Aug. 4, 1966.

Peters, Clayton and Carolyn (Stoesz), Milford, Nebr., second son, Stacey Eugene, Aug. 20, 1966.

Reil, Dennis and Louida (Stauffer), Tofield, Alta, fourth child, third son, Kenneth Murray, Aug. 19, 1966.

Kiemenschneider, Richard A. and Valera (Weaver), Williamston, Mich., first child, Rita Ann, July 17, 1966.

Sitler, Dawyne and Noelle (Wideman), Camrose, Alta., first child, Karen Elaine, Aug. 8, 1966.

Swartzentruber, John and Marjorie (Hostetter), Greenwood, Del., third son, Don Michael, Aug. 20, 1966.

Vasvry, Donald and Linda (Grieser), Watson, Ohio, first child, Robin Kay, Aug. 12, 1966.

Obituaries

May the sustaining grace and comfort of our Lord beless them who are bereaved.

Brubaker, Anna S., daughter of Henry L. and Anna (Stauffer) Brubaker, was born in Lancaster Co., Pa., Jan. 21, 1888; died at her home in Mt. Joy, Pa., March 27, 1966; aged 78 y. 2 m. 6 d. Surviving are one brother (Jacob S.) and one sister (Naomi—Mrs. Jonas E. Brubaker). She was a member of the Landis Valley Church, where funeral services were held, in charge of Ira D. Landis and Levi M. Weaver.

Graber, Clarence A., son of Amos and Lydia (Short) Graber, was born near Stryker, Ohio, Feb. 8, 1897; died at his home near Stryker, July 11, 1966; aged 69 y. 5 m. 3 d. On Nov. 20, 1933, he was married to Wilma Mae Yoder, who survives. Also surviving are 3 daughters (Geraldine, Mary Lou, and Janice), one son (James), 2 sisters (Anna—Mrs. Ernest Ringenberg and Catherine—Mrs. Harry Lamberson), and 12 brothers (George and Charles). One brother preceded him in death. He was a member of the Lockport Church, where funeral services were held July 14, with Walter Stuckey and Simon Stuckey officiating.

Leis, Peter, son of Daniel and Magdalena (Erb) Leis, was born in Wellesley Twp., Ont., Sept. 20, 1893; died at the K-W Hospital, July 25, 1966; aged 72 y. 10 m. 5 d. On Oct. 10, 1916, he was married to Fanny Leis, who survives. Also surviving are 3 sons (Nelson, Ralph, and Mervin), 6 grandchildren, one brother (Christian), and one sister (Sarah—Mrs. Aaron Jantz). Two brothers, one sister, and 2 grandchildren preceded him in death. He was a member of the Maple View Church, where funeral services were held July 28, conducted by Steve Gerber and Alvin Leis.

Rohrer, Emma, daughter of Amos and Mattie (Yoder) Smucker, was born in Wayne Co., Ohio, Sept. 29, 1881; died at Shady Lawn Rest Home, Dalton, Ohio, Aug. 11, 1966; aged 84 y. 10 m. 13 d. On Jan. 16, 1908, she was married to David Rohrer, who died Oct. 21, 1965. Surviving are 2 daughters (Martha—Mrs. Floyd Beyer and Mae—Mrs. Francis Smucker), one son (Milton), one sister (Kathryn Smucker), 12 grandchildren, and 4 great-grandchildren. Two brothers also preceded her in death. She was a member of the Smithville Church, where funeral services were held Aug. 15, with David Ehlman and Bill Dettweiler officiating.

Springer, Mable, daughter of A. C. and Mamie (Landis) Good, was born at Sterling, Ill., April 12, 1908; died of cancer at the St. Francis Hospital, Peoria, Ill., Aug. 11, 1966; aged 58 y. 3 m. 30 d. On Sept. 1, 1931, she was married to Menno Springer, who survives. Also surviving are 2 daughters (Lila—Mrs. Arlan Martin and LaVon—Mrs. Richard Vandiver), one son (Steven Ray), her father and stepmother (Ada Orendorf Good), one sister (Lila—Mrs. Glenn Ebnole), and 6 grandchildren. She was a member of the Hopedale Mennonite

Church, where funeral services were held Aug. 14, with Ivan Kauffmann officiating.

Trauger, Emma, daughter of Abram and Mary (Wismer) Overholt, was born in Doylestown Twp., Pa., July 15, 1881; died at Rockhill Mennonite Home, Sellersville, Pa., June 25, 1966; aged 84 y. 11 m. 10 d. In April, 1900, she was married to Samuel M. Trauger, who survives. Also surviving are 9 children (Edna Moyer, Raymond, Carrie Wasser, Mary Yothers, Edith Miller, Norman, Emma, Florence Mining, and Lester), one sister (Carrie Tyson), one stepbrother (Abram Overholt), 52 grandchildren, and 48 great-grandchildren. She was a member of the Deep Run Church, where funeral services were held June 29, with Jos. Gross in charge, assisted by Erwin Nace.

Weaver, Anna, daughter of John and Katherine (Holdeman) Good, was born in Madison Twp., Ind., Jan. 28, 1882; died at the Elkhart (Ind.) General Hospital, Aug. 19, 1966; aged 84 y. 6 m. 22 d. In 1904 she was married to William Weaver, who died in Dec., 1955. Surviving are 6 daughters (Catherine—Mrs. J. F. Stealy, Lorene—Mrs. Charles Gray, Cloo—Mrs. Myron Weldy, Edna—Mrs. Maynard Weldy, Grace—Mrs. Lloyd Conrad, and Arlene Weaver), 11 grandchildren, and 7 great-grandchildren. She was a member of the Holdeman Church. Funeral services were held at the Olive Church, Aug. 21, with David Cressman and Simon Gingerich officiating.

Weik, Ella W., daughter of Daniel and Annie (Weaver) Frantz, was born in Lebanon Co., Pa., April 11, 1893; died at the Oreville Mennonite Home, Lancaster, Pa., July 10, 1966; aged 73 y. 2 m. 29 d. She was married to George D. Weik, who preceded her in death. Surviving are 2 daughters (Elsie—Mrs. Emerson Snively and Carrie—Mrs. Mervin Walmer), 3 grandchildren, and one brother (Daniel). One son and one daughter preceded her in death. She was a member of the Mennonite Church of the Oreville Mennonite Home, where funeral services were held July 13, with Elmer G. Hertzler, Landis H. Brubaker, and Benjamin C. Eshbach officiating; interment in Royer's Cemetery.

Yoder, Samuel N., son of Israel T. and Barbara (Allgeyer) Yoder, was born at Belleville, Pa., May 17, 1880; died at Sarasota, Fla., Aug. 15, 1966; aged 86 y. 2 m. 29 d. On Nov. 10, 1903, he was married to Sallie Yoder, who died in April, 1956. In Nov., 1957, he was married to Nancy Peachey, who survives. Also surviving are one daughter (Mrs. Gladys Hunsberger), 2 sons (Floyd and Durbin), one sister (Mrs. Mollie Hartzler), and 4 grandchildren. He was a member of the Bay Shore Church. Funeral services were held at the Hawkins Funeral Home, Sarasota, Aug. 16, with Nelson Kanagy officiating, and at Locust Grove, Belleville, Pa., with Waldo E. Miller officiating; interment in Locust Grove Cemetery.

Calendar

Rocky Mountain Conference, Chertaw, Colo., Sept. 23-25.
Annual sessions South Central Conference, Hemet, Kans., Oct. 7-9.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 21, 22.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.

Items and Comments

A businessman and former high-school teacher in Fort Wayne, Ind., James V. Panoch, recently started a course on "The Bible as Literature" in a large Fort Wayne high school. After this highly successful effort, Mr. Panoch helped to organize the Religious Instruction Association, to assist other communities and Christian leaders in introducing the study of the Bible and religion in public education in valuable ways that do not violate our constitutional requirements for separation of church and state.

The RIA has existed for only two years as a nonprofit tax-deductible organization; it is comprised exclusively of laymen, including insurance executives, industrialists, educators, attorneys, bankers. But already it is serving many communities as a clearinghouse for data about teaching the Bible and religion in public schools.

Great interest has resulted in the efforts of the RIA. According to Mr. Panoch, school officials are often fully aware that the study of the Bible and religion is legal and desirable under the Constitution, but in innumerable instances they have been prevented from acting by the harassment and deceptive tactics of fanatics on this issue.

Rather than be denied religious education in the schools, every child in America could be benefiting from studies of religion and the Bible that are not in any way open to the dictates of one creed—which is the only concern of the First Amendment and

KATIE

by Clara Bernice Miller

Finding a new faith often makes the one whose eyes were opened critical of those who cannot see. Spiritual growth becomes a painful thing for Katie, an Amish girl, as she tries to apply that which she learns. This is the second novel by Mrs. Miller. Her first was *The Crying Heart*.

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the court's interpretation.

Survey your own community; RIA can provide authoritative and inspiring literature on how to introduce the Bible and religion in the schools. The address is: RIA, 4001 Fairfield Ave., Fort Wayne, Ind. 46807.—*Between the Lines.*

• • •

The death-of-God theology, built in a large part on the beliefs of some German philosophers and the "misunderstanding" of others, is losing ground in Germany today, one of the country's top Protestant leaders believes.

"We believe we are over the hump in the God-is-dead debate," was the view expressed by the new Evangelical bishop of Berlin-Brandenburg, Dr. Kurt Scharf, when interviewed by Religious News Service. The bishop added: "The movement, of course, really originated in Germany, not only in the writings of Nietzsche and certain naturalistic theologians of the nineteenth century, but more recently in the misunderstanding of Bultmann, Bonhöffer, and Tillich, on the part of the English (Anglican) bishop, Dr. John Robinson of 'Honest to God' fame, and a group of American humanists.

"For some years our younger German theologians were preoccupied with the writings of the younger Heidegger. In his early work, *Being and Time*, Heidegger ignored history and found the basis for living human existence. . . . But our younger theologians today in both parts of Germany have discovered the mature Heidegger whose book, *Time and Being*, emphasized history as the basis for living, including Biblical history.

"In East Germany this turn to the mature Heidegger was made even before it won wide acceptance in West Germany. Under communist domination the existence of man provided no firm foundation; something deeper was needed. The East German theologians have found this ground of ultimate reality in the existence of the Christian man, his witness of Biblical truth and the goals of faith."

• • •

One of the most unusual exhibits to be seen on the man-made island known around the world as the site of Expo '67 will be the Sermons from Science Pavilion. Here in live demonstrations and motion pictures will be seen many of the unpunished facts and phenomena of nature. The highlight of the live demonstrations comes when a million volts of electricity crash through the human body setting aflame a board held by the "victim" who walks away unscathed.

Sermons from Science was one of the most popular exhibits at both the Seattle World's Fair and the New York World's Fair, receiving favorable mention by *Time* and other leading magazines. There is every reason to expect that it'll be equally popular at Expo '67 in Montreal.

SADIE ROBINSON 2216
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THE CRISIS IN CHRISTIAN EDUCATION

The Crisis in Christian Education

By Paul M. Lederach

To sense the crisis in Christian education today we must see something of the seriousness with which teaching was approached in the early church. In the great commission our Lord instructed His followers to teach "all that I have commanded you." In Paul's letters to churches and congregational leaders, we catch insights into at least four kinds of teaching in the early church.

Doctrinal Teaching

First, there was doctrinal teaching. I am amazed by the extent to which Paul called churches and their leaders to be at the work, understanding, communicating, and interpreting doctrine. Often these doctrines are stated in brief phrases or sentences which give the impression of outlines, readily memorized and useful among illiterate, not highly trained, persons. Apparently these Christians pored over such formulations, for every word carried a tremendous amount of freight.

I Tim. 2:5, 6 is one of those doctrinal crystallizations: "For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all." Another is found in Eph. 4:4-6: "There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all."

This kind of material adults in the last third of the twentieth century could well study, to discern its full meaning and implication. Today we must ask the question, "Where in our congregational teaching program are we dealing with the great doctrines of the church?"

Moral Teaching

Second, there was moral teaching. The epistles contain much about morality. Morality, however, is always couched in terms of response—God has acted in Christ Jesus, and the response is a walk that is "worthy" of what He has done. In the early church moral teaching was concrete and forthright in terms of both what should be avoided and what should be embraced.

The catalogs of sins that appear frequently in Paul's epistles are not to be skipped over lightly. These are condensations of

teaching on morality. Each word opens up a whole lesson. For example, I Tim. 1:8 ff.: "Understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, immoral persons, sodomites, kidnapers, liars, perjurers, and whatever else is contrary to sound doctrine."

Here is concrete, specific, well-defined teaching concerning morality. In this day of "new morality" we must become involved again in teaching that comes to grips with these New Testament lessons. The need for this kind of teaching raises the question, "Where in our teaching ministry do we come to grips with the moral issues? where do we teach morality?"

On the other hand, virtues are also taught. I Tim. 6:11 provides a good example: "But as for you, man of God, shun all this; aim at righteousness, godliness, faith, love, steadfastness, gentleness. Fight the good fight of the faith."

Teaching for Mission

Third, there was teaching about life in the congregation—how to organize for life together and to prepare for mission in the world. Here are instructions about confessing sins one to another, about being concerned one for another, and about loving one another. There is emphasis on prayer, on reading the Scriptures in public, and how to select leaders (I Tim. 3); practical issues are dealt with, as, for example, how to provide for widows and enroll them in the relief funds. II Tim. 5:9 ff.

Teaching Scripture

Fourth, the Old Testament and the words of Jesus were taught. Apparently, the early church spent much time thinking through the meaning and implications of the words of Jesus. A passage which illustrates how the words of Jesus were used in the early church is found in I Thess. 5. Paul writes, "For you yourselves know well that the day of the Lord will come like a *thief in the night*. [Jesus talked about a "thief in the night" in Matt. 24:43.] When people say, 'There is peace and security,' then sudden destruction will come upon them as *travail comes upon a woman with child*. . . . [Jesus talked about this in John 16.] But you are not in darkness, brethren, for that day to surprise you like a thief. For you are all *sons of light*. [This label Jesus used in Luke 16:8.]" The words of Jesus seemed to undergird whatever was taught in the early church. In I Tim. 5:18 Paul uses words from the Old Testament and the words of Jesus to support paying ministers: "For the scripture says, 'You shall not muzzle an ox when it is treading out the grain,' and, 'The laborer deserves his wages.'"

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The second quotation is from Jesus, as He sent out the seventy. Luke 10:7.

Where and What Are We Teaching?

Seeing the seriousness with which teaching was approached in the early church brings into focus our crisis today. Where, indeed, in our congregational life are we teaching doctrine? are we teaching morality? are we teaching concerning the nature of our life together? are we coming to grips with Scripture and especially the words of Jesus?

This crisis is related not only to what is taught but also to the way in which we go about the teaching ministry. We are in a crisis because the church today is not making a twentieth-century response to the call of Jesus to teach all that He has commanded. It is primarily a nineteenth-century one. Here are some reasons why this is the case. Today's teaching program in the average congregation had meaning in the post-Civil War situation. That is to say, the primary teaching agency, the Sunday school, made sense in the past century, but not today.

After the Civil War the church had three options for its teaching ministry. First, parochial schools could have been continued. Second, the church could have taken up the emphasis upon teaching in the home, which was offered by Horace Bushnell in *Christian Nurture*. Third, the church could adopt the Sunday school, which indeed it did. Why did this happen? Generalizations are always dangerous.

Sunday school began in England as an attempt to alleviate social injustice. Upon coming to North America it turned into an instrument, independent of congregations, to evangelize the frontier. Following the Civil War the United States was primarily Protestant. Because of this, public schools were doing what Protestant churches wanted done in communicating Protestant morality. Textbooks of that time make this clear. *McGuffey Readers* were richly interlaced with Scripture quotations, emphases on the Puritan work ethic, on honesty and other facets of Protestant morality. Among Protestants, the fear was that the public school might teach sectarian emphases. (Those who practiced immersion wanted to be sure that their children were not taught pouring!) The sectarian issues were the things that mattered. This was also true in the Mennonite Church. In fact, when John Funk got that letter from Virginia brethren in 1863 or 1864 saying that Sunday school was of the devil, one of the reasons they gave was that the Sunday school would take the Bible out of the public school! The idea was that the public school was the carrier of Protestant morality. Other brethren came along and said that when you have Mennonite material you may have Sunday school. This meant you can have Sunday school if you do sectarian indoctrination. Thus the marriage between public school and church came into existence—the public school communicated Protestant morality; the Sunday school provided sectarian emphases. Now, however, one of the partners in that marriage has died—the public school is no longer Protestant. Strangely enough the church, the other partner, has not become fully aware of it.

Gradually, we are awakening to the fact that the public school is no longer the carrier of the Protestant way. The

last vestiges of that former day, a hundred years ago, were removed when the courts said that prayer and Bible reading are not allowed in public school. Some folks got very much excited when these last remnants were removed, unaware, it seems, that the whole thing had completely changed in the midst of pluralistic society. Even so the church continues its educational ministry based on one hour a week, as though nothing in the outside world has changed.

Need a Relevant Response

This, then, is not a call to do away with the Sunday school. Rather, it is a call to the realization that the Sunday school cannot do the job that has to be done! Somehow, under God we must find a response that is relevant to the realities of the last third of the twentieth century.

This crisis is compounded by some of the notions Sunday school brought with it. One of these concerns who is a teacher and how teaching should be done. The Sunday school brought along an emphasis on untrained but well-intentioned teachers. It emphasized voluntarism—you come if you want; you don't come if you want. You teach if you feel like it; if you don't, some substitute will fill in. This sloppiness has been perpetuated so long that it has become sacred! No demands on pupils or teachers are made or desired. This crisis becomes clear when attempting to create curriculum materials. How can curriculum materials be created that will challenge the child in breadth, depth, and difficulty, when the teaching staff in many congregations is not able to handle such materials? Perhaps the resistance some of our children have to what goes on in Sunday school is its shallowness and lack of demand.

Another part of the crisis is the division between Sunday school and church. This division has taken our attention off the centrality of the congregation. This mind-set has encouraged the Sunday school and every other little teaching agency to try to carry the full range of functions of a congregation. As a result, the objective of the Sunday school has not really been clear. Because it has been seen as something apart from the church, we haven't seen the teaching ministry as integral to the life of the congregation.

Finally, our teaching ministry is in crisis from the standpoint of economics. This is also nineteenth century in its orientation. Is there anything else that's still based on pennies like the Sunday school? Sunday-school lesson helps for adults cost 28¢ a quarter. This means that we are willing to pay 2¢ a week for curriculum materials for adults. We have reduced the graded Sunday-school teacher's manuals from \$2.00 to \$1.50 per year. Thus we are paying 3¢ a week per teacher for materials to teach children. The new junior pupil book will cost 60¢. One wonders what the response will be to that! Even so this is less than 5¢ per week per child.

At this point, in the latter third of the twentieth century, we are in need of a radical reappraisal of what we're doing in Christian education. I have great confidence in the church, however. I believe that as the people of God perceive more clearly what our Lord calls us to do in this time, we will be ready to think, to pray, and to plan in order to discover the kind of teaching ministry which will indeed comprehend all that our Lord has commanded.

An Overview of the Issue

This special issue of the GOSPEL HERALD is calculated to make the Mennonite Church aware of the present crisis in Christian education. It is intended to disturb. For unless we are disturbed about the utter inadequacy of Christian education as we are doing it in many of our congregations we will not be open to new and better ways. We intend to rock the boat. For boats must sometimes be rocked so that sailors can be alerted to man the oars with renewed vigor in the face of unrealized danger. The key article about the crisis we face is by Paul Lederach. It deserves careful study.

We are concerned, however, that congregational leaders are not shocked into a standstill. The first reaction when the present crisis in Christian education comes clear is to throw up one's hands. The second reaction follows quickly. It is either to gloss over the facts or to sidetrack them (which is only another way of avoiding them) and then to get on board some lesser train and ride it away from the real issue at great speed.

We want the leaders of the congregation's Christian education program to be jolted into an awareness of the present crisis. But we do not want them to despair or to get angry. For that reason this special Christian education issue deals primarily with the positive dimensions of what a congregation can do.

There are certain ways of thinking about congregational education which must become natural to us. One is that the congregation itself is the educator, not this separate agency, or that one; not all of them together in a neat mosaic of different educational pieces; not the Sunday school, not the Sunday evening meeting, not the summer Bible school. None of these should be seen separately. None should have their own separate organization, budget, staff, program, and objectives. Rather, the congregation itself must discern its unique mission. Then it must begin to use all the available settings to undergird, educationally, for that mission. This idea you will see spelled out in several of the articles, particularly in Ross Bender's and Arnold Roth's.

We want congregations to be aware of various educational options. This is the reason for the symposium. Here a number of congregations are telling us that hands do not need to be thrown up. There are ways of meeting the challenge of the present crisis. The ones suggested are only a few. We must be as creative in our time as our forefathers were in theirs. They responded to the crisis in their time. Let us respond creatively in ours.

—Arnold W. Cressman.

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The Publican

*O God,
I'm glad sometimes,
Real glad,
You bother me
And make me miserable
When I'm wrong.
This striving and emptiness
Becomes my assurance
That you love me,
That you long for me
To live above a dog's
Or devil's life.
It teaches me
To want to turn
From all sin—
To you.
Be merciful to me
A miserable sinner.*

Amen.



First Mennonite, Denver, Colorado

The first services of the First Mennonite Church, Denver, Colo., were held July 9, 1941, with P. A. Friesen in charge. The congregation was organized on Dec. 22, 1941, with 25 charter members. On April 1, 1945, E. M. Yost, present bishop, took over the work. The first services in the building pictured were held on Dec. 12, 1948. Present membership is 251; Marcus Bishop is pastor and John Ventura, assistant pastor.

World Congress on Evangelism

For ten days, Oct. 26 to Nov. 4, a World Congress on Evangelism will be held in Berlin, Germany. It will bring together 1,200 influential church leaders, evangelists, teachers of evangelism, and administrators of evangelistic programs. Their official aim will be "to face the duty and need of evangelism, the obstacles and opportunities, the resources and rewards, and to encourage Christian believers of common faith and doctrine in a mighty offensive for the Gospel in the remaining third of the twentieth century."

The World Congress on Evangelism is sponsored by the magazine, *Christianity Today*, as a tenth anniversary project. It was five years in development. Some leaders describe their desire for the conference as "lighting the fuse for a spiritual explosion with worldwide impact." Attendance is by invitation only. But it is potentially the most far-reaching Protestant gathering in this half of the century.

An international atmosphere will be apparent. "This will definitely be a world congress," says Carl F. H. Henry, chairman of the Congress and editor of *Christianity Today*. "Attendance will be from all corners of the earth. Delegates will come from 105 countries. Leaders from more than thirty countries from Africa alone have been asked to attend the Congress."

The Congress will not be expected to endorse the "American way" of evangelism, but rather explore every legitimate means of proclaiming the Gospel today. Proceedings will be conducted with simultaneous translation in German, French, Spanish, and English.

Congress theme is "One Race—One Gospel—One Task." "One Race" speaks to a world drastically divided. "One Gospel" stresses the uniqueness of Christianity. "One Task" challenges the church to get behind its primary task of joining together in obedience to the divine mandate.

The overriding concern of the Congress will be the absolute necessity of fulfilling Christ's command that His disciples go into all the world to preach the Gospel. The specific purpose of the Congress is pointed out as sevenfold: (1) to define Biblical evangelism, (2) to expound to the modern world the relevance of Christ's mission, (3) to stress the urgency of evangelistic proclamation throughout the world in this generation, (4) to discover new methods of relating Biblical evangelism to our times, (5) to study the obstacles to Biblical evangelism and to propose the means of overcoming them, (6) to discover the types of evangelistic endeavor currently employed in various lands, and (7) to summon the church to recognize the priority of its evangelistic task.

Certainly God is able to do great things through such a gathering. He can do far above what we ask or think in this

great day of need. Certainly it is a call for all Christians to pray. And those directing the plans for the Congress are calling upon all Christians everywhere to pray that God will work a work in our day which at this moment we cannot dream possible.

Billy Graham writes concerning the Congress, "I definitely feel that out of this Congress God may have something to say to us that would be impossible in a church council because of its commitment to so many points of view. I believe this Congress can have an impact on the entire field of evangelism and missions. But I would not try to project what this Congress will say because only God knows that now. It well could be that the Holy Spirit will do something unique, something different, something unusual for those who attend the Congress. I am praying for that."

Let us pray also.—D.

Silence—Evil's Triumph

Edmund Burke said, "All that is necessary for the triumph of evil is that good men do nothing." This speaks to the downfall of nations and churches. When the history of this era is written, it will likely say more about the silence of the saints than about the shouts of the sinners. It is all too easy to sit at tea parties while the world totters and justice cries to be proclaimed.

Sometimes I sit in discussions in which small things are discussed. Some church discussions seem like spending hours of committee time trying to decide the color or combination of lemonade for the next social, and my heart cries out, Let's discuss what the great issues of the day are and do what God would have us do today. Let's stop majoring in minors.

One of the things for which Americans today are noted is their design to dodge the real issues. It is horrible to think of a thermonuclear war. It is easier to turn the head and say nothing, to try to forget it. Ostrich-like we bury our heads so that we don't see.

In the church we don't like to think of the persecution or difficulties arising out of great spiritual or social questions. Pharisaic-like we sometimes bind up our theological skirts, withdrawing from personal involvement. Some try to put on rose-colored glasses in an effort to imagine everything is OK.

In some religious groups, it is considered spiritual to say nothing on any point where it would appear to be controversial. But one of the tests of true spirituality is the ability and freedom to see and speak and deal frankly with any issue which is of spiritual significance. Where the Spirit of the Lord is, there is liberty.

The church is the pillar and foundation of truth. It dare not be satisfied with less than truth. By incarnation and proclamation the church dare not dodge its responsibility to speak out and act out its faith. To hold its peace is to lose its peace. It dare not remain quiet when truth must be proclaimed or wrong must be righted. By so doing it is judged. Neither dare it accept evil with silent complacency or fearful yielding. In so doing it is condemned.—D.

The Minister's Task in Congregational Nurture

By Ross T. Bender

We have tended, for some reason, to make an unwarranted distinction between the preacher and the teacher, assuming that the preacher is not a teacher—that his work is preaching and not teaching. Teaching is a layman's job and the preacher is robbing laymen of their function and responsibility if he takes a teaching assignment. He may even feel that it is beneath his dignity to teach a class, now that he has been ordained. It may be the fact that the Sunday-school movement was a lay movement—that it was originally opposed by the ministers and only reluctantly accepted—that has brought this situation about.

It may be the pressure of the minister's other duties, of getting ready to preach, of preparing the church bulletin, of going to committee meetings, of visitation work, and the like, which keeps him from becoming a teacher. It may be that he thinks that Christian education has to do primarily with children and he would rather work with grown-ups. It may be that he prefers the prestige and the distance of the pulpit to the give and take of the classroom. It may be because of poor understanding of the interrelationship between preaching and teaching, for both alike are the service of the Word of God. Both are attempts to communicate that Word to man in his unbelief as well as to the man of faith. Whatever the reason for the minister's reluctance to teach, the result is extremely unfortunate, for the congregation is impoverished by it. It would be instructive for ministers to remind themselves of their ordination vows, for these include, among other things, the responsibility to teach.

A Teacher of the Word

How may the minister carry out his ordination vows to be a teacher of the Word? Rather than to sketch an entire program for the minister leading his congregation in Christian nurture, I would like to propose and illustrate an organizing principle for his work, not only for his educational work but for his total ministry. Let it be remembered that leadership is not synonymous with being the chairman, or the president, or the superintendent, or the designated teacher of a class. There are far more effective roads to leadership. I speak therefore primarily of a basic approach to the nurturing task which should be taken no matter what the minister's ostensible role is in any given learning situation.

What is the basic approach? The basic approach, appro-

priately enough, is to be found in Jesus' own ministry. Let me quote from James Smart's, *The Rebirth of Ministry*:

What if Jesus had contented Himself with the proclamation of the Gospel of the kingdom and had not taken time for teaching? He would have had converts and those converts would somehow or other have become organized into religious societies, but He would not have had disciples, at any rate not disciples with sufficient understanding of His Gospel to share with Him in the proclamation of it. . . . Jesus was not interested merely in having a succession of audiences to which either He, or someone on His behalf, might proclaim His Gospel; He was interested primarily in having disciples in whom and through whom His ministry would be multiplied many times over. Therefore, His proclamation of the Gospel, which brought men to repentance and made them willing to commit themselves to God in faith, had to be followed by teaching in which He came into a more intimate relation with the converts and began a process of training that had as its ultimate goal their participation in His mission. The elimination of His teaching would therefore constitute a change that would affect the total character of His ministry and His church. (pp. 92, 93)

The basic approach then for the minister is to supplement his preaching with teaching with a view to equipping disciples for their mission in the world. Here are some suggestions to implement this approach.

The minister-teacher should try to discover other effective settings for Christian learning in addition to the Sunday school. A stereotype has settled down upon the Sunday school; while attempting to pour new life into it, the minister should also be looking around to find other opportunities not usually thought of as a class. Effective Christian learning can take place even when no one thinks he is in school. When the church council or trustee board or other church committees meet for planning sessions, the minister should be asking, How do your activities relate to and express the nature and mission of the church? He should continually keep pressing this question until the committee is driven back to the Word of God for the answer to this fundamental question. In such circumstances, vital Bible study can take place.

Learning Experience

Events in the life of the church may be exploited by an alert minister-teacher to cause those most immediately involved to consider well what God is saying through these events. There is a fire, a flood, an explosion, a tornado, and Mennonite Disaster Service goes into action. On the way to the scene, the men talk over the meaning of this event and their response. The minister-teacher helps them to reflect on the deeper sig-

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nificance of this in the light of God's Word and will for men. Death comes to a family as it did in one church when a father and three children were killed by a train and a busy, happy wife and mother suddenly found herself alone in the middle of life. As the members of the church considered the meaning of this event and their response to it, Christian learning was going on.

Situations like these are happening all the time in every congregation. They are not classroom situations, but they represent extremely fruitful teaching and learning experiences, and the minister-teacher is, or should be, right in the middle of these, exercising his opportunity to teach.

It is increasingly being recognized that Christian education is more than formal instruction in the content of the faith. Christian education is the process of involvement and participation in the total life, fellowship, worship, work, and witness of the community of faith. The minister who leads the congregation in its worship, fellowship, work, and witness is doing effective Christian education if he causes the members to participate vitally and to reflect on the meaning of what they are doing.

Of course, the minister-teacher may also participate in the more formal teaching program of the church. He should, however, avoid using these occasions for delivering a second sermon; he should learn instead to promote group methods of teaching and learning. The ideal model for Christian learning in a congregation, particularly on the adult level, is that of Christian learners gathered around the Scriptures. God is the Teacher and He speaks through the Scriptures and through the words of brethren and sisters in whom His Spirit dwells. The content of Christian learning is to be found not only in a written text but also in what happens between and among persons within the community of faith. The fruit of Christian learning is not only ideas and concepts which emerge and are expressed but is also and primarily to be seen in the way in which faith is translated into obedience. It is at this crucial point that genuine Christian learning is so often frustrated and the minister-teacher should make every effort to help his congregation bridge the gap between faith and life.

Effective Preaching

Preaching is, to a large extent, instruction in the faith. It is a call to sinners to repent, to Christians to work out every root of unbelief and sin. But it is also a recital of God's saving activity in history and a call to the church to fulfill its mission in the world and so to take its place in God's redemptive activity. If preaching could take into account a little more than it does how people hear and respond (as teaching does), it could become more effective. Some ministers are experimenting with after-sermon sessions on Sunday mornings or Sunday evenings when members of the congregation discuss the sermon and appropriate congregational and personal responses to it. Many ministers are challenged in this way to sharpen up their sermons both in terms of words and ideas they use and in terms of more specific statements which relate Christian faith to everyday Christian living.

Many of our ministers bring to their preaching and teach-

ing a thorough training in Biblical scholarship. They are a resource in the congregation for the discovery and release of the Biblical message within the life of the congregation as it seeks to follow the path of obedience in the world today.

The Challenge to Listen

When Denton and I joined the South Side Fellowship as MYF sponsors, we moved into our role with the assumption that one of the greatest needs of teenagers in the church is a working relationship with adults.

We wanted to be two adults who could build such a relationship. But we needed a place to start.

Our most basic approach is that of listening. To work effectively with our youth, we need to know where they want to go. Only they can tell us; and we have found the Sunday-school hour an excellent time to hear them. After the worship service, each MYF-er is urged to bring to class questions and comments from the morning's message and push the discussion into any area he wants to explore. Some subjects are dropped after one Sunday; others are set aside for discussion again later.

The whole view of nonresistance was questioned one Sunday. Because of the implications of such a stand, discussion alone could not solve our riddles. With the MYF officers' help, we have planned resource programs. With the adults, we are studying the topic ourselves and looking for ways in which teenager and parent can work at this issue together.

As listeners, we feel compelled to ask for the real questions of our youth (heretical as they may seem) rather than trying to answer the questions we think they should be asking. We want to know not only what they think of church, but of school, community, family, and self.

One Thursday evening (Thursdays are our study times) we tried praying around the circle for each other (to us a potentially meaningful experience), only to find that the MYF-ers were very uncomfortable, not knowing what to pray for. With this knowledge, we are trying to slowly come to understand prayer and its function.

In all of this, the adults are vitally involved. We feel the freedom to share with them our experiences and ask for their support in home situations.

While we are listening, searching to know our MYF, we feel them watching us, too. A working relationship is two-way. Thus, we feel the demand on us to live openly, to confess that we need to ask forgiveness from each other, to answer questions like, "What do you argue about?" and to give our lives, without perfect solutions, to each in the way that he needs us.

Christianity is a life, not merely a volume of knowledge. Therefore, we must continue to listen to youth, respond without shock to their questions, and open our lives to them.

—Faith Wyse, Elkhart, Ind.

What's This About Settings?

By Arnold C. Roth

"Settings" is a new word among us. A setting is a time and place where church members have opportunity to work toward their educational goals. But a new word is often more than a definition. It may represent a whole new approach to the question under discussion. Such new words are the most exciting, because they invite us to think new thoughts and to reorganize old thoughts into new patterns. If we are to share in this excitement, we must explore the new paths and patterns suggested by the word.

Present Patterns

To provide a background for exploring the new ideas suggested by the word "settings," we need to examine present patterns of Christian education in use among us. These patterns are suggesting attitudes and expectations in which we work.

At present we think about Christian education in terms of several agencies that have been active in our churches. The reason for this way of thinking comes from history. Sunday school grew up as something separate from the church, and people accepted as fact that Sunday school should be and that this is what should be done in Sunday school. This was always the thing that had been done. Sunday evening services grew up in the same way with the original name "Young People's Meeting." The way these original ideas hang on is suggested by the fact that this name sometimes continues even after most of the people attending are not young people, but older adults. MYF, WMSA, GMSA, and Torchbearers all came in as activities for a part of the church group, but activities which had a character of their own apart from the church.

Much good was accomplished by these agencies. Sunday school and Sunday evening services are important parts of many church programs. People have learned many things in this way. And many of the agencies have greatly improved over the years. Persons have been encouraged to use better educational procedures in Sunday-school classes, for example. Sunday evening services have asked for more participation by

those attending. MYF has tried many new and exciting ideas with youth which have proved useful.

But all of these efforts have been governed by the agency approach. The question has been, "How can we improve the Sunday school?" not "How can we best use the hour of time we have?" Sunday school is here and all our plans assume this organization and plan around it. The same questions could be applied to each agency.

In addition to the limitations the character of the agency set, persons set limitations by what they expected from these agencies. Most Sunday-school teachers wish their pupils would study their lesson materials through the week. But few teachers ever get pupils to study seriously. Somehow pupils do not expect Sunday school to be a place where persons have studied and where serious discussion can then occur. By this limitation set by the expectations of pupils, Sunday school is hindered in being all it should be. Similar expectations of persons regarding other agencies could also be spelled out.

Definition of Settings

Let us return with this background to our definition of settings. Settings are the times and places or the occasions when church members have opportunity to work toward their educational goals. The approach suggested by settings is a more holistic one. The first question is, "What are our educational goals? What do we want persons to learn?" After goals are determined by the group, the next question is, "How can we plan to work at those goals?"

For example, instead of talking about a better church worship service and a better Sunday school, one would ask how that block of approximately two hours could be used for the greatest advantage of persons. Would one unified service be superior to two separate services planned by two organizations? Why or why not? Instead of assuming teachers appointed by Sunday-school officers and the same materials to be studied by the whole church, groups could ask what was most needed in their situation and what is the best way to work to fill that need. Instead of assuming that Sunday school needs to include everything (singing, devotion, possibly comments by someone to sum up the lesson, etc.), the question could be, "What are the unique characteristics of this time together, and how can these be used most effectively toward educational goals?"

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With this example in mind, consider these advantages of the approach suggested by settings. First, this approach may destroy some old attitudes and expectations which have served as ceilings. If we do not expect much from Sunday evening services and consequently do not put much effort into them, it may be helpful to see them in relation to the total church program, not an isolated agency which we can do just as well without. If Sunday evening is a certain agreed upon portion of the total church program, then, if we do not participate, we are missing that part. This is not just Sunday morning or midweek night over again. New ideas may provide new expectations. Don't expect miracles here, but don't rule out improvement either.

A second advantage is the holistic approach. Agencies may duplicate some activities and completely miss others. In fact, it is possible that no one is really trying to see the whole picture. Each agency may be running its own program without taking into account the fact that all these agencies are dealing with the very same persons. But if each time we meet is an opportunity to work on the one set of agreed upon goals, then each needs to be aware of all the other settings and to fit into the whole.

A third advantage is that thinking of each setting as contributing to the whole enables us to look for the uniqueness of that setting. What is different about the meeting on Sunday evening as contrasted with Sunday morning? What special opportunity does this present? Even more striking is the setting provided by camping, for example. What are the unique characteristics of this setting, and how can we best use them? If we do the same thing in a camping setting that we do at home in the church building, we are certainly missing opportunities.

A fourth advantage of the settings approach is that here we build one set of loyalties, not several. It is the church which has educational goals that are worked toward in many settings. It is not that I am active in youth work, but find it difficult to get to other church activities. If I am part of a whole, it might even be possible that my task would be finished and my job phased out. If it is for the good of the church, under a settings approach it would be acceptable to me.

The church is freed, lastly, to be on the lookout for new and untried settings. Might help to parents to enable them to use the setting of the home be more fruitful than the best Sunday school? Might an hour a day after school for senior high students mean more than years at one hour a week? Would we discuss more freely over a cup of coffee on the way to work through the week than in a special half hour on Sunday morning? What is the setting when urban populations flee the city each weekend? Good thinking following the approach suggested by settings might help to answer such questions.

I hope your exploration of the word "settings" has been exciting and thought-provoking. Should your church be looking at Christian education in the approach suggested by settings? Discuss it.

A Teacher's Prayer Before Class

Lord, help me to be honest enough
to admit that I don't have
all the answers,
But help me, Lord, through your Spirit,
to put a few questions
which will lead us
together into the kind of discussion
that will open our eyes to the knowledge
that you, the great Master, Teacher,
are truly among us in class.

Help us, today,
to tap the quiet untapped potential
of George and Mary
and Sam and Pete.

Make the Word of God alive among us.
Make the Word flesh

—so we can see it living
in the ordinary lives of each of us.

—so we can share it for
our own needed strength
in the week ahead,
as Jesus shared the Bread
at the Last Supper.

—so we can walk with Him
as He opens to us the Scriptures
when we drag our feet and are sad.

Lord, I ask that this short class hour,
these brief thirty or forty minutes,
may somehow hold something
that will touch life where we live it.

Save us from the curse of irrelevancy.

Show us how to put savory salt
at the very place where it is most needed.

And only this one more thing,
may we truly meet each other today
so in meeting our brothers
we may meet you too.

Amen.

—Arnold W. Cressman, Field Secretary,
Mennonite Commission for Christian Education.

* * *

Little Raymond came home from Sunday school beaming.
"The superintendent said something awfully nice about me
in his prayer in Sunday school this morning. He said, 'O
Lord, we thank Thee for our food and Raymond.'"—*Naubin-
way Church Bulletin.*

Symposium: Our Practice of Christian Education



Harvey Yoder, pastor of Zion Mennonite Church, Broadway, Va., suggests small groups as one effective way to experience church.

We find small groups to be one of the more effective ways to really experience church within the larger congregation. How to create and maintain them has been our problem.

The already existing Sunday-school class group proved to be our answer at Zion. We decided to meet in these groups for a half hour as a part of each Sunday evening's service. Here we discuss the down-to-earth issues that concern each of us, then pray for each other and for the whole church just as it prepares to scatter for the week ahead.

In this way, group prayer becomes more specific and meaningful, and leads naturally to direct action in behalf of those concerns expressed in the caring group. An occasional report by representatives of each "class" to the entire congregation helps tie things together.

All this is new for us, but we are eager to see God continue to increase our effectiveness through this kind of contact with others in His fellowship. We are currently utilizing the same groups for our Sunday evening studies in congregational stewardship, and are seeing results in a stronger Sunday evening program as well as in more closely knit Sunday-school class units.

Marilynn Strayer, teacher of the high-school Sunday-school class at Columbus, Ohio, found that visiting other churches helps one appreciate his own.

In trying to stimulate the interest of my Sunday-school class of high-school teenagers, I offered them the suggestion of Dr. Otto Klassen, that we visit some churches of other faiths. They were immediately enthusiastic and we soon compiled a sizable list of churches they were interested in. Each student was responsible for contacting a church and making arrangements for our visit. We visited several services during our regular Sunday-school hour and others on various week nights. We spent time directly afterward or on the following Sunday discussing our reactions and feelings to these different kinds of worship experiences.

After we had made several visits, we decided that it might be profitable to share our experiences and some of our own feelings about worship with the rest of the congregation. We received permission to present a program during a Sunday worship service. The class members did all the planning and took complete charge, supplying worship leader, song leader, and organist. In place of a sermon, several members told about the churches we had visited and their forms of worship which were different from our own. Two members offered several religious folk songs accompanied by guitar, which were simple and meaningful.

I think this was a good experience for our class. It helped us to understand other faiths better and also to feel the closeness of our own. It helped us to work with each other and also to feel more a part of the congregation as a whole. The cooperation and enthusiasm shown by the young people during this venture were encouraging to all.



Christian education must prepare the congregation for decision, says Donald E. Yoder, pastor of Trinity Mennonite Church, Glendale, Ariz.

The church is a community for decision and action. At Trinity "we believe the Christian is called to a committed fellowship of believers. We believe that as members of a group we should share openly our problems and concerns, to care for the physical and spiritual needs of each other, and to make this fellowship a vital part of our lives. Working out the problems of church life, Christian ethics, and church discipline should be the task of the entire group. Members are expected to be present at group meetings that will be held regularly by the decision of the group. Group decisions should be binding on all members of the group" (Trinity Mennonite Church Objectives).

At Trinity we try to be aware constantly of the decisions which we as a congregation must make. An important part of our Christian education task is to prepare each member to enter into the important process of making congregational decisions. Recently, for example, we had to face a new aspect of the divorce problem in our congregation. We needed to make a decision as a congregation. The problem was intro-

duced in a midweek Bible study. All aspects were presented. The Scriptures related to the problem were presented and discussed. We then spent time in a period of prayer asking for divine guidance.

The following Sunday I preached a sermon on the Biblical principles relating to the problem. In our next Bible study we openly discussed the possible decisions and the implications of each. Through discussion, prayer, and honest search we were able to work through the problem and come to a unanimous decision.

The purpose of Christian education is to help the church be the church. The Bible has the answers for us and the Holy Spirit will guide us if we openly and honestly search for the answers to the problems we face in being the church in our time.

Vern Miller, pastor of Lee Heights, Cleveland, Ohio, says instructors improve their techniques when they try team teaching.

What sort of classroom arrangement and size is best for teaching today's Sunday-school pupil? Are rows of miniature, identical rooms the answer? Should pupils spend more time in a large group experience (opening) or should this be eliminated altogether? Why can't professionally trained teachers instruct 12 children per class as they do in the public school?

One can easily see that these questions plague building committees as well as Christian education directors. Nearly all church schools are departmentalized, with the larger schools merely having more departments than smaller schools. What this finally resolves itself into is a question of the value of a small group experience versus the larger group experience in Christian nurture. Team teaching is desirable in the larger group experience.

Having read the literature on the subject, the staff at Lee Heights decided to try team teaching in the junior department. After only one year's experience these are some pertinent observations.

Team teaching usually takes the form of having a competent instructor teach the entire lesson to the entire department. The usual number of staff members are required since other teachers usher, take attendance, distribute materials, and conduct small group discussions for fifteen minutes at the close. Our large single room lends itself very well to team teaching. Chairs were equipped with bookracks and lapboards and linked into pairs. This permits access to every pupil by an attendant giving personalized assistance. Audio-visuals can be used more frequently and they benefit a larger number of students. Other types of variations, such as drama, pupil participation, and music, are enhanced with this arrangement. One instructor is charged with the complete presentation of the lesson, meaning that his turn will recur about once a month.

What are the disadvantages? Team teaching restricts dialogue between pupil and teacher. Unless the instructor utilizes some short-answer questions there is no sure way of knowing

if the material is being understood. Curriculum material prepared for this teaching approach is not yet available. Instructors must meet frequently to plan their presentations. For example, four teachers planning a month's lessons should not all use audio-visuals, or all use drama, etc. It is also more difficult to achieve student participation. Then, too, some good teachers will shy away from the prospect of facing such large classes.

What are the advantages? High-quality instruction for one thing. Instructors improve their techniques when they teach in the presence of other teachers. Better utilization of space is another factor. The tiny classroom can be used for only one purpose. Not so with the larger room, which can be used for community meetings and released time classes. Pupils equate the experience with a public school type approach. Hence they are more prepared psychologically for a learning experience than they are in the smaller informal setting. No time is wasted shifting positions after a brief "opening" since small and brief group meetings can take place right in the larger room.

Perhaps it is too soon to evaluate this experience with finality. However, the fact that the staff is proceeding with plans for another year indicates that in their judgment the advantages outweigh the disadvantages considerably. We still need to test the pupils in some way to find out their learning and retention rate as compared to previous years.



Lombard Mennonite Church, in Illinois, discusses the sermon. Pastor LeRoy Kennel says that a natural setting to discuss the sermon is immediately following its delivery.

While the sermon is still fresh in mind and while questions, doubts, and insights retain their immediacy, the adults at Lombard Mennonite Church, Lombard, Ill., have used the study hour following the ten o'clock worship service for the past two years, with the exception of the summer quarters, to achieve three goals: clarification, consensus, and commitment. Through panels, discussion groups, reports, responses, directed study, and informal conversation, a sharing of listener response to the message has been possible. Members have experienced communion one with another as they became aware of how one another thinks and feels. The pastor or guest speaker, too, has had further opportunity to clarify.

We have found that consensus of discernment occurs in a natural setting following the proclaimed Word. Congregations need, as we know and are told, to have opportunity to come to one mind in ways other than by parliamentary action

and about matters such as implications of following Christ, as contrasted with planning another program in the committee. Many members at Lombard Mennonite believe that they have found in the discussion hour following the sermon a natural, maximum realization and fulfillment.

Responses in what will be believed and done are frequently possible in this informal and spontaneous context. Commitment has been expressed, moreover, after twelve when some have gone home to write and others to engage in specific actions growing out of the discussion hour.

These meetings have meant a new day for the sermon. They have been invaluable in providing cues to the preacher of the listeners' awarenesses and concerns, as well as how and why a sermon does or does not achieve its purposes. The pastor has used this occasion to share forthcoming sermon ideas in order to receive preparation help. Members have admitted that they are more attentive and involved during the preaching, listening for "their" sermon or listening because of this additional opportunity to pursue that in which they feel they have a stake.

This educational experiment, we believe, is worth trying elsewhere, at least as an elective for those youth and adults so interested.



A teacher-training program is important, says John R. Martin, pastor at Neffsville Mennonite Church, Neffsville, Pa.

One of the most significant departments of the congregation is the Sunday school. Its possibilities for both nurture and evangelism are limitless. However, no class will likely rise above its teacher in vision, commitment, or growth; so teacher-training is of utmost importance.

To help train new teachers and to further equip those now teaching, our congregation has begun an annual eight-month teacher-training program running from October to May. The sessions are held during the Sunday-school period. Three units of study are covered: Learning to Understand Pupils, Learning to Teach, and Bible Survey. The first two are taught by lay leaders and the third is taught by the pastor with some lay leader assistance.

Those participating in the program are persons not now teaching but interested in learning how to teach and those serving as assistants. Many assistants teach only once a month; so they can benefit from most of the training sessions. We have completed our second year of operation and are convinced of the values received from the program. Many

of those who have taken the course are now teaching and appreciate deeply the help they have received.

In time we would like each teacher to take off a year from teaching and enroll in the training program. This will be possible only as we build up our teaching staff to greater strength. We have not yet reached this goal, but we are working toward it.



Wilbur Nachtigall, until recently pastor of First Mennonite, Iowa City, Iowa, says a positive stance, a program with a name, helped in congregational growth.

In a six-year period, the membership at First Mennonite increased from 104 to 147; average morning worship attendance, from 129 to 209. Per member giving, however, nearly tripled, increasing from \$87 to \$250. Some factors that made this possible follow.

First, before and during this period there was a deliberate and patient teaching of the Biblical stewardship of possessions. The approach was not apologetic. It was sincere and candid.

Second, the congregation set definable and realistic goals. It adopted a budget. It did not shrink from a building program, which was essential to an effective community witness.

Third, the program bore a name. It was called *Program of Progress*. As it assumed identity, it became an object of conversation, interest, and concern. It was not some vague, anonymous idea that solicited lukewarm, half-baked support.

Fourth, there was a studied attempt to communicate facts to the congregation. This required hard work. The weekly church bulletin did not report mere offering totals; rather, amounts received were compared meaningfully with amounts needed. Monthly reports were mailed; there were quarterly and annual reports. An informed congregation responded appropriately.

Fifth, an annual congregational dinner gave opportunity for renewal of commitment. Testimonies of spiritual blessing, exhortation to renewed commitment, and enlistment of new members provided the program.

Sixth, a flexible program provided for differences of conviction. Enthusiasm varied. There were no gimmicks to coerce. Misinterpretation of method and misunderstanding of motive, of course, existed; on the whole, however, the *Program of Progress* inspired goodwill and new zeal. The congregation continues to reap a harvest of blessing that accrues from its *Program of Progress*.

Educating for Mission

By Boyd Nelson

When we think of missions, two considerations arise. We think first of individual and congregational efforts. And we think of preparing members for participation in the extensions which carry mission activities beyond the local community.

These concerns for our mission as a church in today's world demand maximum initiative and responsibility. Constant evaluation and flexibility are also required. And not least of all, we must have integrity.

For we have been sent into today's world as salt; as light; as a growing, developing organism. We are pushed out by God in His love and concern for a lost world. We seek ways to make that love vital, so that Christian faith becomes the property of increasing numbers of people daily. This means adapting to constantly changing situations which are accelerating in their rate of change.

In all this we have the security which comes from knowing God. He is Creator, Sustainer, and Redeemer of His universe through Christ. He is eternal. So also is the love we received both in Him and in His church.

Education for mission must take cognizance of the security we have in God on the one hand and the insecurity of an uncertain human situation on the other. It must begin where we are as people in all our humanity and help us move to deeper clarity of relationship in Christ.

Christian education must lay hold of abiding principles on which it can build:

—God is, and He is working in His church and in His world.

—The church must be responsive to the leading of the Holy Spirit as it seeks to serve and witness in changing human situations.

—If our church is really to witness for Christ, it must have integrity. What it proclaims and what it practices must communicate the same thing.

—Both the church's internal life and its external operation must have integrity.

What do these broad generalizations say to our practice of Christian education?

1. We will need to repent of shallowness of much that we do in Christian education. Sometimes it seems that if we can get some memorization of facts—historical, Biblical, doctrinal, or some statement of doctrine generally acceptable to the "right" people, we are prone to be satisfied. We do not really expect any real growth or change in adults. Children, yes; youth, maybe; but adults, seldom, if ever.

One educator, Herbert A. Thelen of the University of Chicago, says:

"You can condition a child to do math homework because

you can identify behaviors to reward and punish. But education proceeds through covert and sneaky processes of internal reorganization of thoughts and feelings."

Thelen has put his finger on precisely the problem in much of our Christian education programming. We don't really expect people to reorganize their "thoughts and feelings." Yet only as they do this, can we expect change in attitudes and behavior. Thelen's ideal for public school education is even more necessary for Christian education.

2. Our Christian education structures must provide for deeper personal involvement for individual members. Each must be encouraged to take more initiative and responsibility. To do this, we must prepare to accept that initiative and to find its meaning for both Christian education and mission. A climate must be established in which each member is free to respond to the Holy Spirit and the brotherhood in ways he is comfortable with.

3. Each individual must find his own role within the Christian education and witness structures of the body. As each participates in planning and working with other members, he will need to understand his contribution both in helping others to share in the task and in searching for truth in both the content and means for witness.

4. Each congregation, and each subgroup in it, must constantly evaluate its work and effectiveness. Again, speaking about the public school, Thelen says:

"The ideal, of course, is not to have a perfect situation but merely to have one that can be self-corrective. . . . Self-correction requires that there exist a strong commitment to principles which are regarded as fundamental and enduring."

How much more true this ought to be in the Christian Church!

If we really believe that God is working, that He can do all things, how can we open ourselves to the working of His power and His Spirit?

Our practice seems to suggest that the Spirit speaks only to selected leaders who discern the truth and announce it. Then we all join in the refrain as we mouth the doctrines they have received. We need and will continue to need leaders. But until the information and understandings are "internalized," made operative, in the lives of our members, no real Christian education has taken place. Thelen has some suggestions here which carry over from the public school.

1. Students "internalize," appropriate for their own, when they become involved in both the process and the subject matter. They tend to become involved, he says, when one of three things happens:

- a. They get too much information, and they are forced to select some and reject other information.
- b. They get too little information and must project or speculate to fill out the picture in their own understanding.

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- c. They get conflicting information and must resolve the conflict.
2. The teacher can frustrate this process when he makes himself the object of class concern or does all the work himself.
3. When students are involved, they seek to "get hold" of experience by talking it over with their peers in the absence of any person who has either power or inclination to engage in reprisals. The best kind of situation for this would be a group which accepts and appreciates each person's ideas without seeking evaluation.
4. Students also need the help of another type of group in

which they work together for arriving at a conclusion or concept, making plans, and carrying out a project. The work is carried out in a spirit not of attempting to be "right" or "best," but of accomplishing a common purpose. This spirit is needed to avoid diminished personal freedom and responsibility resulting from a type of authority operation. It will also control interpersonal competition.

It could seek for outside resources. If Christian education is for mission, then the persons who carry leadership responsibility for the congregation must be involved in this evaluation and planning.

Twelve Men on the Back Row

By Levi C. Hartzler

"How did I ever teach a Sunday-school class without the *Builder*?" Stephen Norris looked out across his well-kept farm as he sat in the shade of the old maple tree with his Bible, quarterly, and *Builder* on his lap. Stephen had taught Sunday-school class at the Shady Rest Mennonite Church for 25 years. He could remember the days of the *Sunday School Times* and *Peloubet's Notes*, but the added challenge provided by Mennonite-oriented study materials certainly made his preparation more complete. The youth quarterly kept him young in his thinking and gave him illustrations more closely related to the lives of his students.

Do you take our Christian education materials for granted because you have always had them? Many of us can remember when there was no youth quarterly, *Builder*, *Family Worship* magazine, graded Sunday-school materials, mission study materials, or summer Bible school materials. Nor were there such activities as MYF, Torchbearer and Wayfarer Clubs, or adult activities.

The growth of the Sunday school and Sunday evening young people's meetings early in this century caused Mennonite General Conference to plan curriculum materials for both. By the 1930's the need for more effective curriculum materials and an enlarged youth program prompted General Conference to accept the recommendation of its Inter-Board Committee at the 1937 session to organize from the Sunday School Committee and Young People's Problems Committee a Mennonite Commission for Christian Education and Young People's Work composed of twelve men. Later "Young People's Work" was dropped from the name without eliminating that responsibility.

These twelve apostles of Christian education work in the areas of philosophy, planning, and promotion. They secure other specially qualified persons to aid them with their task. The actual carrying out of their plans often falls to other agencies such as the Mennonite Publishing House in case of literature; the local congregations and district conference in case of developing Sunday schools, summer Bible schools, and mission study; and camp associations in the case of

camping. Thus the visible activities in Christian education are usually associated with other groups.

A concise 96-word objective has been developed by MCCE which can be used across the board by all agencies of the church that deal with Christian education. This capsule statement of the Gospel serves like the pillar of cloud for the Israelites in the wilderness. It keeps in focus the oneness of the people of God in their task of introducing the world to Christ. It emphasizes *both* of the great tasks of the church: nurture and evangelism. And it ties in nicely to the present General Conference theme, "Our Mission Is One."

To make this objective operative the Commission seeks to undergird other church agencies. For example, the Commission has invited representatives of at least six church agencies to cooperate with them in developing outlines for the 1967-68 Program Guide for Sunday evening services. This makes possible the relating of each agency to the unified mission of the church and avoids duplication of effort. Thus it moves away from the agency emphasis itself to undergirding the church in mission through Christian education.

To carry out its objective further, the Commission keeps alert to needed curriculum changes. For example, plans are presently under way to create a new Sunday-school curriculum for Kindergarten I and II. Also, since the International Sunday School Lessons for the first three quarters of 1967 will be based on Luke and Acts, the Commission conducted a seminar for writers and representatives of our church agencies in February so that the commentaries on these lessons could speak to present-day issues to which these Scriptures apply. In addition, leadership training workshops are being planned for Sunday-school leaders this fall so that they can make the most effective use of the Luke-Acts study.

Not only are workshops sponsored for Sunday-school leaders, but also in several other of the twelve areas in which the Commission operates. During the 1965-66 school year, Mrs. Ray Sala, Goshen, Ind., took leave of her public school teaching to give a year of VS to the Commission to conduct music workshops for children throughout the church.

The changing status of the home in modern society underscores the need for serious study of home problems. Several home interest conferences were conducted in the Goshen, Ind., area during the past year, but the services of a full-

Levi C. Hartzler, Elkhart, Ind., deacon of the Goshen College Church, is former missions editor of *Gospel Herald*, and presently a public school teacher at Elkhart.

time person to undergird the church further in this area are urgently needed.

A pilot project is now being conducted in the area of adult education. Called "Project Consensus" it attempts to show a group like a Sunday-school class how to select a live issue, find what the Bible says on the subject, discuss it until common conclusions are reached, follow with appropriate action, and get the congregation to act. Following this procedure will help a Sunday-school class to become a vital, functioning part of the congregation instead of just a number of nameless people.

One of the most dramatic activities of the Commission in the last fifteen years has been the development of a church-wide youth program. This is the only one of the twelve areas

of activity using a full-time secretary, but the increased acceptance of the church and participation in its program by our youth demonstrate the value of such leadership. Three life teams and regular Youth Conventions like the one at Estes Park, Colo., this summer have called our youth to commitment to Christ and the church in ever-increasing numbers.

But 1,000 words are inadequate to give a complete picture of the contribution of our twelve men on the back row and their consecrated helpers, particularly Arnold Cressman, who serves as field secretary. They deserve our prayers as they continue to discover how the church can be as creative as possible in Christian education.

The Hyphenated Sunday School Lessons

By Daniel Hertzler

Nine Months' Study in Luke-Acts and What It May Mean

During the coming months readers of *GOSPEL HERALD* and *Builder* and nearly everybody on any mailing list for material originating in Scottsdale will keep hearing reports about the "Luke-Acts Study." It will be something different, you will be told. It could revolutionize your Sunday-school teaching, someone may say. And the implication will seem to be that some kind of "bandwagon" is starting to roll and all Christian education leaders ought to jump on it.

What is this Luke-Acts study and what should it be expected to do for our Sunday-school teaching?

The Luke-Acts study emphasis came about in this manner. About a year ago a number of persons concerned about Christian adult education in our church were together and reviewing a paper prepared by Paul M. Lederach which showed the Sunday-school lesson titles for some months to come. Among other things, this plan revealed that for the first nine months of 1967, the International Uniform Lessons will be devoted to the study of the writings of Luke. From Christmas to Easter they are on the Gospel of Luke and for the six months following Easter the studies are to be in the Book of Acts.

The International Lessons are accused of many things. One of the justifiable complaints is the hop-skip-and-jump pattern which often characterizes the outlines. But here for once is a set of lessons devoting nine months to the work of one New Testament writer and including the Book of Acts, possibly the most significant single document for the Christian Church.

So it was agreed that nine months in Luke-Acts would be a proper time to give special attention to various things in our church life which need attending now and then. For example,

it would be a good time, it was thought, to have special workshops on teaching. It would be a good time to explore the work of General Conference and the possibility of reorganizing. It would be a particularly good time to ask ourselves together what the Books of Luke and Acts have to say to the problems of being Christian in the big buzzing world of the 1960's.

So a consultation was called in Chicago last February where representatives of various church agencies met to give counsel to writers on what they saw as important themes in Luke and Acts. So the writers have been trying to work with the usual double vision which a Bible expositor must have: one eye on the Bible and the other on the time in which he writes. So a series of workshops has been planned (1) to highlight the study of these hyphenated lessons, that is, Luke-Acts, (2) to emphasize the study of the Bible in connection with the new Christian Service Training text, "Learning to Know the Bible," and (3) to consider together the task of teaching and its importance for the church.

And so it is planned to publish articles to call attention to how the Luke-Acts study may be made profitable in the churches.

Does a nine months' Luke-Acts study sound like a frightening thing? Let no one be frightened. It is merely an attempt to relate other aspects of the church's work to Sunday-school teaching and so, it is hoped, improve them both.

Is this something that will revolutionize Sunday-school teaching? We hope that concentrated study in Luke-Acts and extra attention given to these lessons may open new paths of learning not possible otherwise. But we must not expect too much. Neither hyphenated lessons nor any other kind can teach us the Bible unless we want to learn and are willing to give it some effort.

Daniel Hertzler is editor of adult publications at the Mennonite Publishing House. His responsibilities include *Builder*, adult lesson quarterlies, leadership training texts, and *Christian Living*.

Tack on a Stewardship Program? Never!

By Daniel Kauffman

The teaching of stewardship principles is not something to be tacked on to the Christian education program; it should be a normal part of it. It is not something extracurricular, over and above the regular material provided by the MCCE. Stewardship is intended to be an integral part of the total life and ministry of the congregation.

The congregation must provide avenues of service wherein members can express their commitments made as a result of the teaching ministry. Opportunities for personal involvement in the mission of the church must be available for every member. The congregation must provide for the Christian's use of all his resources.

This does not happen unless the congregation makes provision for it. It is at this point where the stewardship program intersects with the Commission for Christian Education. In *Stewardship for Mission* (a year-round congregational guide in stewardship education, mission interpretation, planning the congregation's program, and youth involvement) we provide the context and the atmosphere for members to express their commitments and dedication in a meaningful and winsome way. Our springboard and theological base is to help our people see what it means to be a steward of the Gospel. Essentially this is what MCCE wants, too. We talk the same language.

Planning Strategy

We call this process program planning. Objectives, planning, and strategy receive much attention in schools, government, and business organizations. But in the church "anything" seems to be all right; too little planning is done!

Is there a way to plan a church program and a budget which introduces a free and creative imagination into ways of placing a congregation in mission? Yes, we think there is! But how? What are the steps?

Step one—Begin with a congregational objective. If the objective of the congregation and each agency within the congregation is not clear, that congregation is going to have a noneffective ministry. Objectives give direction and purpose. They help an agency within the congregation to keep on the track.

Objectives must begin with those who are responsible for leadership. In our program we call this group the "Stewardship for Mission" Committee! This committee's primary task is to coordinate and plan the congregation's program in the light of the congregation's objective and the objectives worked out by each agency within the congregation.

Step two—Spell out a program. The congregation's program is the implementation of the objectives worked out in step one. It is a plan, a way of putting the objectives to work. Every idea in the program must be related to the objective.

Those leaders responsible for program meet around a table to do brainstorming on the many ways the objective can be worked at. Some of the ways suggested may be impractical, but the impractical suggestion sometimes leads to a workable idea. In other words, program planning is not necessarily continuing past practices. Program planning is a synthesis of the objective and the congregational needs into a workable plan.

Step three—Size the program to number of members and their skills. Most planning groups can initiate more program than is practical or expedient. Therefore, the planning group must keep in mind the number of members in the congregation and their skills. The program of each congregation must be tailor-made to fit that congregation. For a congregation of 100 to accept a program needing 200 people to implement is foolish. But is it any more foolish than this same congregation accepting a program requiring only 50 members? Both ways are wrong. The congregation needs a program tailored to involve the skills of every member.

Step four—Finance the program. The congregation's program must also be sized to the available finances. The budget implications of the program planned in steps two and three must be faced. What does each program item cost? How is it to be financed?

Just as we said in step three, a program requiring only half the members is foolish, we can say again, a program requiring only half the tithe is also shortsighted. A congregation needs to know what the giving potential is, and then plan the program accordingly. *The Stewardship for Mission* manual gives guidance on how a congregation estimates the tithe or giving potential. We believe leadership should be encouraged to challenge the membership to respond with the full tithe to the church.

Note, we began our planning process with objective. As final provision is made for financing the program with a budget, we again check to see if the objective is still central. If, in the process of planning, we have lost the objective, we must go through the process again to make the corrections. For the achieving of the objective is basic.

(1) When a congregation is ready to plan its program, it is recommended that the procedures be followed which are outlined in *Stewardship for Mission*, a 70-page manual which guides a congregation in a year-round plan. This manual and accompanying work sheets are available from Mennonite Publishing House, Scottdale, Pa. The four steps outlined here are dealt with in greater detail in this manual.

Daniel Kauffman is Secretary of Stewardship for the Mennonite Church.

CHURCH NEWS



Howard Raid (right), who is assisting Menno Travel Service with tour programming in connection with the Mennonite World Conference in Amsterdam next year, shows MTS staff and board members a brochure describing tour plans. MTS board met in Akron, Pa., Aug. 20. Left to right: William Friesen, C. J. Rempel, William T. Snyder, Ira J. Buckwalter, Don Nussbaum, Orie O. Miller, Paul Ruth, Ralph Gunden, Herman Unger, Frank H. Epp, and Howard Raid. Board member not on picture: Samuel Wenger.

World Conference Information

By Howard Raid

We are all looking forward to the Eighth Mennonite World Conference in the Netherlands next summer. Some of us will participate in the discussions and listen to the challenging messages; others will read the reports with interest. For some people, however, the World Conference will involve a great deal of planning and work. Approximately 100,000 meals will be required, for example, for the thousands of people who are expected to attend the conference. And 35,000 nights of lodging will have to be provided.

You will need to write to three offices to secure the information about your physical needs. These are for your rooms during conference, your charter flight across the Atlantic, and finally for your tours in Europe and the Holy Land. A large number of people are involved in providing the necessary services.

There is first of all the very effective World Conference executive committee. Here the Dutch Mennonites are heavily involved. They provide all of the lodging facilities and comfortable places for the conference sessions. They also request that people indicate whether or not they will be interested in a tour of Holland.

This work load is centered in the office of the World Conference at 3003 Benham Ave., Elkhart, Ind. To take part in the conference it is necessary for you to register through this office. Ask your pastor or your conference headquarters for the registration sheet to be used for this purpose. Fill

out your registration and mail it, together with your check to the Elkhart address.

The next task to be performed is that of arranging for the flight across the Atlantic. There are of course the regular airlines and tours which may be utilized. The Menno Travel Service offices have complete information about these. However, for those who qualify there are charter flights. The purpose of the charter flight is simply to provide the round trip flight from North America to Amsterdam.

The Mennonite Central Committee has been asked by its constituent groups to secure charter flights that would be available for all Mennonite and Brethren in Christ Church members. To do this, MCC has been authorized by the Civil Aeronautics Board to serve as the chartering organization. This is true both in Canada and in the United States. The Airline Conference will not allow Menno Travel Service to become involved in or to promote charter flights in any way. Therefore, if you desire information about charter flights, you must write either to your conference promoter or, if there is no one acting in this capacity, to the World Conference Charter, MCC, 21 S. 12th St., Akron, Pa. 17501, for the United States. In Canada write to Mennonite Central Committee, 607 Paris Building, 259 Portage Ave., Winnipeg 2, Man.

Many of you, however, will want to do some special traveling while you are in Europe. Menno Travel Service in consulta-

tion with the World Conference officials has arranged for a number of tours. Information about these is available from your nearest Menno Travel Service branch office. They will provide you with information about the tours that leave from this country and return. They also have information about tours that leave from Amsterdam and return to that city. In addition they can make all travel reservations for individuals and groups to any desired country.

We are sorry that you must write to three offices in order to get the information that you desire, but this is the organizational pattern needed to secure the specialist necessary for each efficient service.

Let us review briefly the necessary addresses to secure information for all of your conference needs.

1. World Conference registration and tours in Holland. Write to: Mennonite World Conference, 3003 Benham Ave., Elkhart, Ind.

2. For charter flight information, write to one of the following that is most applicable: **Brethren in Christ**—Henry A. Ginder, R. 2, Manheim, Pa. **Central District Conference**—Gordan Dyck, 1729 S. Frances, Elkhart, Ind. **Eastern District Conference**—Harold Rittenhouse, R. 1, Box 204A, Schwenksville, Pa.

Franconia Conference—W. N. Cassel, 151 Telford Pike, Telford, Pa. **Illinois Conference**—Clyde D. Fulmer, Box 285, Morton, Ill. 61550. **Mennonite Historical Association**—Melvin Gierlich, 1700 S. Main St., Goshen, Ind. 46526.

Western District Conference—Elmer Friesen, Box 306, North Newton, Kans. 67117. **Ohio and Eastern Conference**—Kermit Derstine, 506 Main St., Akron, Pa. 17501. **World Conference Charter**—Mennonite Central Committee, 21 S. 12th St., Akron, Pa. 17501.

In Canada write to—Mennonite Central Committee, 607 Paris Building, 259 Portage Ave., Winnipeg 2, Man.

3. For all individual and group flight information and for tour brochures, write to the nearest Menno Travel Service branch.

Menno Travel Service, Box 505, Newton, Kans. 67114. **Menno Travel Service**, 111 Marilyn Ave., Goshen, Ind. 46526. **Menno Travel Service**, 377 Henderson Highway, Winnipeg 15, Man. **Menno Travel Service**, Box 367, Akron, Pa. 17501.

New Africa Booksellers Opens

On July 20 New Africa Booksellers opened its doors without ceremony at the new downtown location in Mogadiscio, Somalia. The bookshop had a limited ministry during the years it was located on the mission compound, and it has now been

possible to move nearer to the masses of the people.

"The first three days of this month (August) I sold more books than I would sell in one month at the mission; I find that people have money the early part of the month," reported Bertha Beachy, manager of New Africa Booksellers.

"We have open shelves and are happy with the way people come and browse and make their selections. We do have delegations of beggars, but this has not been a problem so far."

A selection of English books attracts students of all levels. Government officials and representatives of foreign governments come for the Somali books. Among the good customers are members of the Peace Corps, Russians, Egyptians—in fact, all the English-speaking people in the city.

The store is proving to be an excellent opportunity for cultivating the friendship of people who have had some contact with the mission. The former prime minister made a call. Many former Johar students stop by, as well as parents.

"Even beyond the pleasure of having the right book," wrote Miss Beachy, "these contacts are a significant challenge."

Latin American Retreat

The Latin-American Retreat, meeting in its third consecutive year, drew its largest attendance this year. More than 100 persons, including children, attended the two-day retreat for Spanish-speaking Mennonites of the U.S. at Mennonite Youth Village near White Pigeon, Mich.

Attending the Aug. 5-7 weekend outing this year were representatives of five Midwestern churches. Two years ago a carload from Pennsylvania and New York joined the group.

The purpose of the retreat is basically for fellowship. Even though most of the Spanish-speaking congregations have the opportunity for fellowship with nearby "Anglo" Mennonite churches, there is nevertheless an element which this fellowship cannot supply. Language and culture can be real barriers to fellowship, even among brothers in Christ.

At the retreat our Latin-American brothers sense and express a freedom and openness which would in most cases be suppressed in a "mixed" meeting.

The other purpose of the retreat is for study and discussion of church life, particularly as it relates to the Latin-American Mennonite.

Since the churches are rather scattered, contact and interrelationships are at a minimum. The retreat serves to bring them together for better acquaintance, the sharing of problems and visions, and fellowship.

The theme this year, "Mennonites: Their History and Doctrines," was developed by William Klassen of the Mennonite Biblical Seminary.

The largest group present this year was from the Lawndale congregation of Chicago. The other churches and their pastors present were the following: Milwaukee, Wis., Mario Bustos; Davenport, Iowa, Mac Bustos; Archbold, Ohio, Guillermo Tijerina; and Defiance, Ohio, Armando Calderon. Serving as director of the retreat has been Don Brenneman, pastor of the Lawndale congregation in Chicago.

The Sick and Dying Come

Hundreds of patients receive treatment at the Evangelical Clinic at Nhatrang, Vietnam, 280 miles north of Saigon.

I was disturbed as I was confronted with the realities of the medical ministry of Vietnam Christian Service here. For at this hospital the sick and dying come from dawn to dusk, and some even spend the night waiting their turn to see a nurse or a doctor. As they wait, a national pastor preaches the Gospel.

About 100 on a daily average see the one or two doctors and the one or two nurses, assisted by Vietnamese orphan girls. In a recent month the clinic recorded 2,475 patient visits, including 1,044 men, 910 women, and 510 children.

From as far away as 150 kilometers they came, often by boat, having heard of the clinic through the church. Diseases of the respiratory and digestive systems, eye diseases, and skin disorders are the most common ailments.

The Evangelical Clinic was established here in 1960 as a cooperative program of the Evangelical Church and of the Mennonite Central Committee, this being the first medical program of the 50-year-old church.

The day I spent at the hospital, there were over 60 resident patients, 41 of them sick with TB and some 25 others mostly recovering from eye surgery.

An additional 36 patients resided in the nearby TB houses where they would be insured of rest and where injections could be readily administered.

The medical director is Dr. Linford K. Gehman of Barto, Pa. Three of the nurses are Marcella Weber of St. Jacobs, Ont.; Emma Lenzman of Clearbrook, B.C.; and Ruth Yoder of Hollsopple, Pa.

Busy all day long and on call at night, Marcella claimed happiness greater than she had experienced for a long time. At her farewell the folks back home had said, "I feel sorry for that young lady. She doesn't know what she is getting into."

Said Marcy: "Tell the folks back home, I feel sorry for them!" Such is the dedication and idealism that sustains these followers of Christ where the days are longest, facilities are poorest, and the pay is smallest.

Much of urban Vietnam is crowded, dirty, and sickening, and the Nhatrang Evangelical Clinic is located in a refreshing environment. A mile or two away from the

city, it faces a bay of the South China Sea. A Catholic seminary, an evangelical Bible school, and a Christian Children's Fund orphanage are also located along the U-shaped shoreline.

From the orphanage the 13- to 17-year-old girls come to nurse at the hospital. With the arrival of Ruth Yoder from Goshen, Ind., they have begun systematic nurses' training.

As protected as the clinic is, it is not isolated from the sounds, consequences, and confusions of war. Bombers leaving for strikes inland, helicopters bringing wounded to the Eighth Field Hospital, and rifle fire from the training grounds across the mountain are heard day and night. News and views of the war are reported abundantly and ambivalently.

Our workers at the medical clinic, however, do not get involved in all these problems and conflicts. Quietly and sacrificially they attend to illnesses of those who come to them for help, be they friend or foe.

—Frank H. Epp.

Designs Hospital Emblem

An emblem using symbolic figures of the dove, representing peace, and flames, signifying the power of the Holy Spirit, hangs on the altar wall of the newly erected chapel at the Lebanon (Oreg.) Community Hospital.

The emblem was designed and created by Millard Osborne, chaplain at the hospital. Red-orange flames twined about a white dove outlined in purple provide a bright contrast in color for the room.

The nondenominational chapel is open 24 hours a day and is for use of ambulatory patients and their families and the hospital staff. It is hoped eventually that sermons from the room can be directed throughout the hospital over a public-address system.

Officials Approve School

Official permission has been granted for the Rang Dong (Dawn) School, held at the Gia Dinh Center, in Saigon, Vietnam. Two hundred children are enrolled in kindergarten and lower grades.

Tuition fees comparable to other private schools are charged, but the poorest children are admitted free. Some pupils experience grinding poverty; their families have to live in makeshift shacks in a graveyard. It is hoped that Mennonite mission and relief workers can cooperate in providing family-child assistance in this community.

Mrs. Nga, teacher in the primary school, is a good disciplinarian and has won the respect of pupils and parents. She could well be the key to a much-expanded educational program. She visits her pupils in their homes, and has shown sincere interest in the many unschooled children in the community.

"Give Ye Them to Eat"

By S. Paul Miller

Those of us who lived in the Midwestern part of the United States in the 1930's know something of the results of drought. The "dust bowl years of the 30's" have been considered the greatest agricultural disaster of our time. History may well record the natural disaster of India in 1965 as one of greater magnitude—at least its effects reach out to many more millions of people.

According to a recent report of the prime minister, the government of India recognizes at least 117 districts of India as scarcity areas. These are in the states of Madhya Pradesh, Orissa, Rajasthan, and Maharashtra. In these areas alone there are no less than 46 million people who do not have sufficient to eat. Of these districts, reports have consistently stated that the Raipur district of Madhya Pradesh has been worst affected. Newspaper reports regarding the Raipur area have described the situation as "Madhya Pradesh rice bowl turns into dust bowl."

Nothing is so important for the Indian farmer, and for the people of India as a whole, as the annual season of heavy rain—the monsoon. Last year the rains did not come. Or, in places where there was some rain, at the crucial time the latter rains did not come; so there was no grain. In many places crops could not be planted. In others the plants withered and died in the fields.

While we are glad that large-scale famine deaths have not occurred, famine conditions do prevail. Recently a former chief minister of one of the states reminded us that there are five "established systems" of famine and when all of these exist in any one place there can be no question of famine conditions. These systems are: migration of lower class population on a large scale, sale of cattle and livestock on a large scale, sale of ornaments and utensils, abandonment of children by their parents, and the use as food of articles which are normally not edible.

In the last school term we lost more than one fourth of our first-grade children in one of our primary schools because their parents left their homes in search of work and food. Many farmers have no oxen to use to get in this year's crop because they have sold them in order to have a little money for purchasing food, often at extremely high prices. Many of our rural families have none of their brass utensils left and must use only locally made clay

dishes. A good number of reports continue to come in of abandoned children and of cases where children have been sold. From the time it became evident that there would be a very small crop, many people began gathering various kinds of plants from the jungle; grass seed, tubers, and anything they thought edible to preserve for their families. Not long ago I was told, "If the goats can eat the leaves of the banyan tree, so can we." This man knew, for he and others in the area were eating them!

Poverty in India is unique in its depth, its blatancy, its sheer magnitude, and in its quality of submission. This poverty is so evident that a few years ago a visiting journalist wrote: "A wayward monsoon, a plague of pests, and want can quickly become famine." How true this has proved to be!

India today is trying to support more than 14 percent of the world's population on a mere 2.2 percent of the world's land area. The 1961 census registered a population of just over 439 million with an annual growth rate of 2.15 percent. So today figures of anything from 470 to 500 million are being quoted. With the population more than 80 percent agricultural and still depending on primitive methods, an inadequate supply of fertilizers, unimproved seeds, and limited irrigation facilities coupled with the lethargic condition of the average farmer and the lack of any desire to improve conditions, one can readily understand the narrow margin which prevails between poverty and famine.

Since independence India has done much to increase her output of agriculture products. From 1950 to 1965 she increased food production some 75 percent. Yet the production, land measure for land measure, is less than most other countries. Recent figures indicate that the average diet in India contains only 1,800 calories, while no nutritional expert in the world has recommended less than 2,500 calories a day for an adult and some recommend as much as 5,500 for an adult doing hard work. In other words, India is normally producing approximately sufficient food for only two thirds of its population. If a proper diet were supplied to as many people as possible, some 150 million or more people would have nothing to eat.

Added to the low calorie diet is the fact that more than 80 percent comes from cereals, starchy food, and sugar. Not only is the diet very low in protein and vitamins as a result, but the dependence upon cereals for food is also much greater than in many lands. In many European countries the diet is no more than 35 percent cereal. With

this high dependence upon cereals and the usual very small amount available, one can readily understand how famine conditions can develop so quickly.

The lack of adequate food preservation is another item which has contributed much to the present emergency. Storage facilities for grain are very primitive. It is estimated that as much as 25 to 50 percent of the grain reaped by farmers is often destroyed. Part of this is due to the tremendous number of rats found everywhere. Many other nonproductive animals add to the loss of valuable grain at the expense of people. Many non-cereal foods are not being preserved by canning or other means, and so are available only during certain seasons. This adds to the difficulty of developing diet habits other than for dry cereals.

What is the answer? This is the question we all face so seriously today. And I am sure there is no specific or easy answer. One person recently said, "I am not interested in distribution of grains. I am only interested in long-range solutions of the problem." I, personally, am convinced we must be interested in both. Neither is easy. Both are tremendous.

To supply funds is not the answer for the masses of people. If work is given and money earned, then where to get grain? Recently I gave a man a ride in my car. He was returning from market. They had nothing in the home for the large family; so that very morning he had walked eight miles to the nearest ration shop for grain. He arrived to find that they were expecting grain the next day. He had had nothing to eat; so he purchased four paisa worth (one half penny) of pulse cakes and drank two glasses of water, then started his walk back the eight miles to his home. His family of small children would still have nothing to eat until he made the trip again the next day.

The government has opened many work camps. A report in May indicated that 24,000 relief projects had been started which employed 2.4 million people. With no less than 46 million badly in need of food and work, even this is only a beginning. With these work projects every effort is made to supply some kind of grain that can be purchased on a strictly rationed basis. In Raipur district alone about 450 miles of new roads have been built, many village ponds have been cleaned, or new ones dug, and a number of small irrigation projects constructed.

Through Church World Service grains are being sent into India by the American people, and we have been able to secure sufficient to supply almost the equivalent of the usual ration to about 4,000 people. The people who are able to work have been on projects of reclaiming land for farming, improving rice field banks, and in the construction of ponds for village water sup-

S. Paul Miller, who has served under the Menonite Board of Missions since 1941, is located at Dhamtari, India.

plies and irrigation. The Mennonite Central Committee has provided funds for all expenses involved in this program.

In this way the government, the church, and the people of the world are working together, not only for immediate relief, but also for long-term help. People must be helped to receive food for some time, at least until another good harvest. This means that foods must continue to be brought into the country. Funds will be needed to get these foods to the people. This must be done in a way that is respectable for the people. They are not beggars, but the victims of disaster. They must be helped to help themselves, which is

much more difficult than simply to hand out food.

The long-term needs of better farming methods, better seed, fertilizers, and irrigation facilities must be faced. Land must be reclaimed and made productive. Storage and preservation of foods must be improved. Water resources must be effectively utilized and others developed. Food habits of the people must be improved and even changed. These and many other things must be done to help solve the present crisis and prevent a recurrence. Can we depend on the church of Jesus Christ to reach out with a "cup of cold water" to help supply the needs of the people of this land?

FIELD NOTES

The Chester Kurtz family left Somalia Aug. 22 for a two-year furlough, enabling Chester to complete his college work. For the first year their address is Mennonite Centre in East Africa, P.O. Box 7596, Nairobi, Kenya. The second year they will return to Eastern Mennonite College, Harrisonburg, Va.

Carl and Leota Wesselhoeft and family arrived in the States on Aug. 18 after completing a four-year, five-month term in Somalia. Their address is Route 4, Logan, Ohio. The Wesselhoefts are terminating their service in Somalia after completing two terms.

The Dale Schumms' address after Oct. 1 will be Missionary Language School, 14 Kasturba Gandhi Marg, Katra, Allahabad 2, U.P., India.

The address of the Nazareth Bible Academy, Ethiopia, has been changed from P.O. Box 50 to Nazareth Bible Academy, P.O. Box 144, Nazareth, Ethiopia.

Pine Grove Academy, Tegucigalpa, Honduras, opened its 1966-67 term on Aug. 16 with 70 pupils. Vivian Beachy is principal, and Rachel Mohler, Erma Clymer, and Ruth Sauder serve on the teaching staff; Mary Grace Herr is dietitian.

Respond in Somalia. A number of persons are at the point of decision through a Bible study class in Mogadiscio led by a national believer. In Mahaddei a young man has made a confession; and more are interested in coming to the services. The believers in Jamama have recently chosen three men to take the leadership of their group.

James and Rachel Metzler left Saigon, Vietnam, on Aug. 30 for a year's furlough in the States. Their address is Eastern Mennonite College, Harrisonburg, Va.

Ira and Evelyn Kurtz arrived in Hong Kong on Aug. 24 for their first term of service.

The LaMar Stauffer family returned to Honduras for their second term of service on Aug. 22.

Phbe Yoder returned to Tanzania for her fifth term of service on Sept. 4.

The James Stauffer family left for Vietnam on Aug. 22, after a week's delay caused by the airline strike. They are returning for their third term of service.

Calvin and Marie Shenk and son Douglas returned to Ethiopia for their second term of missionary teacher service Sept. 7.

Dorothy Showalter returned to Honduras on Sept. 7 after a three-month furlough in the States. She serves as secretary-bookkeeper of the mission in Tegucigalpa.

Landis and Ada Weaver left for their first term of Mission Associate service in British Honduras on Sept. 7. A commissioning service was held for them on Sept. 4 at the Ephrata Church.

Stella Newswanger left for her first term of service as manager of Musoma Bookshop in Tanzania on Sept. 7. A commissioning service for her was held at Nickel Mines on Sept. 4. En route to Tanzania Miss Newswanger will spend some time in the Menno Bookstore, Addis Ababa, Ethiopia.

John and Genevieve Friesen and their son William arrived in the United States in late August for a 10-month furlough. They were stationed at Shantipur, India. The Friesens plan to live at Hesston, Kans., until next spring.

Truman and Elnora Weaver, Wakarusa, Ind., moved into the voluntary service unit house in South Bend in early September to get it ready for more VS-ers due to arrive this month or in October. Much of the VS-ers' work there will be with retarded children.

Personnel need: Two registered nurses are needed immediately at Pioneers Memorial Hospital in Rocky Ford, Colo. The applicant must be a graduate of a two-year program, although no experience is required. The salary is \$390 to \$140 plus a \$20 differential monthly. Contact the hospital administrator, Kenneth H. Schmidt (zip code 81607), or Personnel Office, Mennonite

Board of Missions, Box 370, Elkhart, Ind. 46514.

An election of officers was conducted at the Evanston, Ill., I-W unit in August, and the following persons were chosen: Mervin Bontrager, Burrton, Kans., president; Gordon Goebel, Moundridge, Kans., vice-president; Ronald Goebel, Moundridge, Kans., secretary; Jay Rohrer, Newport News, Va., treasurer; and Lowell Nafziger, Alberta, Canada, reporter.

Philip Troyer, voluntary service unit leader at La Junta, Colo., has been named personnel director at the Mennonite Hospital there. He will continue to carry his responsibilities at the VS unit along with those at the hospital.

John Troyer, Pryor, Okla., has accepted a call to be pastor of the Bethel Springs congregation in Culp, Ark., and the Mt. Joy church in Optimus, Ark. The two churches are located near each other.

Mrs. Ralph Zehr, whose husband suffered a mild heart attack recently, became ill Aug. 31 and was taken to the hospital. She was reported as improving. Dr. Zehr serves at the clinic in Somanya, Ghana.

From Allen Martin, Brasilia, Brazil, Aug. 26: "As you know, Brazil has had and is continuing to have a problem of rapid inflation. You may recall that the ratio of the dollar to the cruzeiro was about 1,800 from December, 1964, to November, 1965. Since November, 1965, it has been 2,200 to the dollar. Everyone is expecting it to take a jump but as yet that has not happened. Food and other prices have continued to rise. A can of milk that cost us 4,000 last November now costs 7,000. A kilo of meat that then cost 1,300 now costs 3,000."

From Mrs. Edwin Weaver, Uyo, Nigeria, Sept. 2: "Ed is in the hospital again since this morning. Just a year ago this week he was in the hospital with pneumonia. On Tuesday night he became sick with fever and aches. He is better today but the doctor wanted him to stay for some more tests."

Cecil and Margaret Ashley, on furlough from Brazil, arrived in Pasadena, Calif., Aug. 30, where he will study at the Institute of Church Growth, Fuller Theological Seminary. They plan to return to Brazil next summer.

Abram Kaufman, Plain City, Ohio, has been requested by the Ohio Mission Board to be pastor of the Hilltop Mennonite Church at Tazewell, Va., for a period of time, beginning the first part of September.

The annual MCC Conference of Ontario will be held at St. Catharines Mennonite Brethren Church, Nov. 19, with Altee Beechey, Goshen, Ind., as guest speaker.

Attention, holders of western clergy certificates. The Western Railroad Clergy Bureau announces that effective July 1, 1966, a more liberal coach-class clergy fare reduction is being given by 16 western railroads. The new arrangement now includes

reduction for coach-class fare as well as first-class fare for persons holding the western clergy rail certificates.

Ross D. Metzler has moved from Beaver Springs, Pa., where he was pastor of the Manbeck congregation, to Meyersdale, Pa. He has been installed as pastor of the Meyersdale congregation on Sept. 18. His address is 401 Salisbury St., Meyersdale, Pa. 15552.

Spanish Mennonite Church, Davenport, Iowa, was received as a member of the Iowa-Nebraska Conference during the recent conference sessions. Mac Bustos is pastor of the church, which was begun in 1963 as a joint project of the Iowa-Nebraska and Illinois mission boards. The Illinois Board turned full responsibility over to the Iowa-Nebraska Board, with assistance to be given by the Mennonite Board of Missions.

New members by baptism: nine at North Goshen, Goshen, Ind.; seven by baptism and three on confession of faith at Bank, Dayton, Va.; four at Inlet, Wauseon, Ohio; four at Steinman, Baden, Ont.

Change of address: **Darwin O'Connell** from Lima, Ohio, to Daryl Manor Apts. #9, 4530 N. 73 St., Scottsdale, Ariz. 85251.

Ralph Lebold from London, Ont., to Crozer Theological Seminary, Chester, Pa. 19013. Phone: TR4-0387. **Warren B. Metzler** from Mandeville, Jamaica, to 16 Penn Ave., Souderton, Pa., Box 231. Phone: 723-3447. **Victor Stoltzfus** from Lima, Ohio, to 2848 S. Atherton St., State College, Pa. 16801. **Stanley D. Kauffman** from Bishop St., Chicago, to 8443 S. Damen Ave., Chicago, Ill. 60620.

Correction: The area code number in the 1966 Yearbook for Day Wase is incorrect. It should be 313 instead of 419.

Special meetings: **Allen Erb**, Hesston, Kans., at Lebanon, Oreg., in Christian Life Conference, Sept. 25 to Oct. 2. **Nelson E. Kauffman**, Elkhart, Ind., at Groveland, Pipersville, Pa., Oct. 14-16. **Glen Sell**, Columbia, Pa., at Upper Skippack, Telford, Pa., Oct. 2-9. **John M. Drescher**, Scottsdale, Pa., at Bethel, Biglerville, Pa., Oct. 8, 9.

Kenneth Good, Lanham, Md., at Hartville, Ohio, Sept. 18-25. **Richard Martin**, Elida, Ohio, at Neffsville, Pa., Oct. 7-9. **Norman Bechtel**, Spring City, Pa., at Oakwood, Conowingo, Md., Oct. 2-9. **Wayne North**, Louisville, Ohio, at Baden, Ont., Oct. 5-9. **Joe M. Esh**, Lyndhurst, Va., at Meyersdale, Pa., Sept. 21 to Oct. 2.

Enrollment at Central Christian High School, Kidron, Ohio, stands at 224, a slight increase over last spring's final enrollment. New teachers are Irene Hershberger, business education; David Kaufman, science; and Paul A. Miller, English. Myron Augsburgberger, Harrisonburg, Va., will be guest speaker at the annual Christian Life Convention, Oct. 16-19.

Victor Stoltzfus is serving the University Mennonite Church, State College, Pa., as part-time minister, and is part-time student

in the graduate school of sociology and part-time instructor in sociology at Penn State University.

Ralph and Martha Palmer have placed another order for Herald Press tracts which they expect to distribute in cities of the Middle Atlantic states. They ask you to remember this work in your prayers.

Herbert Heller, who is pastor at Osaka, was ordained to the Christian ministry at a service on July 31. He had been serving with a ministerial permit. David Thomas, J. Paul Graybill, Martin Lehman, and Paul L. Dagen often at the ordination service.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

Emmett R. Lehman's nicely reasoned position (Aug. 30) on the relation of the nonresistant Christian to the state has much worth which I can agree. It is true that we cannot equate the church and the state, and that the attitude of Christian love is the fruit of the Christian faith, not of government policy.

I was struck, however, to see on the facing page the plea of Everett Metzler that the church of Christ appeal "to both sides bring an end to the senseless slaughter." On one page it is reasoned that we have nothing to say to the state; on the next page we are told that our "silence is understood as consent and approval." What struck me was that Lehman wrote from the comfortable safety of a student's desk, where he was free for academic theorizing. Metzler wrote as a missionary in Saigon, where he faced daily the horrors of a war in which his own government is killing four times as many innocent villagers as they are slaying the Vietcong enemy (Between the Lines, Sept. 1, '66). Imagine the missionary trying to tell a mangled peasant that it would be wrong for any Christian to do this to him, but that Christianity has nothing to say on whether it is wrong for a government to do it.

I am very glad that the Mennonite Church is represented in the forces in Vietnam which are trying to stanch some of the deepest wounds of the war suffered by innocent people; but I am glad too that we have urged our government to consider the basic moral principle in a war in which the fighters can't tell who the enemy is.

Edom did not worship Jehovah, and one might reason that one could not expect from them the basic morality of the Ten Commandments. Yet the Lord sent the prophet Obadiah to them to announce judgment, because they had no pity in the day of military conquest of their neighbors. Does the Lord have nothing to say to the nations, even to our nation, in this day of slaughter in Vietnam? And who shall be His spokesman if not His church?—Paul Erb, Scottsdale, Pa.

I found M. G. Bontrager's article, "Sent to School" (Aug. 23 issue), both valuable and disturbing. Valuable, because he suggests the student's need to live now as he would in the future. However, I was disturbed by what seemed to be a misreading of the purpose of education and the nature of Christian commitment. Education can be a searching for truth about man and his environment, a searching for meaning for his existence. Education is one tool that can aid in the development of the

whole person. I agree with Bontrager, it is not an end in itself but a means to an end. Bontrager seems to imply a "narrow" evangelism as the Christian's purpose while I suggest that only as a whole person do I "evangelize," and education can play a vital role in helping a person toward fullness, emotionally, physically, and intellectually.

Also, what are the criteria Bontrager uses in determining that biology, sociology, and psychology more than other fields might undermine one's faith? Faith is a hope and trust of the whole person, not a childish crossing of the fingers! These fields are devoted to studying life and man. As the student broadens his intellectual understandings, perhaps he sheds his "faith" in exchange for a more encompassing, mature faith. Again, should not the "Christian creative artist" be able to be an artist and a Christian? Creativity and art are a means of expressing the person, his values and view of life—a means for the Christian artist to express his commitment and passion. My Christian witness comes from my self, personal and professional, and my consistent application of my values as a Christian to all of my experience.

One's faith must always take into account and be consistent with knowledge and experience in all of life and the whole Christ-committed person can use his "secular" vocation as a direct vehicle for the most effective witness—that of being a whole person, able to relate in a meaningful way to those about him.

—David Harley, Franconia, Pa.

I am disappointed in my dear Mennonite brothers (such as James E. Metzler, "Maximum Duty," Aug. 2) who have taken to vehement criticism of I-W service almost implying that it is more noble to go to Vietnam and kill defenseless peasants than to work in a hospital or mental institution, or be used as a subject in medical experiments, all of which are designed to preserve life rather than destroy it.

As Christians, our obligation is to love and serve mankind, not just "our country." To compare "an easy job . . . with comfortable living quarters . . ." to the soldier "clothed in blood, fear, and agony" is not only unfair; it is misleading. It implies that the one who is suffering the most is doing the best thing. If this is so, let us shave our heads, wear sackcloth, and lie on beds of nails to show our piety. The young men who serve in I-W do it because they take seriously Jesus' command to love their enemies, not because they prefer a soft life to hardship.

It may be true that more VS workers are needed all over the world, but let these positions be filled out of real desire to serve, not the mistaken notion that one must "keep up with the Jones boy" in service to one's country. This idea has already put too many so-called Mennonites or ex-Mennonites into the uniforms of those who think they are so nobly "serving their country."—Martha Huebert (Mrs. Hans Huebert), Bronx, N.Y.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Angelovich, Edward and Carolyn Sue (Wagner), Denver, Colo., first child, Steven Roy, Aug. 4, 1966.

Bair, LeRoy and Lois (Ebersole), Thomasville, Pa., fourth child, third son, Joel LaVerne, Aug. 1, 1966.

Eby, Nathan M. and Doris (Martin), Smithsburg, Md., third son, Mahlon Richard, Aug. 20, 1966.

Eichelberger, Dale and Peggy, Fisher, Ill., third daughter, Crystal Ann, July 12, 1966.

Evers, Vernon D. and Sharon K. (Miller), Wauseon, Ohio, first child, Steven Vernon, Aug. 18, 1966.

Goertz, John and Suzanne (Lammert), Pettisville, Ohio, first child, Christine Elizabeth, July 26, 1966.

Hjeltnestad, Don and Sandra (Doaks), La Junta, Colo., first child, Darin Wayne, Aug. 25, 1966.

Hughes, Gerald L. and Annabelle (Conrad), Cleveland, Ohio, fourth daughter, Sharon Elaine, Aug. 16, 1966.

Kulp, Irwin and Elizabeth (Leatherman), Harleysville, Pa., sixth child, second daughter, Elizabeth Anne, Aug. 28, 1966.

Kurtz, Eugene R. and Catherine (Malin), Westover, Md., first child, Heidi Ruth, June 28, 1966.

Martin, Jason E. and Nadine (Martin), Smithsburg, Md., first child, Diane Marie, Aug. 16, 1966.

Martin, Laurence and Marilyn (Shantz), Breslau, Ont., first child, Christopher Lee, Aug. 22, 1966.

Miller, Roger and Sue (Schrock), Huntertown, Ind., fourth child, second son, Bradley Craig, July 12, 1966.

Mumaw, David K. and Eleanor (Eby), Harrisonburg, Va., second daughter, Lisa Renee, Sept. 3, 1966.

Nolt, James and Linda (Martin), Manheim, Pa., first child, Kenneth Martin, Aug. 15, 1966.

Reynolds, Ronald and Norma (Crossgrove), Archbold, Ohio, first child, Denise Renee, Aug. 21, 1966.

Rohrer, Nelson G. and Pauline (Lefever), Quarryville, Pa., tenth child, fifth son, Leslie Eugene, Sept. 1, 1966.

Schwartz, Eli and Marilyn (Mast), Burr Oak, Mich., second son, Jeffery Lee, Aug. 9, 1966.

Sommers, Wayne A. and Julia (Saltzman), Albuquerque, N. Mex., second child, first son, LaMar Lynn, July 30, 1966.

Stalter, Robert and Marlene (Grieser), Ranout, Ill., second daughter, Melissa Jane, July 19, 1966.

Strite, Edgar L. and Evelyn (Heatwole), McBean, Ga., second child, first daughter, Karen Marie, June 16, 1966.

Swartzendruber, Verlin and Lois (Borntrager), Marlboro, Alta., second daughter, Tiffany Kay, July 9, 1966.

Troyer, Richard L. and Kathleen J. (Powell), Maumee, Ohio, second daughter, Angela Kay, Aug. 14, 1966.

Weaver, Martin M. and Grace (Horst), Wernersville, Pa., seventh living child, sixth daughter, Jolene Kay, Aug. 19, 1966.

Wineiland, Stanley H. and Shirley (Schilt), Toledo, Ohio, second daughter, Amy Lynn, Aug. 18, 1966.

Zook, James Leon and Janet Sue (Schrock), Denver, Colo., second daughter, Joanne Marie, Aug. 21, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Alderfer-Alderfer.—Lowell M. Alderfer, Souderton, Pa., Franconia cong., and Betty LaRue Alderfer, Hatfield, Pa., Line Lexington cong., by Willis Miller, July 30, 1966.

Alderfer-Begly.—James Alderfer, Aspen, Colo., Glenwood cong., and Naomi Begly, Seville, Ohio, Bethel cong., by Aden J. Yoder, July 30, 1966.

Amstutz-Hackett.—Glenn Amstutz and Jeanette Hackett, both of Apple Creek, Ohio, Kidron cong., by Bill Detweiler, Aug. 27, 1966.

Beyerle-Kreider.—Ivan Beyerle, Rittman, Ohio, Crown Hill cong., and Romona Kreider, Sterling, Ohio, Bethel cong., by Aden J. Yoder and Wilmer Hartman, Aug. 27, 1966.

Bider-Coleman.—David Bider, Dayton, Ohio, Kidron cong., and Penny Coleman, Mansfield, Ohio, Grace Brethren cong., by R. Paul Miller, Aug. 26, 1966.

Bontrager-Frey.—Eugene LaMar Bontrager, Topeka, Ind., and Barbara Louise Frey, Middlebury, Ind., both of Forks cong., by Sylvester R. Haaser, Aug. 19, 1966.

Brubaker-Kesley.—Harold D. Brubaker, Harrisonburg, Va., and Fay M. Kneely, M. Crawford, Va., both of Pike cong., by Lloyd S. Horst, Aug. 12, 1966.

Buerge-Miller.—Dennis Earl Buerge, Albany (Oreg.) cong., and JoAnn Miller, Shore cong., Shiphewana, Ind., by Samuel Janzen and Lewis Miller, June 18, 1966.

Davidhizer-Hersberger.—Warren Jay Davidhizer, Hollisville, Pa., and Joyce Arlene Hersberger, Johnstown, Pa., Thomas cong., by Aldus J. Wingard, Sept. 3, 1966.

Espinosa-Burkholder.—Samuel Espinosa, Malaga, Mexico, Trinity Presbyterian cong., and Judith Ann Burkholder, Harrisonburg, Va., Chicago Avenue cong., by Harold Eshleman, Aug. 6, 1966.

Geiser-Drage.—Lowell Geiser, Orrville (Ohio) cong., and Vicki Drage, Orrville, Church of Christ cong., by Walter Cruzan, June 25, 1966.

Gerber-Grabner.—Dan Gerber, Kalona (Iowa) cong., and Janet Grabner, Iowa City, Iowa, Bethel cong., by Richard Lichty, Aug. 26, 1966.

Haltene-Strite.—Ernest H. Haltene, Clear Spring, Md., Reiff cong., and Alice M. Strite, Hagerstown, Md., Stouffer cong., by Reuben E. Martin, Sept. 3, 1966.

Hess-Nissley.—Paul S. Hess, Lancaster, Pa., River Corner cong., and Nancy L. Nissley, Lititz, Pa., Erb cong., by H. Howard Witmer, Sept. 3, 1966.

Kaethler-Bender.—Ernst Kaethler, Kitchener, Ont., Mennonite Brethren cong., and Marjorie Mae Bender, New Hamburg, Ont., Hillcrest cong., by Henry Yantzi, Aug. 19, 1966.

Kraybill-Mellinger.—Donald B. Kraybill, Elverson, Pa., Rock cong., and Frances Mae Mellinger, Willow Street (Pa.) cong., by Clayton L. Keener, Sept. 3, 1966.

Lam-Reedy.—Carter Lam, Linville, Va., Zion Hill cong., and Nancy Reedy, Linville, Morning View cong., July 23, 1966.

Landis-Destine.—James A. Landis, Harleysville, Pa., Salford cong., and Beverly Ann Destine, Souderton, Pa., Deep Run New Menn. cong., by Peter Muller, June 25, 1966.

Lauber-Yoder.—Murray Leroy Lauber, Edmonton, Alta., and Sylvia Marie Yoder, Round Hill, Alta., both of Salem cong., by H. R. Boettger, Aug. 6, 1966.

Rittenhouse-Stoltzfus.—James Rittenhouse, Lansdale, Pa., Plains cong., and Esther Stoltzfus, Elverson, Pa., Ebenezer cong., by Elmer B. Stoltzfus, father of the bride, Aug. 13, 1966.

Roth-Leis.—Sherman Ray Roth and Darlene Mae Leis, both of Tavistock, Ont., East Zorra cong., by Newton L. Gingrich, Sept. 2, 1966.

Sala-Hersberger.—Marlin Wayne Sala, Hollisville, Pa., and Joan Elaine Hersberger, Johnstown, Pa., Thomas cong., by Aldus J. Wingard, Aug. 6, 1966.

Schlachab-Mast.—Ray Schlachab, Millersburg, Ohio, Walnut Creek cong., and Marilyn Mast, Wooster, Ohio, Martins cong., by Bill Detweiler, Aug. 19, 1966.

Schuchman-Delbert.—Delbert Schuchman, Farmington, West Union cong., and Linda Reschly, Hesston (Kans.) cong., by Peter Wiebe, Aug. 27, 1966.

Slagel-Miller.—Lynn Slagel, Bethel cong., Ashley, Mich., and Connie Miller, Bethel cong., Waukegan, Ind., by Willard Leichty, Aug. 27, 1966.

Steckley-Friedt.—Robert Steckley, Apple Creek, Ohio, and Macy Friedt, Orrville, Ohio, both of the Orrville cong., by J. Lester Graybill, July 30, 1966.

Stoltzfus-Clemmer.—Leonard Stoltzfus, Yellow House, Pa., Oley cong., and Doris Clemmer, Harleysville, Pa., Towamencin cong., by Paul Stoltzfus, July 16, 1966.

Warren-Bender.—John Robert Warren, Presbyterian cong., Tillsonburg, Ont., and Carol Bender, New Hamburg, Ont., Hillcrest cong., by Henry Yantzi, Aug. 20, 1966.

Yoder-Holmes.—Wilbur Yoder, Wellman, Iowa, West Union cong., and Helen Holmes, Lebanon (Oreg.) cong., by Millard Osborne, Aug. 30, 1966.

Zimmerly-Friedt.—Albert Zimmerly, Orrville, Ohio, and Connie Friedt, Orrville (Ohio) cong., by Paul Bailey, Aug. 25, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Andrews, Marnie, daughter of Wm. D. and Pashana (Gordon) Picken, was born 20, North Vernon, Ind., Oct. 19, 1870; died at the Allen County Home, Fort Wayne, Ind., July 4, 1966; aged 95 y. 8 m. 21 d. On Jan. 21, 1892, she was married to Andrew G. Andrews, who died Aug. 3, 1918. Surviving are 2 sons (Wm. H. and Bernard O.), 5 grandchildren, 9 great-grandchildren, and one sister (Lula M. Dixon). A daughter died in infancy. She was a member of the Anderson Church, Fort Wayne, Ind. Funeral services were held at the D. O. McCombs & Sons Funeral Home, Fort Wayne, July 7, in charge of Wilbur Yoder, assisted by Orvil Crossgrove; interment in Huntertown Cemetery.

Bair, Reuben S., son of Reuben S. and Ma Linda (Sherick), was born in York Co., Pa., July 12, 1890; died at his birth place, June 19, 1966; aged 75 y. 11 m. 7 d. On Feb. 1, 1914, he was married to Katie Hoffman, who survives. Also surviving are 4 daughters and 3 sons (Ralph E., Reuben A., LeRoy H., Dorothy—Mrs. Isaac Ruppert, Mary—Mrs. Clarence Frey, Esther—Mrs. Jay Frey, and Katie—Mrs. Emery Grove), 28 grandchildren, and 2 great-grandchildren. He was a member of the Bair's Codorus Church, where funeral services were held, in charge of Don Stelfor, Wm. Martin, and Chester Harbold; interment in Bair's Cemetery.

Bare, Melvin, son of Mahlon G. and Anna (Holdeman) Bare, was born at Harper, Kans., Aug. 23, 1915; died in a tractor accident at his farm near Frytown, Kalona, Iowa, Aug. 27, 1966; aged 51 y. 4 d. On June 8, 1941, he was married to Leona Miller, who survives. Also surviving are one son and one daughter (James and Judy—Mrs. K. Kenneth Miller), 2 sisters, one grandchild, a foster daughter, and a foster grandchild. He was a member of the East Union Church, where funeral services were held Aug. 30, in charge of J. John J. Miller and A. Lloyd Swartzendruber.

Brubacher, Amanda, daughter of Mr. and Mrs. William Habermehl, was born at Baden, Ont., July 21, 1888; died at the K-W Hospital, Kitchener, Ont., June 14, 1966; aged 77 y. 10 m. 24 d. She was married to Allen Brubacher, who died in 1944. Surviving are 2 sons (Albert and Delton), 2 sisters (Mrs. Barbara Knopf and Mrs. Catherine Sauder), 3 grand children, and 5 great-grandchildren. Five brothers and one sister predeceased her. She was a member of the Cressman Church, where funeral services were held June 16, in charge of Laurence Martin.

Brubacher, Harvey A., son of Jesse and Annie (Kilmer) Brubacher, was born at Brutus, Mich., Dec. 13, 1895; died of cancer at the Lockwood

McDonald Hospital, Petoskey, Mich., July 1, 1966; aged 70 y. 6 m. 18 d. On May 31, 1917, he was married to Susannah Eby, who survives. Also surviving are 3 sons and 6 daughters (Emmanuel, Jesse, Harvey, Jr., Alma, Leona—Mrs. Maynard Martin, Magdalena—Mrs. Isaac Salah, Grace—Mrs. Elmer Eberly, Mary, and Martha), 5 brothers (Ezra, Sidney, Sylvester, Manuel, and Jesse), one sister (Barbara—Mrs. William Martin), and 18 grandchildren. He was a member of the Maple River Church, where funeral services were held July 4, in charge of William Wickcy, Homer Yutzky, and Clyde X. Kaufman.

Eby, Mary, daughter of Harvey and Matilda (Weiss) Shaun, was born at Wakarusa, Ind., March 22, 1897; died at the Lockwood-McDonald Hospital, Petoskey, Mich., July 15, 1966; aged 69 y. 3 m. 23 d. On Sept. 19, 1915, she was married to Jeremiah B. Eby, who died Dec. 2, 1961. Surviving are 5 sons (John, Emerson, George, Clayton, and Lawrence), one daughter (Susan—Mrs. Ralph Burch), 19 grandchildren, 1 brother (Joseph, Lawrence, Martin, and John), and 4 sisters (Barbara—Mrs. Lawrence Hoover, Nora—Mrs. Allen Lauria, Wilma—Mrs. Glen Bixler, and Beatrice—Mrs. Paul Martin). One sister preceded her in death. She was a member of the Maple River Church, where funeral services were held July 19, in charge of William Wickcy and Clyde X. Kaufman.

Kaltenbaugh, Mary, daughter of Jacob and Katie (Alwin) Eash, was born in Somerset Co., Pa., July 5, 1880; died at her home, Aug. 23, 1966; aged 86 y. 1 m. 18 d. She was married to Charles Kaltenbaugh, who preceded her in death. Also preceding her in death were 4 children, 2 grandchildren, one sister, 4 brothers, 6 half sisters, and 7 half brothers. Surviving are 9 children (Albert F., Edward, Leo, James, Charles, Willard, Velma—Mrs. Carl Gindlesperger, Pearl—Mrs. William Weir, and Anna—Mrs. Lester Zimmerman), 24 grandchildren, 42 great-grandchildren, and 3 great-great-grandchildren. She was a member of the Kaufman family, where funeral services were held Aug. 25, in charge of Harry Y. Shetler and Gerald Deffenbaugh; interment in Stahl Cemetery.

Landis, Dale Eugene, son of Ralph and Shirley (Veney) Landis, was born at Wadsworth, Ohio, March 20, 1961; died at the Cleveland (Ohio) Clinic, Aug. 29, 1966; aged 5 y. 5 m. 9 d. Surviving, besides his parents, are 2 sisters (Dianne and Joyce), grandparents (Mr. and Mrs. Clifford Veney and Mr. and Mrs. Clarence Landis), and great-grandparents (Mrs. Elizabeth Veney and Carl Rizer). Funeral services were held at the Bethel Church, Sept. 1, with Aden Yoder officiating.

Ruby, Ervin C., son of Christian D. and Barbara (Conrad) Liechty, was born at Orrville, Ohio, Dec. 30, 1893; died at the Dunlap Memorial Hospital, Orrville, Aug. 29, 1966; aged 72 y. 7 m. 24 d. On Oct. 2, 1927, he was married to Alice Brenneman, who survives. Also surviving are 3 daughters (Lois, Marilyn—Mrs. Mark Moffett, and Wilma—Mrs. Gary Eash), 2 sons (Stanley and Wayne), one brother (Joe), one sister (Amanda), and 9 grandchildren. He was a member of the Orrville Church, where funeral services were held Aug. 25, with J. Lester Graybill officiating; interment in Crown Hill Church Cemetery.

Ruby, Magdalena, daughter of Michael and Mary (Shrag) Jutz, was born at East Zorra, Ont., Sept. 30, 1878; died at Tavistock, Ont., Aug. 30, 1966; aged 87 y. 11 m. In 1897, she was married to Christian R. Ruby, who died in Sept., 1934. Five children also preceded her in death. Surviving are 7 children (Clara—Mrs. Ezra Bender, Isaac, Annie—Mrs. Lester Bender, Selma—Mrs. Mahlon Bender, Emma—Mrs. Wilfred Schlegel, Ben, and Orlando), 53 grand children, 77 great-grandchildren, and 4 sisters (Mrs. Rachel Bender, Mrs. Michael Jutz, Mary—Mrs. Jacob Yantzi, and Emma—Mrs. Sam

Wagler). She was a member of the East Zorra Church, where funeral services were held Sept. 2, with Newton L. Gingrich, Henry Yantzi, and Dan Wagler officiating.

Shank, Harry D., son of John B. and Rebecca (Myers) Shank, was born in Washington Co., Md., Aug. 2, 1881; died at Hagenstown, Md., on his 85th birthday, Aug. 2, 1966. On Sept. 5, 1905, he was married to Ada M. Martin, who died May 29, 1954. Surviving are one daughter and 2 sons (Julia—Mrs. Victor Lehman, John R., and Lewis E.), one grandchild, and 4 sisters (Lucy Shank, Mrs. Eva Martin, Mrs. Carrie Horst, and Mrs. Lida McAllister). He was a member of the Clear Spring Church, where funeral services were held Aug. 5, in charge of Reuben E. Martin and Samuel L. Martin.

Items and Comments

Gov. Harold Hughes has set aside fines totaling \$4,360 that were levied against 14 Amish fathers in northeast Iowa for not sending their children to state-approved schools. The fines had been assessed before an agreement was reached several months ago under which the Old Order Amish group accepted state-certified teachers in two one-room schools in the Amish community near Oelwein.

The governor's action followed a request that the fines be canceled from William Sindlinger of Cedar Falls, attorney for the Amish. Mr. Sindlinger requested the move "in the interests of justice and to augment your past efforts to arrive at a peaceable and acceptable solution to the Amish school problem and its ramifications."

Gov. Hughes has the power under Iowa law to remit fines. He does not have the authority to set aside court costs, which total \$2,945. Mr. Sindlinger said, "we are making arrangements to pay them" when asked about payment of the court costs. The fines canceled by Gov. Hughes represent the total still unpaid. Court records disclosed a total of \$3,475 in fines and costs

paid in the Amish cases and \$7,325 in fines and costs remained due when the request to set aside the fines was made. The fines were levied last October and November in justice of the peace court. They had ranged from \$440 to \$100, with most set at \$340.

* * *

A second attempt by a group of New York Quakers to ship packets of medical supplies to the Red Cross in North Vietnam and the National Liberation Front met with an expected refusal at a New York post office.

The goods, however, were promptly re-addressed and sent to the Canadian Friends Service Committee which recently announced it had established channels for shipping medical supplies to people in all parts of Vietnam.

Ross Flanagan, project secretary for the New York Yearly Meeting of Friends in charge of the Vietnam aid project, said three money orders also were sent to the Canadian Friends group for purchase of medical supplies for shipment to North and South Vietnamese Red Cross societies and the National Liberation Front.

* * *

Christian ministers who, for whatever reason, leave the active ministry should have their ordination formally canceled, the president of the Southern Baptist Theological Seminary declared in a signed editorial in the *Baptist Message*. And if the onetime minister does not request revocation of his ordination, the church which ordained him should initiate the action, according to Duke K. McCall of Louisville, Ky.

Writing the guest editorial in the July 28 issue of the *Louisiana Southern Baptist Convention*, weekly publication, Dr. McCall called some current Southern Baptist practices and attitudes toward ordination "unorthodox Baptist sacramentalism." He maintained that Baptist clergymen "have perpetuated a bit of heresy" by assuming the process of ordination confers on a man "something that otherwise would not

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by Helen Good Brenneman

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be there. I contend that the only thing it confers is the questionable privilege of purchasing a clergy permit and claiming one's residence as exempt from taxes." Ordination, the summary leader continued, "simply recognizes what God has conferred in the call to the Gospel ministry. The church, in ordination, confirms publicly its conviction that God has so acted."

Therefore, when a minister "ceases to function as a minister of the Gospel, his ordination is publicly declared—by his action—to be canceled. This is true whether the ordaining church does what it should do or not. That church ought to take formal action to rescind the ordination. Properly, the man himself should request such action, but it should be taken with or without his request."

• • •

Southern Baptists were chided for showing greater concern for the relief of suffering than with the eradication of its cause. Ross Coggins, director of communications for the denomination's Christian Life Commission, told mission leaders there was need for development of a theology of social and moral action.

Southern Baptists, he said, contribute to flood relief but avoid flood control; feed the hungry but avoid unemployment problems; send chaplains to serve youths at war but remain ignorant of international relations.

"We rebuild Negro churches," he charged, "but fail to get at the prejudice which lights the fires that burned them. God is concerned not only with the relief of suffering but with its sources, and it is just as Christian to get at the sources of suffering as to relieve suffering," Mr. Coggins told the mission executives at Ridgecrest, N.C.

Failure to attack the cause or source of suffering, he said, "has cost us leadership in shaping the direction in which things will go in our country. People pay no attention to what we do, not because they do not care for the church, but because they believe the church does not care for them."

• • •

At an age when most men look to retirement, Harold Lidbom, 63, is going to take on a new job in Ethiopia. He is giving up his job as business manager of Bethel College and Seminary in St. Paul, Minn., to become the first business administrator in Ethiopia for the Baptist General Conference. He will coordinate the activities of some 35 missionaries.

• • •

Harold Petkau, Crystal City, Man., has accepted the position of manager of the Faith and Life Bookstore, Rosthern, Sask., filling the vacancy left by the resignation of David D. Reimer on June 1.

Petkau started work on Aug. 15 at the bookstore to become acquainted with its operations. He began work as manager on Sept. 1.

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Bertha Nitsche, Editorial Assistant

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Tobas Betwixt

By Albert Buckwalter

Presidencia Roque Saenz Pena (*sah-aynz Pain-yah*) is a city of 50,000 located in the heart of the Chaco Province of northern Argentina. In this city live the Mennonite missionaries who minister to Toba Indians scattered throughout the Chaco and Formosa provinces.

Saenz Pena has the bustling activity of any modern city of that size with many beautiful buildings, many well-dressed people, and congestion of late model automobiles and trucks on the streets.

A typical Latin-American contrast is observable as vehicles of lesser category jockey for their bit of space—horse-drawn wagons and carts, bicycles and motorcycles, and even a wheelbarrow or two. There are many poor people in Latin America.

The streets of Saenz Pena have a multiplicity of peoples and languages. Though Spanish is the national language, many immigrant Europeans continue to use their mother tongues. But another people on the streets of Saenz Pena also speak their mother tongue—the Toba Indians. On the outskirts of Saenz Pena several hundred Tobas live most of the year, except when the cotton harvest is on.

Some of their mud and grass thatched huts are quite substantially made, more are precarious, while an even larger number surprise you as intended for human habitation. But notice over here in one corner a family which has apparently just arrived. They have rigged a blanket up over several sticks to form a kind of combination windbreak and sunshade. A woman is sitting there cross-legged on a gunnysack thrown on the ground. A child is sprawled across her knees as she stirs something cooking in a black pot over a smoldering fire. Nearby sits her husband on an old discarded wooden crate. His last job must have paid him more than they needed for food and clothing, for there sits a brand-new transistor radio tuned to the local station and going full blast.

As you think back to the wealth and bustling economic activity in the city, you wonder how it can be that these people seemingly are not worried about their having been left out. They are apparently unconcerned about improving the conditions under which they live which impress us as being catastrophic.



This Toba symbolizes the change among the Toba—from the life of a nomad to the farmer plowing with oxen.

The answer to your question is not far away. Only a generation or two ago, the Toba Indians had the Chaco to themselves. They spent most of their time roving from place to place fishing, hunting, and collecting the produce of the wilds. It was a hard life. But they knew how to defend themselves from every danger and how to exist through whatever difficulty. Whenever an abundance of some wild fruit or game allowed it, the large number of these small roving groups would come together for a big feast at which time they would entertain themselves with group singing, dancing, and drinking. These were the great occasions they all lived for.

Now that the hunting territory has been decimated by the agriculturist white man, these former nomads have nowhere to call home, except small parcels of land which remain to them. The government has urged them to become farmers, giving them ample credits as well as overseeing them in their business operations. But the Toba is not so easily remolded. His social life seeks the old patterns, while the sheer necessity to get food under present conditions forces a reluctant people to remake their lives along new lines so strange to them.

But ways of living, philosophies of life, and social systems are not radically altered in a short time without drastic reactions. The coming of the agriculturist has destroyed the

Albert Buckwalter has been a missionary in the Argentine Chaco since 1950.

economic base of the Toba nomad. No longer is he free to come and go as he pleased. If he is to get food, he must work as a hired hand, or else become a farmer on his own remaining parcel of land.

The Toba has little taste for that kind of activity. It seems more like slavery to him than anything else. Often he works, then, only as a last resort, just to keep alive. The Toba knows sickness and death firsthand; he has seen many of his relatives and friends die from diseases beyond the power of the witch doctor to handle—disease brought by the white man.

No wonder that many a Toba has been heard to say, *El Indio no vale nada* (the Indian isn't worth a thing). Many Indians live as though they have given up and no longer have much human dignity left. A few spend most of their time asking alms. In the presence of the white man the Indian tends to feel ashamed of himself, and will even apologize for being an ignorant Indian. When the white man tries to help the Indian, the tendency is for the Indian to receive such aid not as a gift but as something owed all along.

Fortunately, the story of the Tobas does not end on this dismal note. Twenty-five years ago a group of Indians heard about a Pentecostal missionary who was preaching in Resistencia, the capital city of Chaco Province. These Indians walked for a whole week to meet this man and to hear his message. At last they had found something to stir their hearts and to fill the void left by disillusionment over the witch doctor's loss of power. These few men became believers, returned to their colony with hymnals and Testaments, and began to preach this new belief to the people.

It is true that several missions were simultaneously working directly with Toba Indians in distinct areas. But it was this incident which explains the fact that there are churches in practically all Toba colonies. The majority of these churches owe their existence directly to Indian initiative. These churches have their own appointed leaders. They meet together regularly for worship, which consists of much singing as well as

preaching and prayer. It is customary for any Toba who is sick to go to the church, where he will be prayed for by the congregation.

As missionaries sent by the Mennonite Church we are expected by the Indians to play the role in their churches of visiting preacher and spiritual counselor. Every weekend we visit in the churches by turn. Since there are so many of them—about 40 are organized into the legal entity known as the United Evangelical Church—it means a visit only once in several months to most of the churches. The more distant ones may even wait as long as a year.

To supplement these infrequent visits, we mail a monthly pastoral letter to all the church leaders and include as well a short simple Bible lesson. Once a year a general conference is held to which all who are able may come. When the Tobas hold baptismal services, they usually send out an invitation to all the churches within a practical distance. These various special meetings cement them together in a living fellowship.

We hope that late this year or early the next our translation of the Gospel of Mark in Toba may be published. As a supplement to the Spanish Bible which the Tobas already have, we believe that this translation will open the Word of God more fully to them. Scripture says, "The word of God is alive and active. It cuts more keenly than any two-edged sword. . . . It sifts the purposes and thoughts of the heart" (Heb. 4:12).*

But how can it penetrate to where a man is if it comes in an unintelligible jargon, or in some language which is little understood? It is specifically at this point where our greatest responsibility begins today, whether we are missionaries to the Toba Indians, or Christians living in any part of the world. We must not be guilty of hiding the Word of God, either in language that does not speak clearly, or in lives that are squeezed into molds dictated by the world.

*From *The New English Bible, New Testament*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961. Reprinted by permission.



Lois Buckwalter meets with Toba women.



Albert Buckwalter poses with some Toba Christians before the mission car.

"Our Father"—1966

By John L. Ruth

God, who has made and loved creation,
Has shaped it fair, and called it good,
Whose being is beyond mutation,
Whose law and love have ever stood,
To Thy superabundant hand
We owe this broad and pleasant land.

The coming of Thy perfect city
Wherein Thy will, obeyed by men,
Shall move their hatred into pity—
For it we pray, now and again,
Oh, may Thy just and wise command
Rule this and every other land.

Bread, oil, and wine to overflowing
This teeming earth yields to our care,
Beyond imagination showing
Thy bounty—given us to share;
Then may no child in vain demand
His daily bread in any land.

Our sins that gall and hurt our neighbor,
Our sin that would defy Thy grace
Forgive us, that in peace may labor
Man with his God, and race with race,
Till Thy compassion shall expand
To heal the most divided land.

Save us from fierce despair's temptation
When distance, number, space and size
Show us how humble is our station,
Or fearsome evil forces rise
Until their faith-deriding brand
Sears human souls from land to land.

May praise flame forth to Thee, Creator—
Source and Sustainer of mankind;
New knowledge show Thy glory greater,
While we with love and awe combined
Proclaim, that men may understand,
Thy excellence to every land.

The Publican

*My Father,
Just as the clouds hang low
Outside today,
So also in my spirit
The clouds are close;
There are the rumblings of trouble
And lightning flashes
Of brightness and fear.
Help me to somehow see
The good,
The growth
Which storm clouds bring.
Help me to understand
That refreshing showers
Do not fall from clear skies,
And that trouble, even fear,
Can turn
Into good
To those who love you,
And growth
To those who look to you.*

Amen.



Glennon Heights, Denver, Colo.

As the First Mennonite Church, Denver, Colo., grew, and the number of I-W men working in Denver increased, it was decided by the congregation that another church should be established. So the Glennon Heights Church, West Virginia and Sims St., Denver, was organized in 1962. Present membership is 95. Edward Miller is pastor and E. M. Yost is bishop overseer.

The Danger of Becoming Used to It

Guest Editorial

As the Congolese refugees crowded around our CPRA truck, there was no need for us to know the Kituba language to learn of their suffering. Their shrunken bodies clothed with bits of rags told the story.

Is there a danger that you who read the stories and see the pictures of the suffering and we who face it from day to day are becoming used to it?

About 7:30 that evening, after most of the people left, a little boy came to the bamboo hut where Alvin Dahl and I were staying for the night. He said, "Kwisa, Kwisa," which means to come. We followed him to a small hut. He pointed to the door and we looked in with our flashlight. There lay a man, dead. We were unable to talk to the boy in Kituba to know if it was his father, uncle, or someone else, but the lad was very distraught. This man, like so many others, had been in hiding too long. Should we not sympathize deeply with this lad? Or are we becoming used to it?

Later that same evening while talking with an old friend from Tshikapa, who is now a soldier, there were several rifle shots, followed by machine gun bursts. It caused the chills to go up my spine. I asked my friend what it all meant. After minutes passed, he informed me that it was just to let people know that no strangers were entering the camp and that the soldiers were standing guard. No one ever becomes accustomed to noises such as these.

During the early hours of the morning we could hear people crying. We were told that anywhere from two to seven died daily in the camp. The sad part is that not all had heard that there is hope beyond the grave for all who put their trust in Christ.

The following morning, after the truck had been unloaded, nearly the entire camp gathered around the truck. I wish you might have heard them sing "What can wash away my sins? Nothing but the blood of Jesus."

After a message from our African pastors, the children received their milk. When we lined up the youngsters to give them a small portion of meat, we were unable to control them; they were just too famished for meat. The families now receive weekly rations. From different parts of the world these supplies are being made available. May God bless each one who has part in this needy cause.

A family of five that fled into the forest from the rebels saw three of their five children die of hunger and exposure. Their 12-year-old daughter was brought to the large hospital here in Kikwit. She was very ill, her body covered with sores. The father came to the missionaries and asked them to pray for his girl, who meant so much to him. Later she asked her

father to come, for she had something to tell him. She said, "Look at me well, Father, and for a long time, for I will soon leave you." Shortly after this her suffering was over, and she went to be with Jesus whom she had learned to love and trust. Rev. Malcom McVeigh said during his recent visit to the Kwilu, "What if that were my child?" This same question comes to us many, many times.

Yes, there is a *danger of becoming used to it*.

May the following be a prayer for each of us as we continue laboring together:

"Give me a heart sympathetic and tender,

Jesus, like Thine; Jesus, like Thine;

Touched by the needs that are surging around me,

And filled with compassion divine."

—Archie Graber

Keep Hooks In

Someone said that part of our problem is that we go steady by spurts. Especially is this true in much evangelism effort. A particular time is set aside to do evangelism. During those set-aside days we are encouraged to pray and attend. There is no doubt much preaching. Then all is over for a time. We know down deep it just doesn't work because most of our neighbors live the way they always lived. And we do too.

I read of a man who visited another who had the reputation of being one of the best fishermen in the community. He asked the fisherman to show him his equipment. The man brought out a cane pole and said, "This is it." He had no rods, no reels, no tackle boxes, no fancy lures, or other modern equipment. When asked how he was so successful with fishing with such ordinary equipment, he replied, "I keep my hooks in the water."

For fishers of men to succeed, it is not so much the great campaigns or equipment used on certain selected days as it is to keep at it.—D.

Which Answer?

The story is told of a man who started to cross a river and found himself trapped in quicksand near the bank. Confucius came along, looked at him, and said, "Men should stay out of such dangerous places."

Buddha came by and said, "Let this be a lesson to the rest of mankind."

Mohammed rode by and said solemnly, "Alas, it is the will of Allah."

A Hindu came past and said, "Don't worry, my friend. You will return to earth in another form."

But when Jesus saw him, He said, "Give me your hand, brother, and I will pull you out."

She Went Everywhere Singing

By Helen Good Brenneman

It was a busy, hectic year, and sometimes she almost lost her voice. Sometimes her itinerary resembled that of the late Mrs. Roosevelt, as she boarded jets for many points in the United States and Canada. Sometimes she almost missed her connections, but always she arrived, and on time.

Her special assignment was music workshops, and the venture was pure joy for Romaine Sala, wife of the director of church relations at Goshen College. For her lifetime has been invested in improving the quality of music in school and church. Assigned by the Commission for Christian Education to conduct workshops in each conference district, Romaine traveled by air, train, and bus to the many district centers from which she worked. In each workshop adult leaders gathered from neighboring churches for three sessions of inspiration and technique, followed by a rehearsal and song festival for area Sunday-school children the following Sunday. Some traveled 90 miles each evening; others came a distance of 200 miles and remained in the community for the four sessions. As many as 315 children formed mass choirs on the final evening.

Now, the workshops completed, Romaine is still fired with enthusiasm. In fact, it is almost impossible to talk to her about anything else, without getting at least a whiff of her chief concern—music as a vehicle for worship and for teaching.

"Didn't you tire of giving the same talk so often? Didn't you find yourself just repeating words after a while?" we asked.

"No, I honestly didn't," Romaine replied. "Each group had its own particular needs, and I felt the impact of having something to give them. It was the *message* which I had to get across."

And what was this message which kept Romaine cheerfully following a maze of timetables across a nation, checking in and out her luggage, sitting up until wee hours in homes when she was physically exhausted, "scheduling" time to be with her husband, who shares her deep concerns about church music?

The answer lies in two favorite words—two words which Romaine emphasizes and which have become a part of her own life: *vision* and *commitment*.

"Why are you teaching that Sunday-school class?" she challenges teachers. "What's your purpose? Just to fill in time? A glorified baby-sitting service?" Romaine feels that unless the ultimate goal is taking children down the road of understanding to the place where they accept Christ as their Saviour and commit their lives to Him, we are simply going through the motions of worship.

"I'm concerned that we do not expect enough of our children in church," she goes on. "In school—yes, but in church we often play at our task, and the result is boredom. And we do not give God our best ourselves. Why do we worship? Just to make ourselves feel good? Or because of our love and response to God, who gave His best? My main concern is to improve the quality of our worship experiences. Music is a part of this experience and can be an enrichment of worship, if we put ourselves into it."

What Weaknesses?

"Do you feel, Romaine, that our church is failing in its church music program?" a friend asked recently, as a number of us sat on a hillside thinking about worship.

Romaine smiled. "Oh, no, by no means! But we can surely stand improvement." She pointed out that although the standard of music in the church is upgraded, singing in many congregations is disintegrating. This has no relationship to whether or not a church purchases an organ or has a choir; it is determined by the efforts people are putting into church music. Romaine was disappointed to find that in the children's festival choirs the harmony and singing ability of the children were poorer than she was accustomed to in her sixth-grade classes during the 18 years of her public school teaching.

"The potential is indeed there," Romaine adds. "In fact, it is tremendous. It isn't the children's fault. It is just that we lack a program of teaching."

She went on to say that in almost every place she visited, however, the leaders were eager, waiting for help. There was a concern for improvement in the Christian education program

Helen Good Brenneman, Goshen, Ind., is a well-known writer. Her latest book is *My Comforters*.

of the church, and churchwide frustration among lay leadership with parents who are indifferent about bringing children to the planned meetings of the church, meetings set aside for the learning experience.

"The biggest dilemma all year was to arrive in communities ready to work and find not all the churches were involved fully because 'someone' never passed the communication on to the proper authority. I just couldn't cope with this. In my school profession we would be taken to task and possibly lose our position, no matter 'how busy' we felt we were in excusing ourselves.

"Another problem I dealt with constantly was to discover that leaders and/or parents allowed the children to 'choose' if they wanted to participate. Consequently, I sometimes was not able to help the persons I came especially to help. When I shared this concern with one friend, she said her children never questioned participation, because where the church program is concerned, this family is always there. This, I think, is part of Christian nurture of children in the home."

Romaine believes that the future of our church music lies in our work with the children of our churches. This does not necessarily mean the organization of choirs, for she believes that all singing should be the best that that group can do, in tone quality, harmony, and technique, but even more in hymn appreciation and understanding of the truths of the song.

Where Improve?

And what suggestions does she make for improving the music within a given congregation? First, Romaine has emphasized the importance of establishing a music and worship committee, which includes the pastor. On their shoulders lies the burden for the quality and improvement of the worship form in general. Congregational singing *can* be improved by working with adults. Music and hymn appreciation, as a part of the worship experience, needs to be coordinated with the Christian education program of the entire congregation. And this committee promotes a wholesome dialogue between leadership and workers.

Secondly, Romaine believes that persons who work with children should be carefully selected. "Are you still 'electing' your song leaders?" she throws out. "The most 'potentially capable' person should work with our children, someone who has leading ability and who is willing to grow—to work at improving his voice and leading skills. This person should also work with the children at another time than Sunday morning, helping them to sing 'with understanding,' to form good attitudes, to appreciate hymns, to learn proper habits, to know their pastor and other leaders better."

And along with group singing in the Sunday-school departments, Romaine believes that the Sunday-school class can be greatly enriched by interjecting appropriately selected hymns. This also becomes a method for teaching nuggets of truth through association of music. Of course, not all teachers have special singing ability, but here a "team teacher," who knows how to sing and lead, can be used. For music is a vehicle for teaching, and there is a difference between a plain teacher and an "exciting" teacher.

Living close to a college campus, Romaine observes that many students come to college with poor attitudes toward their church and worship experiences. She feels that it is not necessarily rebellion which causes college students to skip chapel or Sunday school, but often an imitation of patterns formed long ago in the home community.

"I'm no authority, but I have convictions from working with children," she says. "I'm serious—in college some students are learning to appreciate their church for the first time, when this should have taken place long ago. We need to build a loyalty to our church which is not superficial. There is something lacking in our program of teaching."

What Variations

In her short visits to churches in our constituency Romaine noted many variations, but one major observation was that where leadership had been working seriously with children the quality of the music production was superior in the festival. One of the best children's individual singing groups came from a smaller, urban church.

"Sometimes I was accused of being too hard on the children. I *did* work them—very hard! If we expect more from our boys and girls, we will get more. If we give them enriching experiences and good materials, we will get results. Boys must find out that singing isn't for sissies. The sissies aren't here!

"Adults fail to remember they are much more tired than children—children bounce back. They do not realize there is a clock when their minds are busy and they are challenged. It is in boredom that they become clock-watchers (as do adults in a worship service Sunday morning if they don't go to sleep first).

"These festivals were planned in a concerted effort of all leaders and children to know the selections before I arrived for rehearsal. My main objective was not just to 'polish music,' but to teach the children many important things about singing that would make it more meaningful and allow them the greatest potential experience musically and spiritually. A festival experience brings out the best in children and is a workout because of the short, concentrated effort, but it is so rewarding. As one eighth-grade boy from Holmes County, Ohio, said, 'It seemed like 15 minutes.'"

One overall burden which Romaine brought home with her was the "recklessness with which our churches are considering organs and using recorded music before the services, with no study or guidance. 'Why not use your own people?' I ask them, concerning the latter issue. Of course, it will take more work—it's always easier to operate a nickelodeon."

To potential leadership within the congregation, Romaine says, "We learn by doing. We need, first of all, enthusiastic vision, then commitment to the task. Throw away false humility, and get down to work. Read good books and give God your best. People have time to do anything which seems important to them. [She left many good books in her wake—see footnote for several of the best.] It is not a matter of importing more specialists; instead, 'Here am I. Use me; teach me!'"

Are You Working?

To pastors and leadership within a congregation she says, "Are you working with your children? Are you teaching basic attitudes regarding reverence and worship? Are you enriching and deepening your worship experiences by more beautiful music and by finding the truths in the song?"

To adults she says, "It's so important that you participate in worship, whether you know or like the hymn. Lovelace says, 'The man who closes the hymnal shuts off his communication with God and indicates a deeper problem.' If you think you can't sing, open the hymnal, follow the hymn, and you can worship. In this act you are teaching more to children

than you can ever say with your voice. If the parent worships enthusiastically, the child will do likewise."

To children with whom she works, Romaine teaches responsibility and loyalty by letting them know that she is "counting on them," and that, even more important, Someone else loves them and looks for their loving response.

Suggested Books:

Fitch, Florence M., *One God* (Study of Religions). Lethrop, Lee and Shepherd Co.; 1944; \$3.00.
Ingram, Madeline, *Organizing and Directing Children's Chords*. Abingdon; 1959; \$2.50.
Lovelace-Rice, *Music and Worship in the Church*. Abingdon; 1960; \$4.00. (for the minister, layman, and musician)
Morsch, Vivian, *The Use of Music in Christian Education*. Westminster; \$3.00
Shields, Elizabeth, *Music in the Religious Growth of Children*. Abingdon; 1948; \$2.00.

Teachings in Titus—Part III

Christian Action in the Community

By Paul M. Miller

Paul had no illusions that the Christian life would be easy or that congregational purity would be automatic in the "liar-infested" culture which was Crete. In chapter 1 he assured the congregation that God's Word through preaching, His power through the changed lives of congregational leaders, and the discernment of the purehearted in the congregation would help them find and follow the way of holy living.

In chapter 2 he shows how the same kindness and grace which brought Christ in saving action, and which would bring Him again in a glorious return, would bring private tutoring to the Christian when he needed to refuse to follow a worldly lust. He shows how a life, disciplined by God's kindness, may be lived at any point along the life span and in any lot in life.

In chapter 3 Paul tells Titus how the congregation should relate to the government in its attempt to maintain a minimum morality, how to maintain compassion for the poor unredeemed neighbor, and how to use life vocation to embody a Christlike ministry.

Cooperate with Government Wherever You Can (Verses 1, 2)

Whereas the typical person in Crete was notorious for being contentious and tumultuous, the members of the congregation were to be known as the best citizens of the community. He further urges that they should be ready to every good work. Should they join in a freedom march if the "good work" of serving justice for the Negro was needed in Crete? Should

they even engage in "civil disobedience" if unfair laws were depriving the Negro of his rights? Should one obey God rather than government if the draft laws made no allowance for the conscientious objector's conscience against war? Paul's own example helps us to discover where he would draw the line in such questions.

But the Christian should be careful and kind in any necessary criticisms of the government. He cannot be party to any wild and poorly founded charges being spread by a John Birch Society. He should rather set an example of the way in which even justice must be tempered with mercy. In being a salt in the community he must also be a light and an example.

Remember How Ornery Human Nature Is (Verse 3)

Paul admits that the most awful selfishness and pettiness lurk one thousandth of an inch under the skin of the human race. He joins with the converts from Crete and says, "We ourselves were. . . ." In vivid strokes Paul pictures human nature apart from the saving grace of God: enslaved by motley pleasures, leading lives in baseness and envy, no power in the mind or will to halt the trend, hateful and hating one another.

In verses 9 and 10 Paul returns to this theme and shows how petty and selfish people argue about picayune and trifling nonessentials. The rabbis busied themselves expanding trifling rules for Sabbath observance and dreaming up more genealogy and *Freundschaft* for the great Jewish leaders. Paul says the congregation should reject, that is, refuse to enroll as a member, the person proved to be a petty, quarrelsome lover

Paul M. Miller, Goshen, Ind. is professor of Practical Theology and director of Practical Work at Goshen College Biblical Seminary.

OVERSEAS MISSIONARY DIRECTORY

Fall, 1966

The overseas missionary directory appears twice each year—in the last issues of Gospel Herald for March and September. Included on this list are missionaries of all boards of the Mennonite Church—nearly 500 of them.

For your convenience the directory may be lifted off the staples and inserted in your personal devotional material, or in your correspondence folder.

Postage rates are included on the last page. Write to your missionaries, and above all, pray for them.

ALGERIA

Haldemann, Annie, 7 rue Paul Bert, Alger, Algeria
Hostetler, Marian, c/o Mennonite Central Committee, Henrich Toumghani, Ain Kercha (Constantine), Algeria
Stetter, Robert M. and Lila Rose, 56 rue Richard Maquet, El-Biar (Alger), Algeria
Polly Ann, Susan Louise, Marie Lynn, and Carolyn Mildred Stetter
Overseas Mission Associates
Shoup Mary Ellen, CGSA, Cité des Fonctionnaires, Bat. B, Esc.2, Logement 4, Al-Anassir, Algeria

ARGENTINA

In Central Province
Erp, Delbert and Ruth, Casilla de Correo 39, Bragado, FNDFS, Argentina
John David, Patricia Ann, and Miguel Luis Erb
Helmman, William and Beatrice, Casilla de Correo 127, La Falda, Cordoba, Argentina
Schwartzentruber, Earl and Genevieve, Escalada 1195, Bragado, FNDFS, Argentina
Douglas, David, and Donita Schwartzentruber
Sieber, Floyd and Alice, Ldela Torre 47Y, Santa Rosa, FNDFS, La Tampa, Argentina
John Sieber
Snider, Mario, Urquiza 312, Ramos Mejia, Buenos Aires, Argentina
Mary, Mark, and Anne Snyder
On Extended Furlough from Central Province
Brunk, Lawrence and Dorothy, 825 N. Jefferson, Lima, Ohio 45801
Louise, Patricia, Susan, and Debora Brunk
On Retirement from Central Province
Hershey, Mae, Box 144, Morgantown, Pa. 15043
Rutt, Mary, 527 W. Orange St., Lancaster, Pa. 17603
Schwartzentruber, Edna, c/o Mrs. W. A. Rile, R. 2, Golt, Ont.

In the Chaco
Buckwalter, Albert and Lois, Casilla 53, Pcia. R. Saenz Pena, Pro. de Chaco, Argentina
Rachel, Naomi, Timothy, and Stephen Buckwalter
Kratz, James and Dorothy, Casilla 53, Pcia. R. Saenz Pena, Pro. de Chaco, Argentina
James, Rachel, and Rebecca Kratz
Mast, Michael and Mattie Marie, Apartado 1616, Guadalajara, Jalisco, Mexico
On Retirement from the Chaco
Shank, J. W. and Selena, Schowalter Villa, Hesston, Kans. 67062

BELGIUM

Otto, Robert and Wilda, 14 Avenue de la Brabanconne, Brussels IV, Belgium
Michael, Peter, and Laurie Otto
Shank, David and Wilma, 61 Avenue des Combattants, Genval, Belgium
Michael, Stephen, Christie, and Rachel Shank

BRAZIL

In Araguacema, Goias
Carpenter, Ann, c/o Mennonite Mission, Araguacema, Goias, Brazil
Berly, Joyce, c/o Mennonite Mission, Araguacema, Goias, Brazil
Eichelberger, Mildred, c/o Mennonite Mission, Araguacema, Goias, Brazil
Gomberg, Ruth, c/o Mennonite Mission, Araguacema, Goias, Brazil
Kissell, Richard and Norwida, c/o Mennonite Mission, Araguacema, Goias, Brazil
Kathleen Garven, Barbara, and Rebecca Kissell
Nebel, Caroline, c/o Mennonite Mission, Araguacema, Goias, Brazil
Yoder, Arlin and Mary Lou, c/o Mennonite Mission, Araguacema, Goias, Brazil
Douglas and Kevin Yoder
In Sao Paulo State
Hostetler, David and Roseanna, C.P. 1013, Campinas, Sao Paulo 21, Brazil
Michael, Marcus, James Dame, Marcella Rose, and Monica Jane Hostetler

The numerous names make it difficult to pray meaningfully for them, but if you keep the directory handy as you read mission news or prayer requests in Gospel Herald, you will be able to pray for those in the country and circumstances you are reading about, and by name. Perhaps more than anything else, those whom we send out as a church appreciate our prayer support.

Additional copies of this list are available at no charge from Mennonite Board of Missions and Charities, Elkhart, Indiana 46514.

Martin, Allen and Irene, Caixa Postal 580, Brasilia, D.F., Brazil
Edna Ruth and Karl Allen Martin
Musselman, Glenn and Lois, Caixa Postal 44, Serrocinho, Sao Paulo, Brazil
Christie, Sonia, Regina, Cecilia, and Anita Musselman
Swatsky, Peter and Alice, Al. Anapurus 974, Sao Paulo, Brazil
Stephen, John, Paul, and Debora Swatsky
Schwartzentruber, Kenneth and Grace, C.P. 1013, Campinas, Sao Paulo, Brazil
Virginia, Wilda, Michele, and Kenneth Schwartzentruber

On Furlough from Sao Paulo State
Ashley, Cecil and Margaret, 135 N. Oakland Ave. Pasadena Calif. 91101
Marcos Ashley

Overseas Missions Associates

Blough, John and Isabelle, c/o Mennonite Mission, Araguacema, Goias, Brazil
John Stephen and Janelle Blough
Hochstetler, Otis and Selva, c/o Mennonite Mission, C.P. 979, Belém, Para, Brazil
Kinsinger, Evelyn, c/o Mennonite Mission, Araguacema, Goias, Brazil
Yoder, Sarah, American School of Campinas, Caixa Postal 1183, Campinas, Sao Paulo, Brazil

Overseas Voluntary Service

Blough, James, c/o Mennonite Mission, Araguacema, Goias, Brazil
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Reidler, Luke and Dorothy, 336 Phan Thanh Gian, Saigon, Vietnam
 On Furlough
 Metzler, Everett and Margaret, 2541 Marietta Ave., Lancaster, Pa. 17601
 Eric, Gretchen, Malcolm, and André Metzler
 Metzler, James and Rachel, EMC, Harrisonburg, Va. 22801
 Brian James Metzler

To Write Your Missionaries

LETTER RATES: CANADA

Regular Mail

To Alaska, Argentina, Brazil, British Honduras, Costa Rica, Cuba, England, France, Ghana, Honduras, Hong Kong, India, Jamaica, Kenya, Mexico, Nepal, Nigeria, Puerto Rico, Tanzania, and Uruguay—5¢ first oz.; 3¢ each additional oz.
 To all other countries, 10¢ first oz.; 5¢ each additional oz.

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 For more information see your local postmaster or the official postal guides of Canada and the United States.

of argument. The congregation has urgent business of eternal significance and really has no time for hairsplitting.

But—Remember How God's Grace Changes Men (Verses 4-8)

When anyone sees God's grace which dawned upon the world begin to focus in tremendous and intensive personalness upon him—and opens his heart to that overwhelming grace—that person is going to be changed. All futile attempts to add up little lists of good deeds so as to merit righteousness are halted. The nail-scarred hands of Jesus are seen reaching closer and closer in infinite love and finally touching and healing the sin-sick spirit. As the person surrenders to Christ's seeking love, a change happens at the center of his personality. Old things pass away, old loves fall back to second place, old reasons for living are regrouped until it is no more "I who live, but Christ who lives in me." Every power of personality is so given over to the new affection, every plan so redirected according to the Lord's leading, that the change is rightly called a "new birth." The Jews had a "new birth" for a proselyte when he joined Judaism and began life like a learning child under its code of laws. The Stoics had a "new birth" for the world every 3,000 years. The Mystery religions had their brand too. But only the convert to Christian faith and life knew regeneration by the Holy Spirit which lifted the entire life to new levels of purity and holy living, gave assurance of right relationship with the living God and an heir's place in the family of God Himself. (See verse 7.)

Furthermore, conversion by God's grace is only the beginning. Wave after wave of undeserved mercy and favor washes over the spirit of the believer day after day. Each new experience of God's kindness and love brings a "renewing." This was the word which was used to describe the fresh sprouting out of vegetation in response to the warm rains of spring.

All that God has done by His grace and continues to do from day to day keeps fresh a lively hope of eternal life. The life which even now partakes of the powers of the world to come lives in joyous confidence of eternal fellowship with God, even beyond history.

Use Your Christian Vocation for Christlike Serving (Verses 8, 14)

Paul says that the Christian's life of loving service should be offered aggressively to the neighborhood. He uses the word "maintain," which was then used to describe a merchant's active solicitation of trade as he stood in front of his shop and asked for business. The Christian should penetrate some helping and serving profession. He should seize some unused basin and begin meeting some very real need of people and constantly seek to add the "plus element" of Christ's own serving, saving, evangelizing love.

In verse 14 Paul encourages Christians to help to produce some of the necessities of life for the good or the food of their fellowman. Christ Himself was among men as one that served. If cybernation and population explosions make regular employment precarious, the Christian will never be out of work serving some human need. Christ had no trouble with unemployment and neither will the person who follows in His steps. Human needs are too varied and too much with us. The congregation in Crete or the one in your town is still told—"Be careful to maintain good works. These things are good and profitable unto men." Cooperate with the good work of the government whenever you can. Meet needs that government cannot meet; serve in such a way that your serving love releases the transforming grace of God, and allow your own life to be renewed and changed into ever purer Christlikeness as you go along life's way.

Casualties Light!

B52's blast . . . concentrations
Hotel explosion kills . . .
Search and destroy flattens . . . villages
Black market, disrupted economy
Demonstrators burn . . .
Air missions destroy . . . sampans and
 . . . structures, . . . planes lost
Mined truck, . . . rice farmers killed
Self-immolations total . . .
Buddhists boycott . . .
Workers mistaken for VC, . . . killed
Kill ratio favorable
National Leadership Committee
 promises . . .

Casualties Light?

Hamlet chief assassinated
TB on increase
Grenade kills . . . as workers wait for bus
Crops defoliated
Friendly village mortared by mistake . . .
 killed
Vietnamese-Caucasian children seek
 foster parents
Body count totals . . .
Tear gas used as clashes continue . . .
 new refugees
Bar girls demand pay increase
Civilians lead military 6 to 1 in war
 casualties
Napalm bombing drives VC's and
 villagers from hiding

Casualties Light

And the people agonize and hope—
Bruised and broken
Divided and desolate
Dislocated, despairing, and weary.

While the leaders ponder—
The people agonize and hope
And the wheels grind on . . .

—Ailee Beechy, Director
Vietnamese Christian Service

It's Budget Time

By J. D. Graber

The church year begins Oct. 1. At least this is becoming more and more the generally adopted pattern in Mennonite churches. After summer vacations, camps, trips, and Labor Day, schools reopen and life settles back to normal. This is a good time to have promotions, appoint new teachers, and in general reorganize the Sunday school. It is also the logical time then for church officers to assume office and, naturally, the fiscal year is likewise coordinated.

Does your congregation prepare and accept an annual budget? During August and September finance committees usually gather departmental budgets and, laying plans for the coming year, prepare the budget for submission to the congregation. Here are a few ideas to be kept in mind as the budget is formulated.

1. *Planning anticipated receipts and expenditures in advance results in increased giving.* Haphazard or impulse giving is a poor method of stewardship. None of us do our business that way. Why should we handle the church's business and the Lord's money that way? It is right that we face the Lord's demand at least once a year with our anticipated income for the coming 52 weeks and in deep sincerity make a faith commitment. Let most members of a congregation begin to do this and you will see the giving curve go sharply upward.

2. *Plan for an increase in mission giving.* A congregational budget will estimate amounts needed for the local plant, pastor's allowance, materials, etc. There are the District and General Conference concerns. Schools and church institutions have their claim, and usually a suggested quota. But how much for missions? Can we increase this figure over our last year's record?

3. *Giving to ourselves is not real giving.* Retiring the mortgage on the new church building, supporting the pastor, paying the janitor, utilities, even education and nurture supplies for the congregational program—all this is very essential giving. But it is really giving to ourselves. In order to redeem this giving to ourselves from being mere self-interest we must give heavily to causes outside the local congregation.

4. *We give more but for what?* Our stewardship secretary reports that our giving has increased considerably during the past five to ten years. This is encouraging. But our giving to missions has remained nearly static. There are those among us who say it is unrealistic to expect our church's total mission giving to increase much, mainly because all our local, institutional, and other self-service interests are so rapidly expanding. Can we accept this as a church with a clear conscience?

5. *Let's give more to missions, because:*
 - a. World need has never been so great.
 - b. Outreach and benevolent giving make a church strong.
 - c. Christ gave us His all; our own giving must be measured against this.
 - d. Inflation makes increased expenditure necessary simply to "hold the line."
 - e. Planning our giving with spiritual earnestness and sincerity will increase it.
 - f. God forbid that I should offer unto the Lord that which doth cost me nothing.

Prayer Requests

Pray that justice may dominate the situations that bear upon such minority groups as the Tobas in Argentina.

Pray that your congregation may become more and more aware of the importance of the teaching task in giving children and youth a basis for faith and in constantly retooling adults for relevant applications of their faith.

Thank God for the awakening spirit of renewal across the church. Thank Him for the many congregations which are finding creative new ways of educating for mission in today's kind of world.

Pray for a spirit of urgency to be awakened in the lives of Nepalese Christians in all walks of life, that they may witness to their own people effectively.

Pray for those in authority in the land of Nepal, that God's will and mission may not be blocked because of red tape and long delays in receiving permission.

Pray for Christian youth organizations on various school campuses in Ethiopia, that their enthusiasm may be Spirit-led.

Home Study Testimony

Following is a testimony from one of the persons enrolled in the home Bible study courses of the Mennonite Board of Missions.

I am writing these few lines to let you know that I have now finished all six of the Bible courses that are on the card that was sent back with my lessons. They have all been a blessing and an inspiration to me. I want to thank you and all others concerned for the insight I have gained to a new and wonderful way of life. I will always be grateful for this opportunity and I do hope to continue my study of God's Word and let it act as a guideline in my present and future life. I will appreciate any other courses that you may have available or can suggest to me. In closing again I want to say thanks to all and may God continue His blessings upon you in the great work you are doing in the saving of lost souls.

CHURCH NEWS

Winter Seminary Activities

June 13-24, John Howard Yoder lectured and led discussions on free church theology, revolution and pacifism at Evangelical Mennonite Seminary in Montevideo, Uruguay. Translated by Professor Ernesto Suárez, some of these lectures will be published soon in Spanish.

July 15, 16 representatives of the presidium of the Mennonite World Conference visited the seminary: J. A. Oosterbaan, Erland Waltner, J. J. J. v. der Sluijs, J. C. Wenger, C. J. Dyck, Walter Gering, and Richard Hertzler. Also in Uruguay at the time was Carl Kreider, dean of Goshen College, observing and studying MEDA projects in lower South America.

Aug. 10-13 German Pastors' Institute was held, with classes in homiletics, sermon preparation, methods and resources by Ernst Harder and Frank Byler. Eighteen pastors and church leaders from the three colonies (Gartentahl, El Ombú, Delta) and Montevideo attended.

Aug. 12-15 Henry Ens from Gretna, Man., now teaching in Witmarsum, Brazil, visited the seminary and the German churches, presenting the new *Gesangbuch*.

On July 30 the seminary male chorus presented a program to 100 men at the penitentiary. During the spring vacation, Sept. 10-25, the chorus served in the churches of Argentina and the colonies in Uruguay.

Aug. 2-5 representatives of the students and faculty attended the Carnahan lectures at the Facultad Evangélica de Teología in Buenos Aires. Ernst Harder and LaVerne Rutschman and student Helmut Isaac heard lectures on revolution, development, and their relation to the church by the renowned Dutch theologian, A. Th. van Leeuwen.

Aug. 21 Ernesto Suárez preached at the memorial service for Mrs. Barbara Snyder in Ramos Mejía, Buenos Aires.

Ernst Harder preached at the Boulogne Mennonite mission festival and showed a filmstrip on Vietnam in Ramos Mejía.

Frank Byler serves as student pastor at the seminary, coordinator of the church which meets in the seminary, and frequently preaches in various Spanish and German-speaking churches.

Daniel Miller is pastor of the Timbúes Mennonite Church in addition to his full-time service at the seminary. He recently spearheaded a successful Mennonite youth workday in the neighborhood of the church.

Sara Claassen has held extended music schools in three Mennonite churches in Argentina and Uruguay.

LaVerne Rutschman serves as theologian in an ecumenical study group which is to publish the papers contributed by the various members of the group.

Mennonite Graduate Students

The annual midwinter get-together of graduate students (Mennonite Graduate Fellowship) will meet at Rock Springs Ranch in central Kansas, Dec. 29-31, to discuss the topic of God's action in the world. Does a belief that God is in control of history make a difference in the way we write history or political science or sociology or psychology? How shall we conceive this?

Among the guest participants will be Gordon Kaufman of Harvard who will speak on "What Is an Act of God?" and Marvin Harder, political scientist and Democratic Party chairman of Sedgwick County (Wichita), who will discuss "The Rise and Decline of God" as an operational concept for political scientists. Harold Vogt, Newton psychologist, and Roy Just, sociologist and Tabor president, have agreed to appear. Presentations will be made by various graduate students.

Host for the conference will be the Mennonite fellowship at Kansas State University. Suggestions or requests for more information may be addressed to Jim Juhnke, Box 341, North Newton, Kans., or to Delbert Wiens, 1040 W. Diversey, Chicago 14, Ill. A fuller description of the program and information on registration and possible travel assistance will be made available during the fall term.

50th Anniversary Celebration Planned

The fiftieth anniversary of Mennonite church work in Argentina is to be celebrated in 1969. Preliminary plans for the celebration were made in a meeting of the Argentine Mennonite Conference this summer.

William Hallman, a missionary to the country since 1937, reviewed a few of the early mission efforts at the conference. He indicated that Jan. 2, 1919, was the date of the first meeting conducted by missionaries. The owner of the house they were renting and his family were invited.

The first Sunday school was conducted Feb. 23 with 18 persons present. On March 6 the first church hall was ready for use, the first evangelistic series was held April 27 with seven conversions, and on Oct. 10 the first person was baptized.

In other action Raul O. Garcia was chosen as the conference delegate to Mennonite World Conference in Amsterdam next year. Dan Nuesch was appointed a delegate of the evangelical work in Argentina to the World Congress of Evangelism in Berlin this fall.

Plans were initiated for a tour of the men's chorus of the Montevideo seminary in Argentina, which was to take place in September. The church at Bragado presented plans for enlarging the facilities they use in Christian education.



Missionary of the Week

Dean L. Welty teaches English in Sapporo, Hokkaido. He is serving as an overseas missions associate under the Mennonite Board of Missions, Elkhart, Ind.

Dean went to Japan in July of this year after being an English teacher at the Middlebury (Ind.) High School. He received his bachelor's degree from Goshen College, Goshen, Ind., and also attended Eastern Mennonite College, Harrisonburg, Va.

Dean's home address is Route 5, Goshen, Ind. He attended the Salem congregation near New Paris.

Eastern Mennonite College

Eleven Added to Faculty

Eleven persons have been employed as members of the faculty for the 1966-67 session, to serve as instructors in the following areas: Lillian M. Mast, nursing; Ruth A. Hartzler, nursing; W. Bryan Stoltzfus, physical education; Harold E. Huber, sociology; Emery Yoder, French; Delbert L. Seitz, business; Millard E. Showalter, mathematics; Carolyn M. Detwiler, assistant professor of business; J. P. Jacobszoon, visiting instructor in church history; Samuel O. Weaver, dean of men; Ruth B. Stoltzfus, acting dean of women.

The following have been employed as assistant teachers and part-time instructors for the current session: Katherine G. Anderson, music; Doris G. Bomberger, home economics; Anna M. Frey, English and sociology; Isaac L. Frederich, Spanish; Charles W. Pellman, education; Rebecca S. Martin, English; S. Ernest Miller, Spanish; Noreen Polzin, chemistry; Paul M. Beiler, athletics; G. Edwin Bontrager, admissions counselor; James L. Mullenex, acting director of audio-visual education; Daniel H. Bender, student financial aid officer; and Mahlon N. Rissler, business office manager.

Returning to the staff this year following one or more years of leave are John R. Mumaw, Catherine R. Mumaw, Laban Peachey, John A. Lapp, Homer A. Mumaw, and Earl M. Mast.

Faculty Conference

During the annual Faculty Conference, Sept. 6-9, Donald R. Jacobs, missionary on furlough from Tanzania, lectured each morning on the general theme of "Understanding Our World."

Other topics included in the four-day program were: Need of Extending Our Research Program, Irvin B. Horst; Intra-Institutional Research, Laban Peachey; Curriculum Study, John A. Lapp; and Calendar Revision, Harold D. Lehman.

First Semester Enrollment

Initial enrollment figures are as follows: 728 full-time students, 25 part-time students; total, 753. The full-time figure of 728 represents an 18 percent increase over first semester enrollment a year ago. There are 244 members in the freshman class, which is a slight increase over last year.

Join Peace Section Staff

Ivan J. Kauffman has been appointed executive secretary of MCC Peace Section for one year while Ed Metzler is away on a study leave.

Kauffman, who now resides in Washington, D.C., will divide his time between the MCC office here and the capital. Normally

he will work three days a week in Akron and two days in Washington.

As executive secretary, he will be responsible for the total Peace Section program, implementation of Peace Section executive committee decisions, and coordination with constituency peace committees.

After graduating from Goshen College in 1964, Kauffman enrolled in Earlham College's School of Religion. He received his master's degree in June, 1966.

Another new appointment to the Peace Section staff is Martin Rock of Inverness, Fla., a member of the Church of the Brethren. Rock will succeed John Jones as administrative assistant in the department. Prior to coming to Akron, he worked for the Federal Aviation Agency in Washington, D.C., and the Brethren Service Commission in Elgin, Ill.

John Jones, who has been with the Peace Section one year, is taking up similar duties with the Methodist Church in Washington, D.C.

Metzler has been accepted at the School of International Service at American University, Washington, D.C., for a master's degree in international relations. He is planning to concentrate on the Far East in some of his course work during the year.



Martha Overmyer, nursing instructor, registers Dolores Helmuth, Goshen, Ind.

Hesston College

Twenty-one students have been admitted to the new Associate in Arts Nursing Program at Hesston College this fall, according to Ray Showalter, Director of Nursing Education.

The Associate in Arts Program has the approval of the American Nurses' Association and many other groups. Students will be eligible to write the licensing examination to become registered nurses upon completion of the course.

About half of the curriculum consists of General Education courses and will be taken along with the other college students. The nursing faculty will be responsible for the nursing concentration and will accompany the students to the health agencies for clinical experience. Nursing instructors are

Martha Overmyer and Marilyn Graber. Miss Graber will assume her duties the second semester.

The health agencies which will be used for clinical experience are: Halstead Hospital, medical and surgical; Sedgewick County Hospital in Wichita, pediatrics and obstetrics; and Prairie View Mental Health Center at Newton, psychiatry.

Halstead Hospital has granted five scholarships of \$1,200 each to worthy students. The following persons are recipients of the scholarships: Mary King, Sena Miller, Mary Kay McCarthy, Rita Enns, and Elaine Fisher. In return, the recipient agrees to work at Halstead Hospital at full pay for eighteen months following graduation.

Members of this first class are: Loraine Beckler, Milford, Neb.; Rebecca Duersen, Iowa City, Iowa; Judy Egli, Denver, Colo.; Rita Enns, La Junta, Colo.; Elaine Fisher, Wellman, Iowa; Susan Glick, Eureka, Ill.; Dolores Helmuth, Goshen, Ind.; Ruth Ann Helmuth, Adair, Okla.; Mary King, Casselton, N. Dak.; Lois Lind, Anton, Colo.; Mary Kay McCarthy, Harrisonville, Mo.; (Mrs.) Mary Mast, Hesston, Kans.; Sena Miller, Kokomo, Ind.; Verna Miller, Chouteau, Okla.; Lenore Roth, Milford, Neb.; Iris Rudiger, Newton, Kans.; Linda Sauder Roanoke, Ill.; Florabell Scheffel, Pryor, Okla.; Joyce Steiner, Sterling Ohio; Joyce Ulrich, Roanoke, Ill.; and Esther Wiens, Lebanon, Oreg.

Colorado Hospital Grants Scholarships

Valley View Hospital, Glenwood Springs, Colo., recently granted three nurse's training scholarships. The grants were given to Ann Wassenaar, New Castle, Colo., for two years of training at Mesa College, Grand Junction, Colo.; Francis Ott, Leonard, Mo., who is in training at Kansas City, Mo., General Hospital; and to Esther Wiens, Lebanon, Oreg., who will be entering the two-year program at Hesston College, Hesston, Kans.

Valley View developed its scholarship loan fund from an initial gift of the Ford Foundation, with increases from memorial and scholarship gifts of individuals and community organizations.

The hospital has assisted eleven persons in the last ten years in preparing themselves for hospital-related vocations. Besides the three new trainees, three other persons are just finishing their training. One is in medical records, one a licensed practical nurse, and the other a registered nurse.

Requests for information about these scholarships should be addressed to Samuel Janzen, executive director of Valley View Hospital, 1906 Blake Ave., Glenwood Springs, Colo. 81601.

FIELD NOTES

Raymond C. Hershey, Kinzers, Pa., was ordained on Aug. 28 to serve the Derry Mennonite Church, Danville, Pa. Clair B. Eby was in charge of the ordination and Melvin L. Kauffman delivered the message.

Glen J. Horner, Kalamazoo, Mich., was ordained minister at the Kalamazoo Mennonite Church on Sept. 11. E. J. Leinbach was in charge of the ordination, assisted by Amsa Kauffman, Goshen, Ind.

Special meetings: **Elam Stauffer**, Lancaster, Pa., at Neffsville, Pa., Oct. 21-23. **William R. Miller**, North Liberty Ind., at Bethel, Odon, Ind., Sept. 25 to Oct. 2 and at Hopewell, Kouts, Ind., Oct. 9-16. **Wayne North**, Louisville, Ohio, at Geiger, New Hamburg, Ont., Oct. 5-9. **David Augsburg**, Harrisonburg, Va., at Allensville, Pa., Oct. 2-9. **Lloyd Eby**, Ronks, Pa., at Rawlinsville, Holtwood, Pa., Oct. 15-23.

Paul Roth, Masontown, Pa., at North Goshen, Ind., Oct. 16-23. **Nelson Kanagy**, Sarasota, Fla. at Kaufman Church, Davidsville, Pa., Sept. 18-25. **Harry Y. Shetler**, Davidsville, Pa., at Pleasant Grove, Elton, Pa., Oct. 2-9. **George Richards**, Baltimore, Md., and **Clarence Stauffer**, Manheim, Pa., at Fairview, Reading, Pa., Oct. 1, 2.

New members by baptism: two at Community Mennonite, South Bend, Ind.; three at Rock, Elverson, Pa.; one at Pinto, Md.; four at Bay Shore, Sarasota, Fla.; fifteen at East Union, Kalona, Iowa; eight at Steinman, Baden, Ont.; nine at Monterey, Leola, Pa.

Earl Sears, who has been serving as licensed pastor at Waldo, Flanagan, Ill., was ordained to the ministry on Sept. 18.

Amos Miller of the Beech congregation, Louisville, Ohio, was 91 years old on Sept. 10.

The Franconia Conference semiannual session, at Franconia Mennonite Church, Oct. 5, evening, and all day Oct. 6.

Meat Shipped to India

MCC (Canada) and Canadian Lutheran World Relief together purchased a 36,000-pound carload of canned meat. Because most Indians do not eat beef, a special pack containing only pork and mutton was prepared. Total cost of the order was \$19,810, delivered to Seattle, Wash.

Once the shipment reaches Calcutta it will be divided proportionately between MCC and Lutheran World Relief. MCC director for India, Vernon Reimer, says that the meat will be used by the Jagdishpur and Dharmtari hospitals, Shantipur leprosy home, the MCC feeding program in Calcutta, and several smaller feeding projects. Twelve hundred women and children in Calcutta are receiving one meal a day.

J. C. Wenger, Goshen, Ind., will speak on "God's Word Written" at Bethel, West Liberty, Ohio, Oct. 14-16, and at Fairhaven, Fort Wayne, Ind., Oct. 21-23.

Judge John Milligan, Massillon, Ohio, will speak to the MYF and their parents of the Sonnenberg Church, Apple Creek, Ohio, on Oct. 4.

Alfred Jessup, missionary to Morocco, will be the guest speaker for Rally Day and Promotion Sunday at Logsdan, Oreg., Oct. 2.

Argyle Briggs, author of *Root Out of Dry Ground* and other books likely found in your church library, has been ill since 1961. Though unable to reply, she can enjoy mail. Her address is 326 Seneca, Bartlesville, Okla.

Frank Laubach, author of *Each One Teach One*, will speak at Maple Grove, Belleville, Pa., Oct. 23.

Laurence Horst, Chicago, Ill., in Church Extension Workshop for the Harrisonburg, Va., District at the Park View Church, evenings of Oct. 5-9.

Any ordained brother who has not yet sent in a picture for the *History of Ohio Mennonites*, or has not had one taken at the conference last January or May, should send in a glossy black-and-white print, at least 1 1/2" x 2" as soon as possible. Brethren ordered in Ohio for special service elsewhere are also included. If you know of such men and pictures are available, please send them in promptly. Pictures of deceased brethren are especially desired. Be sure the name is pasted on the back of the picture. Use no paper clips. All pictures will be returned if so desired. Mail pictures to Allen B. Ebersole, 106 Pine St., Leetonia, Ohio 44431.

A commissioning service for Glen and Elizabeth Good was held at the Doylestown Church, Sept. 25, with a message by Richard Detweiler. The Goods were scheduled to leave for their fourth term of missionary service in France, Sept. 27.

Adam and Alta Esbenschade, 542 W. Main St., New Holland, Pa., served in British Honduras for six weeks while the Dr. Harvey Masts were in the States on furlough in July and August.

Paul Wenger, R. 2, Waynesboro, Va., returned to the States on July 1 after serving nearly two years as teacher in the Nazareth Bible Academy and Good Shepherd School. His wife and daughter had returned to the States in January.

Isaac and Mary Frederick and family arrived in the States on Aug. 21 for a five-month furlough from Honduras. Their address is Eastern Mennonite College, Harrisonburg, Va.

Alma Longenecker, on furlough from Honduras, is studying midwifery at Johns

Hopkins University. She arrived Aug. 19. **Harold and Barbara Reed** and family left the States on Aug. 9 for Somalia for their second term. They have been in Mogadiscio since Aug. 13.

David, Erma, and Marilyn Clemens arrived home from Tanzania on Sept. 2. Their address is Landes Road, Worcester, Pa. The Clemenses were houseparents at Mara Hills School.

Edith Martin returned to Tanzania for service on Aug. 10. She served temporarily at Musoma Bookshop until she transferred to Victoria Primary School, Massa, Mwanza.

A commissioning service for the Leroy Petersheims was held at Conestoga Church on Aug. 21. They were scheduled to leave Aug. 29 for their second term of service in Tanzania, but their departure has been delayed because of visa difficulties.

Luke and Dorothy Beidler, R. 3, Quakertown, Pa., arrived in Saigon, Vietnam, on Aug. 26 for their first term of missionary service.

Elvin R. Stoltzfus, R. 1, Ronks, Pa., was installed as pastor with a ministerial permit at the First Mennonite Church for Deaf, Lancaster, Pa., by Paul G. Landis.

Seventy persons were baptized in a special service at Mugango, Tanzania, on Aug. 28. Special thank offerings totaled Shs. 2,601.15. Thirteen congregations participated.

Address changes:

John and Lucille Wenger, Box 187, Nahariya, Israel.

John and Genevieve Friesen, P.O. Box 541, Hesston, Kans. 67062.

Robert and Lila Rae Stetter, 56 Rue Richard Maguet, El Biar (Alger), Algeria.

Paul M. Miller from Goshen, Ind., to P.O. Box 7596 Nairobi, Kenya, E. Africa. **Daniel Yutzky** from Plain City, Ohio, to 317 Two Rod Road, Marilla, N.Y. 14102.

The address of **Ruth Pershadi**, member of Mennonite Church in India studying at Ohio University, is Ohio University, Putnam Apt. #4, Athens, Ohio.

Both Ralph and Betty Zehr, missionaries in Somanya, Ghana, have been ill in recent weeks. Apparently both had viral pneumonia. Betty also had encephalitis. Both are recuperating well and speak appreciatively of the hospital and the "wonderful Indian doctor."

Choctaw Indian and white youth, 43 in all, participated July 28-31 in a Louisiana-Mississippi retreat sponsored by the Mennonite churches of the two states at their new 74-acre retreat grounds, Titus Bender, Meridian, Miss., reports.

The following missionaries were reappointed for overseas service by the Eastern Mennonite Board of Missions on Sept. 6:

Dorothy Shewalter, R. 2, Waynesboro, Va., as secretary-bookkeeper in Honduras; **Mary Ellen Umble**, Sadsburyville, Pa.,

as secretary-bookkeeper in Ethiopia;

Glen and Elizabeth Good, 323 W. Union St., Doylestown, Pa., for general missionary work in France;

Sara Rush, Dublin, Pa., as guesthouse hostess Adaba Ababa, Ethiopia; and

Anna Mary Yoder, Wellman, Iowa, for literacy work in Honduras.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bradfield, Gerald and Ruby (Martin), Waynesboro, Va., first child, Angie Marie, June 8, 1966.

Burkey, Vernon and Jewell (Kief), Albany, Oreg., first child, Denise Renee, Sept. 8, 1966.
Cory, Paul and Anna Mae (Miller) Fargo, N. Dak., fourth child, third daughter, Christine Sue, Sept. 5, 1966.

Erb, Wilfred J. and Velma (Zehr), Wellesley, Ont., third child, first son, Paul Roger, July 4, 1966.

Faus, Samuel H. and Grace E. (Landis), Manheim, Pa., fifth child, second daughter, Janice L., Aug. 17, 1966.

Gausche, Delmar and Donna (Klopfenstein), Wauson, Ohio, third child, first daughter, Melanie Dawn, born March 31, 1966; received for adoption, Sept. 2, 1966.

Groff, Charles and Janet (Denlinger), Kinzers, Pa., third child, first daughter, Donna Elaine, Sept. 2, 1966.

Grosh, Harvey and Sylvia (Ernst), York, Pa., sixth child, third daughter, Jennifer Denise, July 16, 1966.

Hartman, Larry and Connie (Sharp), Speedway, Ind., first child, Lisa Marie, Sept. 5, 1966.

Hartman, Leroy F. and Marlene (Snyder), Elkhart, Ind., third child, first son, Brent Leroy, Aug. 26, 1966.

Mustand, Herbert and Florence (Gahman), Perkasie, Pa., third daughter (second living), Linda Sue, May 28, 1966.

Hochstetler, Russell and Cathy (Schloneger), New Carlisle, Ind., third and fourth children, first and second daughters, Beth Ann and Dawn Marie, Aug. 29, 1966.

Hoss, George and Lois (Burckhart), Ravenna, Ohio, first child, Sharon Marie, Aug. 17, 1966.

Hostetler, Darrel M. and Marian (Brendle), Belle Plaine, Iowa, fourth child, second son, Michael Alan, Sept. 7, 1966.

Hunsecker, Richard and Louise (Strite), Hanesburg, Pa., sixth child, first son, David Richard, Aug. 13, 1966.

Kaufmann, Norman L. and Sharon (Kennell), Washington, Ill., first child, Heidi Marie, July 12, 1966.

Lapp, Daniel and Hanna (Miller), Paradise, Pa., second child, first son, Daniel, June 16, 1966.

Martin, Ronald and Darlene (Frey), Norris-town, Pa., first child, Lynette Rae, Aug. 31, 1966.

Martin, Willard and Mary Ellen (Kaufman), State College Pa., first child, Stefan Todd, Sept. 5, 1966.

Mastek, Joseph J. and Diane (Ruby), Pigeon, Mich., first child, Joseph Scott, Aug. 31, 1966.

Nisley, J. Luke and Verna G. (Zeager), Elizabethtown, Pa., fourth child, second daughter, Judy Elaine, Aug. 22, 1966.

Nussbaum, Curt and Gloria (Amstutz), Apple Creek, Ohio, first child, Van Alan, Aug. 22, 1966.

Oswald, Ronald and Margaret (Eikenhorst), Rising City, Neb., third child, second daughter, Angela Kay, Aug. 30, 1966.

Roth, Lonnie and Janice (Miller), Friend, Neb., second child, first son, Barry Alan, July 25, 1966.

Schweitzer, Wilber and Merna (Stutzman), Milford, Neb., fourth child, first son, Andrew Wayne, Aug. 18, 1966.

Stamper, Cleo and Shelby Jean (Thompson), Lyndhurst, Va., first child, Sandra Faye, Sept. 4, 1966.

Troyer, Orlo and Lorene (Oaks), Fairview, Mich., first child, Marilyn Kay, Aug. 25, 1966.

Wayne, Ralph D. and Ardith (Schertz), Minneapolis, Minn., second son, David Lanning, May 27, 1966.

Yoder, Mark R. and Verna Mae (Spicher), Belleville, Pa., fifth child, fourth son, Nathan Ray, July 28, 1966.

Zimmerly, Dennis and Lois (Martin), Sterling, Ohio, third child, second son, Douglas Ray, Aug. 30, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Becker-Byler-Albert Becker, Jr., Elkton, Mich., Pigeon cong., and Sara Byler, Belleville, Pa., Locust Grove cong., by Eric Renno, Aug. 6, 1966.

Brubaker-Deputy.-Jacob Daniel Brubaker, Harrisonburg, Va., Pike cong., and Mary Catherine, Harrisonburg, Va., Weavers cong., by Daniel B. Suter, June 12, 1966.

Buckwalter-Mellinger.-Jacob Buckwalter and Rhoda Mellinger, both of Lititz, Pa., Hess cong., by Mahlon Zimmerman, Sept. 10, 1966.

Burkholder-Brubaker.-David L. Burkholder and Elizabeth Ann Brubaker, both of Harrisonburg, Va., Pike cong., by Daniel A. Brubaker, father of the bride, Sept. 3, 1966.

Eccles-Graber.-Jerry Eccles, Burlington, Iowa, West Side Baptist cong., and Ruth Ann Graber, Mt. Pleasant, Iowa, Pleasant View cong., by Roman Stutzman, Sept. 5, 1966.

Gingrich-Roth.-Orval Jay Gingrich, Parnell, Iowa, West Union cong., and Cleta Mae Roth, Yoder (Kans.) cong., by Edward Yutzy, Sept. 4, 1966.

Gingrich-Bender.-Lee Gingrich, Wellman, Iowa, West Union cong., and Cheryl Bender, Rocky Ford (Colo.) cong., by John P. Oyler, Sept. 10, 1966.

Hertzler-Gass.-John Hertzler, Goshen, Ind., College cong., and Carolyn Gass, at Maryville, Tenn., Aug. 6, 1966.

Hilty-Troyer.-Lowell Hilty, Rittman, Ohio, and Judy Troyer, Marshallville, Ohio, both of Crown Hill cong., by Wilmer J. Hartman, Sept. 3, 1966.

Johnson-Shantz.-Gordon Glenn Johnston, Waterloo, Ont., and Ruth Ellen Shantz, Kitchener, Ont., both of the George Street United Mennonite cong., by Orrie Gingrich, Aug. 6, 1966.

Knox-Boshart.-Victor Leroy Knox, Albany, Oreg., and Ann Marie Boshart, Tangent, Oreg., both of Fairview cong., by Verlo Noziger, Aug. 29, 1966.

Miller-Nisly.-Ronald W. Miller, Pedro, Ohio, and Dorothy Nisly, Alliance, Ohio, by Jerry S. Miller, March 12, 1966.

Piper-Roth.-Philip E. Piper and Sharon E. Roth, both of Iowa City, Iowa, by Wilbur Nachtigall, Aug. 14, 1966.

Roth-Peachey.-Jay L. Roth, Belleville, Pa., Rockyville cong., and Shirley Peachey, Belleville, Pa., by Elam Glick, Aug. 13, 1966.

Schlabach-Crillow.-Dale Schlabach, Goshen, Ind., Benton cong., and Vivian Crillow, Millersburg (Ohio) cong., by Lewis Miller and Paul Lantz, Aug. 13, 1966.

Wilder-Meyer.-G. Richard Wilder, La Junta, Colo., first Christian cong., and Martha Meyer, La Junta, Rocky Ford cong., by John P. Oyler, Aug. 27, 1966.

Yoder-Hershey.-William James Yoder, Grantsville, Md., first Mennonite, Meyersdale, Pa., and Doris Elaine Hershey, Hollsopple, Pa., Hyasota cong., by Daniel B. Suter, Sept. 11, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Birkey, Joy Marie, daughter of Harlan and Ruby (Oyer) Birkey, was born at Bloomington, Ill., Aug. 7, 1948; died of pneumonia at Lincoln State Hospital, Lincoln, Ill., Aug. 19, 1966; aged 18 y. 12 d. Surviving are her parents and her brother (Joe Allan). Funeral services were held at the East Bend Church, Fisher, Ill., Aug. 21, with Harold Zehr officiating.

Enck, Frank Martin, son of B. Franklin and Emma (Martin) Enck, was born at Schoenepack, Pa., Jan. 6, 1906; died of a heart condition at the Lancaster (Pa.) General Hospital, Aug. 31, 1966; aged 60 y. 9 m. 25 d. On March 21, 1928, he was married to Elizabeth H. Thomas, who survives. Also surviving are 2 sons and 3 daughters (Daniel T. Mary, Elizabeth-Mrs. Herman Reitz, Jesse T., Anna Lois-Mrs. Willard Shertzer, and Miriam-Mrs. Richard Sheldemberger), one brother (Harry), 2 sisters (Mamie Becker and Mrs. Suley Reist), and 11 grandchildren. On April 26, 1946, he was ordained as minister to serve the Vine Street Church, Lancaster, and on Dec. 22, 1957, he was ordained as bishop to serve the eight congregations in the Lancaster District. He served as district officer for the Lancaster District since 1962 served as treasurer. He also was the founder of Black Rock Retreat Association and president since 1954. He was a member of the Vine Street Church. Funeral services were held at East Chestnut Street, Sept. 4, with David N. Thomas, Paul G. Landis, Clayton L. Keener, and James M. Shank officiating, interment in New Danville Mennonite Cemetery.

Frankhouse, Marian R., daughter of Harry and Gertrude (Moore) Sweitzer, was born at Reedsville, Pa., Dec. 4, 1905; died of uremia at Lewistown (Pa.) Hospital, Sept. 4, 1966; aged 60 y. 9 m. On Feb. 8, 1930, she was married to Foster Frankhouse, who survives. Also surviving are 8 sons (Foster, Jr., Sherwood, and Dallas), 2 grandchildren, 2 sisters, and 4 brothers. She attended the Barville Church, where funeral services were held Sept. 7, in charge of Elam H. Glick; interment in Maple Grove Cemetery.

Martin, Clayton E., son of John H. and Elizabeth (Ely) Martin, was born in Lancaster Co., Pa., Aug. 9, 1881; died at the Brethren Home, Neffsville, Pa., Sept. 3, 1966; aged 85 y. 24 d. He was married to Mary Ann Martin, who died in 1914. In 1927, he was married to Alice Stricker Pfautz, who died July 4, 1966. Surviving are 9 sons (Foster, Jr., Sherwood, and Dallas), 2 grandchildren, 2 sisters, and 4 brothers. He was a member of the Lititz Church. Funeral services were held at the Beck Funeral Home, Sept. 6, with Melvin Lantz officiating; interment in Maple Church Cemetery.

Musser, Lula, was born in Kentucky, April 5, 1885; died at Barborton, Ohio, May 23, 1966; aged 81 y. 1 m. 18 d. She was married to Joe Musser, who preceded her in death. Surviving

are one son (Harry L.), 2 grandchildren, and 6 great-grandchildren. She was a member of the Crown Hill Church. Funeral services were held at Myers Funeral Home, with Wilmer J. Hartman officiating; interment in Doylestown (Ohio) Cemetery.

Shetler, Gordon Dean, son of Leland and Wilma (Troy) Shetler, was born at Pigeon, Mich., March 25, 1955; died after a two-day illness with encephalitis at the Bay City (Mich.) General Hospital, Sept. 2, 1966; aged 11 y. 5 m. 8 d. Surviving are his parents, one sister (Patricia Ann), 3 brothers (Randell Lee, Marion Jay, and Kenneth Troy), and grandparents (Seth and Edna (Bounger) Troy and Henry and Leona (Schrock) Shetler). Funeral services were held at the Pigeon River C.M. Church Sept. 5, in charge of Luke Yoder, Loren Dietzel, and Willard Mayer.

Shriner, Alice, daughter of Jacob and Mary Loucks, was born in Elkhart Co., Ind., March 26 1892; died at the Elkhart General Hospital, Aug. 31, 1966; aged 74 y. 5 m. 5 d. She was married to Boyd Shriner, who survives. Also surviving are one son (Russel), 4 grandchildren, 5 sisters and one brother (Effie—Mrs. Willis Hartman, Alma—Mrs. Albert Weaver, Emma—Mrs. Noble Hoover, Cleo—Mrs. Nelson Paul, Nora—Mrs. Joe Gorsuch, and Oliver). One sister preceded her in death. She was a member of the Olive Church, where funeral services were held, conducted by D. A. Yoder, Richard Hosteler, and Ivan Weaver.

Wyse, Jeffrey, son of Gilbert and Ardy (Stoll) Wyse, was born at Casselton, N. Dak., Feb. 3, 1961; died at Casselton when a truck struck him as he was crossing the street, Aug. 3, 1966; aged 5 y. 6 m. Surviving are his parents, one brother (Jay), and one sister (Heddi). Funeral services were held at Midland, Mich., Aug. 8, with Ralph Stahly officiating.

Yoder, Harvey M., son of Moses and Magdalena (Plank) Yoder, was born near Wellman, Iowa, Feb. 12, 1882; died at Iowa City, Iowa, Aug. 21, 1966; aged 84 y. 6 m. 9 d. On Oct. 20, 1904, he was married to Barbara Miller, who survives. Also surviving are 2 sons (Roy and Lester), 8 grandchildren, 12 great-grandchildren, 5 brothers (John, Emery, Joe, Koras, and Francis), and one sister (Ida—Mrs. Leroy Bender). In 1929, he was ordained as deacon to serve the West Union Church. For many years he was treasurer of the Iowa-Nebraska Conference. He was a member of the West Union Church, where funeral services were held Aug. 23, with Herman Ropp, Emory Hosteler, and John Y. Swartzendruber officiating.

Items and Comments

A Roman Catholic nun who teaches religion to deaf youngsters never uses the sign language. Instead, she speaks slowly and enunciates carefully. "The deaf are trapped in their own world if they use sign language, but if they speak, they are an integral part of society," explained Sister Mary Madonna of the Sisters of Joseph of Carondelet Order.

With Sister Ann Gerard, a fellow teacher at the St. Joseph School for the Deaf in St. Louis, she taught summer religion classes at St. Thomas the Apostle School in Minneapolis, Minn., to 16 deaf Catholic youngsters.

"The United States is the only country in the world which allows the deaf to use sign language," Sister Mary Madonna said. "It's easier for a deaf person to use sign language than learn to speak."

She said deaf youngsters can learn to read lips by watching the speaker's whole face, not just his lips. Although the speech of deaf children is not always intelligible to an outsider, she said, the children have little difficulty in understanding each other.

* * *

World Lutheranism now has nearly 74.5 million baptized members, an increase of about 1.5 million in the last three years, it was announced by the Lutheran World Federation. Lutheranism is the world's largest Protestant grouping, following Roman Catholics and Eastern Orthodox in total membership.

New statistical totals compiled by the LWF information bureau show 57,049,877 members of Lutheran churches in nearly 80 countries and an estimated 17.4 million Lutherans who are members of united Evangelical churches in Germany, which also have Reformed memberships.

* * *

Teenage Red Chinese "Red Guards" broke into the 100-year-old Sacred Heart Academy, a Roman Catholic school operated by French nuns in Peking, and hoisted a red flag over the institution, it was learned at Tokyo.

Japanese correspondents in the Red China capital said the mobs of militaristic young people, who earlier desecrated Peiping's ancient Roman Catholic Cathedral and a Protestant church there, placed a bust of Mao Tse-tung in the Peking Academy. Signs reading "Get out, foreign devils," and "Chase out the running dogs of imperialism" also were plastered on the school walls.

* * *

A well-known Church of God youth leader called on the Beatles to dedicate themselves to Christ. The Reverend Dave Wilkerson of New York, a clergyman who started the "Teen Challenge" anti-delinquency program, took issue before the 51st General Assembly of the Church of God, Cleveland, Tenn., with the statement by Beatle John Lennon that the British foursome is more popular than Christ and that Christianity is on the wane.

Instead, the clergyman said, the popularity of the Beatles would decline "because of an anticipated outpouring of the Holy Spirit among the youth of the world."

Mr. Wilkerson started the Gospel-based Teen Challenge group in 1958 to work among teenage gangs and drug addicts in New York. The program since has spread to several major cities.

* * *

Francis Cardinal Spellman, addressing the Veterans of Foreign Wars, strongly de-

fended use of American troops in Vietnam and sharply criticized the tactics of some anti-war demonstrators.

The Roman Catholic Archbishop of New York stressed that pacifists, conscientious objectors, and others who oppose the use of force, even in self-defense, must recognize the limits of their right to raise such objections.

"The exercise of every right a man enjoys is limited by the equal rights of other men," he observed. "The exercise of the right of conscientious objection is limited by the right of other men to support the armed defense of their country. Those who voluntarily renounce the right of self-defense for themselves must not presume to renounce it for all other citizens in their country."

The cardinal asserted that the right to oppose war or military force must not become a "license to compel the renunciation of arms by others who do not wish to follow a pacifist course. Conscientious objection is not a right to heap ridicule upon the choice of others, who, with the same freedom of conscience, elect to defend with arms the freedoms they enjoy."

* * *

A leading conservative Protestant editor declared at Ridgecrest, N.C., that there is a rapid "drawing together" of "Bible-believing Christians" which could bring about a massive global evangelistic thrust.

Dr. Carl F. H. Henry, editor of the fortnightly *Christianity Today*, told Southern Baptist evangelism leaders gathered at the denomination's assembly grounds that a newly developing united evangelical effort has "widening trans-denominational fulfillment of New Testament priorities" as its goal. This development, he said, is taking place irrespective of nationality, race, or ecumenical alignment or non-alignment.

"If any one denomination or church thinks that by itself it can evangelize the earth in our century," he said, "the hour is long overdue either to turn its farsightedness into an asset or to apply for ecumenical lenses."

* * *

A protest by the American Jewish Congress against issuance of a 1966 Christmas stamp has been rejected by the post-office department. It said no one is "forced to use the stamp," and that regular issues are available for use by the public.

The American Civil Liberties Union is also protesting the Christmas stamp. The union charges that issuing the stamp constitutes government support of religion and thus violates the First Amendment.

* * *

"Lee Harvey Oswald, the man who killed President Kennedy, was a Lutheran. Does that give me the right to tell my children that the Lutherans killed Kennedy?" That hit the young Lutherans listening to

Ronald Mack hard and low, and some didn't like it. Yet, said Mr. Mack, they caught his meaning, and were willing to rethink some of the "uninformed stereotypes" about Jews that they had heard since childhood.

Mr. Mack, a 26-year-old bearded graduate student from Teachers College at Columbia University, has spent the summer making plain to Lutheran teenagers what it is like to be a Jew. He toured summer leadership encampments of the American Lutheran Church and spoke to about 2,000 young people in a half-dozen Midwestern states. He was hired by the ALC in cooperation with the Anti-Defamation League of B'nai B'rith.

* * *

Bartenders and ministers are now working together in Dubuque, Iowa. They want to help troubled tipplers. Representatives of the Bartenders Union and the Ministerial Association recently met together to launch a program aimed at getting bartenders to refer distressed customers to clergymen for professional counseling. It would seem to us that the bartenders' and ministers' concern should precede this stage.

* * *

Only the evangelical churches seem to be increasing their Sunday-school attendance in Canada. The liberal churches continue to show a decline despite the success being claimed for their new curricula which deny many of the miracles of the Bible.

Last year Sunday-school enrollment in the United Church of Canada actually dropped by 13 percent. Some three million Canadians claim to belong to the United Church, but Sunday-school enrollment in 1964, the year the new curriculum was introduced, was only 701,993. By 1965 this had declined to 609,583. (Actual attendance was considerably less — figures not available.)

* * *

The Mennonite Brethren Church at its annual convention voted to launch a Canada-wide broadcast. Director will be William J. Schmidt, who for several years has operated a radio program in Manitoba.

Some 400 delegates attended the convention which was held at Niagara-on-the-Lake, Ont. The denomination now has 118 churches in Canada, with 15,747 members. There are churches in all provinces except the Maritimes. The per capita giving last year was \$182 per member.

* * *

Too many churches are using ministerial time on administrative jobs that could be done by laymen, said Dr. W. A. Welch, president of Lexington (Ky.) Theological Seminary, in an address before the National Association of Church Business Administrators at Dallas, Texas. If churches had more lay administrators, "they would free the ministers to fill some of the 60,000 empty pulpits," Dr. Welch said.

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Until He Comes

By Roger L. Richer

Visitors to Jerusalem at this present time may be taken to a house with an upper room where it is claimed that Jesus and His disciples ate the Last Supper. Whether this house in modern Jerusalem is the exact place of that event or not, our imaginations are stirred to think of all the centuries across which the Lord's Supper has been commemorated and all the places where communion services have been observed.

One hot sultry Sunday morning early in June a Mennonite Hour team shared in an unusual communion experience on the island of Jamaica. Approximately sixty of us shared in this Mennonite service. Ten of us had different colored skin than the rest. We were in a different culture worshipping with a different race, but we were all one in Christ sharing in communion and proclaiming the Lord's death until He comes.

The Example of Christ

Jesus Christ was a tremendous teacher, an intriguing orator, and a matchless minister. His excellence of communication is evident in the remark of one of His contemporaries, "Never man spake like this man." His Sermon on the Mount stands as an unchallenged masterpiece. Near the end of His earthly life He instructed His followers with these words of wisdom, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

But demonstration and example often outweigh and outdistance even the best of words. It has been said that a good example is worth a thousand sermons. It is conceivable that Christ could have commanded us to observe the Lord's Supper without giving us His own example, but He has!

"The Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and

drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:23-26).

Peter tells us that because Christ has left us an example, we should follow in His steps. Peter was speaking of our vicarious participation in the suffering of Christ, which is also certainly symbolized in the communion service. This historical happening carries with it a divine command, "This do. . . ." To neglect to participate in this memorial is to be disobedient to the Lord's direct command, and judgment follows disobedience. Anything which hinders us from coming to the Lord's table must be put away or made right so that we can come.

Christ is the Host. He is the Master of the house. He invites us to sit at His table, we who are poor, stumbling, faltering creatures who in the past have openly rebelled against Him. What a privilege, but what an insult if we refuse to accept this gracious invitation!

Dirk Philips reminds us that any ordinance is a "symbol or sign of the unspeakable grace of God." We need to be reminded that it is God's faithfulness which saves and keeps us and not our own. Therefore, Christ instituted this ordinance. Let us follow the example of Christ.

The Examination of Ourselves

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation [judgment] to himself, not discerning the Lord's body" (1 Cor. 11:27-29).

The Lord's Supper should never be entered into carelessly, but only after heart-searching self-examination and confession of any known sin. While it is correct that we do not come to the Lord's table *perfectly*, we must come *honestly*. If we come with known and unconfessed sin, we are inviting certain disaster. To partake "unworthily" is to come to communion with things in life which are not right, including a deliberate refusal to make them right.

Roger L. Richer is pastor of Seventh Street congregation, Upland, Calif.

We are to examine *ourselves*, to make a careful inquest into our own lives to see if there is anything that needs to be judged and confessed, if there is anything that is contrary to His will, and then to honestly lay it before Him in confession and if necessary, restitution. Then we are worthy to partake of the emblems of communion.

Eating and drinking unworthily consists in the fact that men who do so do not discern the Lord's body. The phrase "the body of Christ" again and again stands for the church, as we observe in the verses following in chapter 12. Paul has just been reprimanding those who with their divisions and their class distinctions divide the church.

This may mean that men who eat and drink unworthily are those who have never realized that the whole church is the body of Christ. Those in whose hearts there is hatred, bitterness, or contempt against their fellowmen eat and drink unworthily if they come to the table of our Lord with that spirit in their hearts.

The Expression of Communion

Communion is probably the most widespread Christian observance in the world. But what do we mean by "communion"? What does the communion observance express?

1. *Communion is a testimony of memorial for Christ's redeeming grace.* Generally, this means a recollection and recognition of *all* that Christ has done in involving Himself in our human predicament. Specifically, we recall and realize the significance of His shed blood and broken body when we drink from the cup and eat the bread. It reminds us of the infinite cost at which our salvation has been bought.

2. *Communion is a testimony of identification with Christ.* In receiving the bread and the cup we testify that we have experienced in our lives the benefits of Jesus' death and the cleansing power of His precious blood. We testify that we have appropriated by faith the finished work of Christ on our behalf when He died on the cruel cross of Calvary.

In communing we testify concerning a *present* personal relationship with Christ. It is not only a means of memory, but a living contact with Him. It is not only a testimony concerning Christ's death, but concerning personal death—death to pride, self-will, and self-righteousness.

In communing we thereby confess, "My hope is built on nothing less than Jesus' blood and righteousness." This testimony of commitment involves a present communion or participation with Christ. "The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ" (1 Cor. 10:16, RSV)?

3. *Communion is a testimony of brotherhood and fellowship.* "For we being many are one bread, and one body: for we are all partakers of that one bread" (1 Cor. 10:17). Communion is a testimony and symbol of intimate fellowship portrayed in the breaking and sharing of bread. Just as a loaf of bread is composed of many individual grains of wheat, so the communing church consists of many individual members corporately sharing in this pledge of fruitful fellowship.

4. *Communion is a testimony of the validity of the new covenant.* The Master said, "This cup is the new testament [covenant] in my blood." Therefore, the cup symbolizes not only the shed blood of Christ, but also the new testament or covenant which His death and resurrection inaugurated. When we commune, we are actually saying that the Scriptures are valid for faith and life.

5. *Communion is a testimony of God's continual saving power.* "For as often as ye eat this bread, and drink this cup, ye do shew [proclaim] the Lord's death till he come." What is the object of proclaiming the Lord's death until He comes? The experience of communion serves as a testimony to others that through the atonement God is still saving men by His power.

In communing we are testifying to God's continual, effectual saving power until He comes. This means that we do this not only in the actual event of communion, but we also pledge to *continually* witness by our lips and lives until He comes.

6. *Communion is a testimony of firm faith in the future, epitomized in those words, "until he comes."* The Lord's Supper looks not only backward to the cross, but forward to the crown as well. It is to be practiced from the first coming to His second coming. It is a memorial only in His absence. When He comes, there will be no more need of it, for then we shall have Him and be with Him in constant communion.

Perhaps the Lord's Supper will then be replaced with the marriage supper of the Lamb. When we commune, we confess that our only hope lies in His worthiness, His sacrifice, His death and resurrection for us. But we also look forward in faith to the future when we shall be in His very presence.

7. *Communion is a testimony of thanksgiving.* As the Jews at the Passover meal called to remembrance and gave thanks for the mighty intervention of God in delivering them from Egyptian slavery, so Christians remembering and celebrating their redemption as a present reality, cannot help giving thanks to God. Thanksgiving is a course from which we never graduate.

Walter Roseth walked into the Irwin Memorial Blood Bank in San Francisco to donate a pint of blood. He was presented with a scroll of appreciation by the managing director of the blood bank and by the president of the American Association of Blood Banks. His was the millionth pint of donated blood received by Irwin Memorial Blood Bank.

But the greatest Blood Donor of all history gave not a *pint*, but *all* of His life's blood for the remission of the sins of those who despised and rejected Him. Mr. Roseth received an award for his gift of blood plus the thanks of someone whose life he may have saved.

Jesus Christ received a different kind of award for donating His life's blood—a new-made sepulcher. Does He not deserve the everlasting thanks of all Christians who through His shed blood have found forgiveness and everlasting life? Does He not deserve our thanksgiving through our thanksgiving? Is it any wonder that He has said, "Do this . . . in remembrance of me. For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes"?

"Our Mission Is One"

The Success of a Theme

Ordinarily, I have little confidence in what can be accomplished by a churchwide theme. This year is an exception—at least, if the use in conferences and congregations of the theme, "Our Mission Is One," provides a valid yardstick. I have personally visited about half a dozen church conferences and Christian Education Conferences, where some variation of the theme was used. An example of a creative variation was in the Ontario Conference, where the four words in the theme were simply reshuffled into the question, "Is Our Mission One?" This provided a kind of challenge to the speakers. They were, in effect, asked, "Do you think our mission is one? Prove it."

The selection of a productive one- or two-year theme is always difficult. There is the danger of selecting a theme because of the need to have a theme. That is much easier than selecting a theme which comes out of the need itself. I think this biennium's theme, "Our Mission Is One," arises directly out of a felt need in the entire church. It strikes a chord which demands response in conferences, congregations, and individuals all across the church. It demands response because the question of the oneness of our mission is a haunting question. And we must face it honestly.

General church agencies recently are taking much more of a servant stance. Rather than seeing congregations as their servants, they want to be the best possible servants to the congregation. This in itself demands that church boards and agencies do all they can to work together so that they can be most effective as servants.

Some conferences and congregations here and there will still be using the theme, "Our Mission Is One," during the rest of this biennium. The theme takes on a slightly different focus when it is used as a congregational theme. For example, in a recent retreat held by the congregation at Breslau, Ont., the theme helped to sharpen the matter of congregational purpose and how each facet of the congregation's program related to that purpose.

If your conference or congregation is planning a program around the theme, "Our Mission Is One," you will find the booklet with that title very helpful. It is available from General Conference Offices, Mennonite Building, Scottsdale, Pa. 15683.

—Arnold W. Cressman.

The Publican

*Forgive, my Father,
When I thought
Bread and breath are enough
To live;
When I did not desire,
As I should,
The coming of your kingdom,
The doing of your will
In my life,
Even as your rule
And will is recognized
In heaven.
Keep me from that pitiful poverty
Which puts any trust
In the passing
And forgets Thee,
The Eternal One.*

Amen.



Turkey Run, Bremen, Ohio

The Turkey Run Conservative Mennonite Church, Bremen, Ohio, was established in 1803. It is the oldest standing Mennonite church in Ohio. The present membership is 35, with an average attendance of 45. Donald Plank is minister and Andrew Farmwald bishop.

Are We Being Too Realistic?

Guest Editorial

Today the world is experiencing crisis after crisis. Everywhere you look, you see people in conflict. The divisive forces of the world threaten to destroy us. The signs of our time seem to point to a great time of testing for the church in the immediate future. Today the seeking world is speaking to the hiding church and saying, "Ready or not, this is 1966, a year of need, a year of opportunity." What are Christians saying in the face of such a challenge? The writer having attended some of the sessions of both conferences heard one prominent refrain during the discussions.

"Let's be realistic" was the refrain used by a number of delegates. This seems to be the sensible thing to say. Facts are facts and we had better face them. In view of the great needs of the world, Christians need to realistically consider their resources. The church can do some things, but she cannot do all the things that need to be done. Certainly we need a selective and realistic approach in church work.

On second thought, could our concern for realism be an expression of unbelief? To answer this question one must note that most of the uses of the statement, "Let's be realistic," came during the budget discussions. Both conferences have budgets that are reduced to the minimum figures and even now the budgets are not being met. Therefore, to raise our budgets slightly did not seem wise. Delegates predicted confidently that the congregations would not respond to the minimal askings of the budgets. With the rising cost of living, our people will not fully support the work that the church is now doing.

Several questions need to be raised about the response of the delegates to the realistic budgets. Could it be that our people do not respond to the challenges before them because their leaders do not expect them to respond? Has the leadership of the church accepted the complacency of the church without asking any questions? Where is our sanctified expectancy? When did we last have some dreams? Is it predictable what people who have experienced the grace of God will do when they are confronted with human need? Does the person who lives by faith expect surprises?

"Let's be realistic" could result in a denial of the Christian faith. From a human standpoint God has promised much. Abraham and Sarah thought that God's promise was unbelievable and unrealistic when they were told that they were going to have a son. They laughed. As the spies went into the land of Canaan, they took a realistic view of the situation. They saw the overwhelming odds. For them the obstacles were too numerous and they were too small and too weak to possess the land. Many giants caused them to cringe. Their mood of futility was justified by so-called insurmountable difficulties.

Our belated efforts to match the momentous challenges of this century are too often attempted in our own strength. As we think about the church's mission, we do well to remember that it is not a matter of what *we do*. The odds have always been against the people of God. Only through the energizing presence of the living Christ can the church face today's situation. To be a Christian involves being committed to and confident in a Lord who still insists on doing the unrealistic.

—Vernon Leis, in *Ontario Mennonite Evangel*.

Human Relations

"Who is my neighbour?" asked the lawyer in Luke 10:29. But apparently it was not the right question. At any rate Jesus did not answer it. Rather, He answered the problem which was hidden by the question.

The real problem in human relations, the lawyer's, yours, everyone's, is not to know who the neighbor is; after all, he is right there beside you. The problem is how to love him, and why.

The answer is: Do what needs to be done and you will come to know how and why. He that doeth the will shall know the doctrine—in this case that God's law for human society is that a man shall love his neighbor as himself, whoever that neighbor happens to be.

Action which puts a man in line with the Maker's design for man, is the way into right attitudes. Action must precede feeling. Doing the neighborly act leads into the neighborly relation. To make action wait on feeling is to pass by on the other side of our neighbors' need. It is to live in a private world.

One has to be a lover before he can reason about love. To be a neighbor to one person, from whatever motive, is to enter a road, the far end of which is love of all men. In between must come understanding of Christ's love for me and all my neighbors, and appreciation of His command that we love one another as He has loved us. John 15:12.

—The Presbyterian Church in Canada.

Two Basins

By Katherine L. Ramsdell

A man in humble service dipped
In one to wash men's feet,
And by this simple act portrayed
Love's pattern most complete.

Another dipped his hands in one
To wash away his blame,
And left for all of history
An action marked with shame.

—*Light and Life Evangel*.

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War Compounds Problems

By Frank H. Epp

"The city is disintegrating," Paul Longacre had told me as on the first morning after my arrival he took me to see downtown Saigon.

"How do you know? How can you tell?" I asked.

"Just keep your eyes open and you will see," he said. A seminary graduate, Paul and his wife Doris have been in Vietnam two years as directors of the MCC program.

And beginning that very morning my eyes saw, my ears heard, and my nose smelled the consequences of a war which broke out a generation ago when the Vietnamese began their present struggle for independence.

To begin with, there was the breakdown of public services. Water and electricity were frequently off. Traffic direction was poor. And mountains of garbage, constantly growing, covered boulevards and streets.

Frank H. Epp is editor of *The Canadian Mennonite*. This is one of a series of articles he has written after a tour of Asia, March 1 to April 5, 1966.

On that first morning the newspapers also broadcast the sentence of death for a Saigon millionaire merchant (of Chinese racial descent) who had been found guilty of every conceivable form of economic corruption.

His trial and public execution was to be the beginning of an anti-corruption campaign, but as a scare tactic, at least on that same morning, its effect was minimal.

In the space of an hour I was accosted by no less than half a dozen money changers who sought to lead me through dark passageways to their illegal "banks" and associated businesses.

And that was only the beginning. Very soon I was to learn the meaning of a Vietnamese schoolteacher's words addressed to a foreign soldier in the city of Hue, "You turn our children into beggars, our women into prostitutes, and our men into communists."

The foreigners, particularly, not knowing the value of currency and the value of services, became the victims of the

His mother tries to comfort this little boy who lost his hand in a village bombing raid.

"little beggars" as these sold cokes or shined shoes and then squeezed the customers for all they were worth by calling them "No. 10" (meaning "bad man") if they didn't come across.

Worse than that, however, the beggars became the victims of the foreigners who by their "generous presence" contributed to the corruption of the younger generation.

The young ones learned from the older ones. "Up to 40 percent of the national budget ends up in the pockets of corrupt business and political officials," a U.S. AID representative told me.

"The first 10-20 percent is the tolerable level of corruption being built into the system by custom and tradition, but the second 10-20 percent is intolerable."

His may have been conservative estimates at that. So great is the corruption arising from the war that Americans here have strong suspicions that while they are financing one side of the war directly they are financing the other side indirectly.

Their suspicions are supported by the evidence, as large stocks of weapons, munitions, and other supplies captured from the Vietcong indicate an American source.

Prostitution is flourishing. A French journalist referred to Saigon as the "biggest whorehouse in Asia." A Vietnamese woman told me, "Ninety percent of our women are bad."

Her figure was probably exaggerated, but again a U.S. AID official assured me that "conservatively estimated, foreigners average \$50 a month on wine, women, and pleasure." For the month of March this meant, conservatively speaking, \$10,000,000.

The human corruption is one side of the story. The other side is the desecration of the countryside.

It is impossible to go into detail here concerning the effects of defoliation, crop destruction, and chemical warfare in general as presently being employed in Vietnam.

Literally, thousands of acres of crops are being destroyed, hundreds of villages and hamlets are being leveled, and hundreds of thousands of people are being driven from their homes.

A lesser form of desecration I encountered outside of Pleiku, where many acres of countryside were littered with beer cans from the nearby military bases, with children searching them for valuables.

"Ninety cans per week are the per capita consumption at the base," my informant advised me. I responded with skepticism, at the same time remembering that in the darkness of the night before, my feet had bumped into at least two soldiers, who in their drunken stupor had fallen asleep along the walk to their bunks at the army headquarters of Corps II where I also was to spend the night.

Where have the million or more refugees, driven from their homes partly by Vietcong terror and mostly by American bombings, gone? Many of them have subsequently returned to their homes. Others have been resettled elsewhere.

Over 500,000 remained in crowded camps, temporary shelters set up by the government and by U.S. AID.

"Don't walk around it. Crawl through it to get the feel of refugee life," Paul Longacre had told me as he suggested my activities for the coastal town of Quang Ngai.

Because of canceled flights I never got to Quang Ngai, but the camp of 3,000 refugees on a sandbar at Danang may have resembled it.

One didn't approach this camp except through a field of human dung, because the great outdoors was the only toilet available for them.

The final impressions of war's consequences were provided by a visit to a civilian hospital and the Saigon military morgue to see war's casualties.

"Our best information is that ten times as many civilians as military men are killed and injured," said the American medical director.

Then in a tour through the hospital—over 200 patients in 100 beds—he showed me some typical napalm victims, the many child amputees, and those with severe head, chest, or abdominal injuries.

How many civilians die? Estimates for the 1961 to 1964 period range all the way from 200,000 to 2,600,000. No one knows for sure. Some journalists have used the word "genocide."

The military casualties in 1965 totaled over 45,000 as reported by American authorities. The 1966 figures will probably be higher.

All of this, it is said, is but the consequence of war. The destruction, corruption, and desecration are to be expected as in any war, and hence all of this is no special revelation.

That, of course, is exactly our point. If war is that way, why do we continue to assume that it is a legitimate method of solving problems? Does it not compound all the problems it is meant to solve, including the growth of communism?



Scenes from the refugee camp on the sandbar at Danang. Food supplies from Vietnam Christian Service as well as other material are distributed through the local CMA missionary and national pastor.



The Ramos Mejia congregation in a Buenos Aires suburb meets in a remodeled railway car. Mario O. Snyder is pastor.

Argentine Church Plans Ahead

By Agustin F. Darino and Mario O. Snyder

For almost 50 years the Mennonite Church has been at work in Argentina. Today there are 22 established congregations and nine mission outposts. Four congregations have memberships in the 80's, the rest between 25 and 50. Twenty national leaders do not all have full support or theological training. At present, of only five missionary couples on the field, one is self-supported.

Although we are a small conference, there is a strong and urgent sense in the brotherhood that the church must reach out into new areas. For three years we have been studying how and where to expand. During the visit of the president of the General Mission Board in 1964, the church was challenged to set goals for its inner and outer development.

The result has been the preparation of a *ten-year plan* to strengthen and expand in Argentina. The words of Isaiah have become our slogan: "Enlarge the place of your tent, and let the curtains of your habitations be stretched out; hold not back, lengthen your cords and strengthen your stakes." We are confident that through partnership with sister churches in North America, we shall be able to move ahead.

What Is Our Partnership?

In the Argentine church a number of men qualify to lead out in evangelism. One new area is the city of Cordoba with over half a million people. For many years there has been a constant flow of our church members moving into Cordoba.

They would like to cooperate in beginning a church ministry there.

The conference is unable to send a pastor there with full support, however. So we are asking our partners in "one mission" in Canada and the U.S. to help by giving for evangelism "in Argentina by Argentines." Aid for an Argentine missionary's support would be limited to five years for a given city or project.

We would also like to be able to send an Argentine missionary to Spain. Yet in Argentina there is a shortage of pastors. We could still send a missionary to Spain if our partners in the north could send us another couple as fraternal workers. We see the work in Spain as something for cooperation with Puerto Rico Mennonite Conference, which has definite interest there in the radio ministry of *Luz y Verdad*.

New Missionaries Needed!

We are asking for two missionary couples for Argentina in 1967. One would go to the western zone of Buenos Aires province as a pastor assisting other churches and pastors (who give only part of their time). One such ministry could be working among intermediates and teenagers; another, development of leadership training and visual aids for Christian education. The other couple would be located in the northern zone of greater Buenos Aires where there are many German-speaking Mennonites. In cooperation with the new churches at Villa Adelina and Kilometer 30, he would follow up the many contacts which promise to result in forming three new churches.

Having new missionaries in Argentina would mean that

Agustin Darino is president of Argentine Mennonite Conference, and Mario Snyder is a General Mission Board missionary in Argentina at Ramos Mejia.

Argentines could go into new areas as missionary-evangelists and at the same time established congregations could be strengthened.

We also would welcome one missionary family each for 1968, 1969, and 1970. Buenos Aires, with its seven million people, confronts us with the greatest mission field. Here we would expand from our five existing churches into those neighborhoods or areas where we have church members living at present who want to be *partners* in evangelism.

Another important aspect of our church life is training leaders. Many of our young people and married men cannot go to our seminary. They cannot risk leaving their jobs.

So the seminary must come to them. Three years ago the Mennonite academy was organized. This means that a professor from our seminary in Montevideo, Uruguay, will come to our churches on weekends to give courses. Twelve courses are being offered.

In four years a church member attending these classes on weekends can obtain a diploma and experience which will make him a better worker for the Lord. We hope that this program may awaken and challenge some to go to the seminary.

In order to accelerate this program we would hope that a missionary who already knows Spanish (possibly a former missionary to Argentina) could come and spend one or two years in training leaders through the Mennonite academy.

VS TOO

In order to respond to social needs, we would hope to be able to use young people in voluntary service. These would have to be college students who have had two years of Spanish. We envision a youth program (which could follow the pattern laid out in the Wayfarers Manual) for intermediates and teenagers to be started in each of our churches.

We also envision expanding into another province in Argentina—Rio Negro, 400 miles south of Buenos Aires. We hope that Floyd Siebers will be able from their location in Santa Rosa province of La Pampa to investigate beginning in Rio Negro sometime in 1968. Toward this, we are hoping to use the *Luz y Verdad* broadcast over a number of local stations in that province.

Obtaining loan money in Argentina is most expensive. We must pay 24 to 48 percent a year for such loans. When we talk about sending an Argentine as a missionary to the city of Cordoba to begin work, or wanting to help a small and new congregation build its chapel, we find ourselves in serious difficulties.

We are inviting partners elsewhere to make dollar loans so that some of our projects can move forward in Argentina. At present two congregations could use such help. (Money should be loaned through Mennonite Board of Missions, Elkhart, Ind.)

We trust that with the help of this ten-year plan our church in Argentina will be able to move ahead and that our sister churches around the world, through our General Mission Board, will join us in partnership that will lead many new people to Christ and strengthen our churches.

Growing Role for Broadcasting

By James Fairfield

"Argentina? Isn't it south of Mexico somewhere?"

"Argentina? Is it close to Puerto Rico? I've got a cousin in VS in Puerto Rico."

"Argentina—that's where they make corned beef, isn't it? I ate it steadily for six weeks once. I can still taste it. . . ."

Argentina is South America's second biggest country, with 22 million people—a little more than Canada's population in about a third the land area. Next to Spain, it is the largest Spanish-speaking country in the world.

Twenty-two million modern people, in a north to south country about comparable to a strip from Florida's Everglades to Ontario's James Bay and four states wide. With the Atlantic running along one side and the Andes Mountains on the other.

Cities? Big ones. Buenos Aires, the capital, almost seven million. Nine more with over one-fourth million each. A great cattle and sheep country. Spanish and Italian languages predominate, with reasonably healthy relationships with the English-speaking world.

Planned Advance

Argentine Mennonites in recent conference sessions laid out a section-by-section plan for the decade ahead. Radio broadcasts will play a significant role in pre-evangelizing new areas, before workers are sent in.

"We are taking steps toward sending workers into the Rio Negro Valley," writes Dan Nuesch, newly elected secretary of the conference. "Prior to their going we would like to put our Light and Truth (*Luz y Verdad*) and Heart to Heart (*Corazon a Corazon*) programs on at least two of the radio stations in the valley." Bro. Nuesch is pastor of the Mennonite congregation in Floresta, a suburb of Buenos Aires. In addition, he is an executive in the Buenos Aires office of the Billy Graham Evangelistic Association there.

The Rio Negro is one of the principal rivers of the world, longer than either the Columbia or the Ohio in the U.S. or the Saskatchewan River in northern Canada. "The Rio Negro Valley is where most of the Argentine apple production is harvested," says Nuesch.

"In this valley in recent years, several cities have grown and constitute a real challenge to our church. We consider it our responsibility to go there and reach the masses with the Gospel of Christ."

Says Nuesch, "Even the Catholic Church, which, according



Angel Abrodos conducts the Luz y Verdad office in Tarrasa, Spain, sending out Bible correspondence courses, correcting, counseling with students. The broadcast has been preparing the soil for a Mennonite mission effort in Spain for years, pending the opening of religious liberties, allowing for a more organized witness.

to statistics, includes the majority of Argentine population, is not able to cope with the fast-growing population of the area. In some cities churches have been formed, but others are still without an evangelical church."

The growing effectiveness of the Light and Truth broadcast is registered in the increasing correspondence through the Arrecifes branch office. Argentine branch manager, Eduardo Alvarez, counsels inquirers and processes home Bible studies. He is pastor of the Arrecifes Mennonite Church.

In spite of a mail workers' slowdown which has bogged the nation's post offices down in five million pieces of undelivered mail, Alvarez processes almost 1,000 student lessons a month.

Some student comments reveal the help courses provide. "Ever since birth I have been a Roman Catholic," Mr. L. F. writes, "but I openly affirm that in studying the Bible course, 'The Life of Christ,' I have learned many things before unknown to me. I believe that I will learn even more studying another course. . . ."

Light and Truth broadcasts have also reached into Spain since 1950 and are currently beamed there from Trans World Radio in Monaco. A branch office already operates in Tarrasa, Spain, a city of 92,000 in the foothills of the Pyrenees 60 miles south of the border of France.

Angel Abrodos, a local Baptist layman and draftsman who serves part time as branch manager in Tarrasa, reports, "Religious liberty is now dawning in Spain. We can almost say that the government authorizes it. We believe actual liberty is imminent . . . the fifteenth century for us has passed!"

Broadcasts have been effective in ministering to "unofficial" evangelicals in Spain. One listener tells of tuning in the program "by coincidence. My wife and I found it of real interest. We decided to write . . . this broadcast is needed among us. We are many Catholics . . . but few Christians."

The Argentine Mennonite Church is accepting its mission responsibility—in major population centers in Argentina, in the Rio Negro area, and in Spain. They are not large in number, but so far this has not limited their vision. If, as some historiographers anticipate, South America is to become the next major civilization, the Argentine Mennonite Church is already girding itself for a greater role in world mission.

Missions Today

Concentrate Your Concern

By J. D. Graber

"*You Can't Pray for the World*" is the title of an article in a recent issue of a missionary magazine. The missionary enterprise is so large and so complex—it covers nearly every country in the world—that it is impossible for anyone to spread his interest or concern over the whole. A certain amount of specialization seems inevitable. Our missionary interest and prayer concern have to limit themselves to selected areas.

God bless all the missionaries is a prayer we sometimes hear children saying. It may have educative value for children, teaching them to have a worldwide missionary concern, but as prayer it would seem to be very superficial and ineffective. For adult Christians, interested in the mission of the church in the world, a much more personal and specific prayer objective is necessary.

Select for yourself your own area of missionary concern. If there are missionaries whom you know personally, put these high on your prayer list. If there is a missionary project of special interest to you, concentrate your prayer concern on it. Choose one or two countries which you can study and on which you can inform yourself rather fully. In this way you will be able to understand better the problems, challenges, and opportunities of the missionaries in that country and will be able to pray for them more specifically and effectively.

A congregation may have a mission field of special interest. The total worldwide field is so large that people have a tendency to become discouraged in trying to maintain knowledge and interest in the whole. If a particular field would be selected by your congregation, you could profitably do the following:

1. Keep a good map of the country and area on the bulletin board.
2. Post pictures of the missionaries and their families alongside the map.
3. Encourage members of the congregation to carry on correspondence with the field.
4. Arrange for missionaries on furlough from the selected country to spend time in the congregation and to speak in church, Sunday school, and in special meetings.
5. Post up-to-date news, information, and prayer requests from the field.
6. Remember frequently, in public and in private prayer, the people and situations on the field with which the congregation becomes more and more interested, informed, concerned, and identified.

James Fairfield is staff writer for Mennonite Broadcasts, Inc.

7. Visit the field. Laymen visiting overseas mission areas usually become the best promoters and supporters of the mission cause.
8. Undertake special supports for the field you have chosen—support missionaries, missionary children, programs

and projects on the field.

All this will build a healthy general missionary interest and perhaps this can be more effectively done by thus concentrating on a segment rather than trying to keep fully aware of and involved in the total worldwide program.

Studies from I Peter—No. 1

The Call to Holiness

By Newton L. Gingrich

Introduction

His name was Peter. A Mennonite? I doubt his acceptance. But he was a disciple. Humanly, he was impulsive. His mannerisms were uncouth. His appearance was rugged. His speech was sharp. His whole character was uncultured. But to him were given "the keys of the kingdom."

Was he impressed? He himself said, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth. . . ." Authority? Yes, to open the doors of the kingdom by proclamation. This was his right. In it he received divine enabling.

But what transpired? How could the Peter of the Gospels so dramatically become the Peter of the Epistles? Pentecost had transformed the rock man. Truly he became a fragment of the rock, Christ. Accordingly he introduces himself as "Peter," the English form of the Greek *petros*.

He, like all of us, is crude in the natural. But "The Power of the Resurrection" (a film depicting Peter) is transforming. Thereby the rugged sinner becomes a refined saint.

As such Peter communicates with confidence. He claims apostleship in verse 1. He writes with assured credentials. These go unchallenged.

His letter is addressed to "the strangers scattered throughout. . . ." Persecution had struck. Under ruthless Nero the band of believers became victims. They became the "scattered." Literally they were "the sown in the world." To them the world was the provinces of Asia Minor. Verse 1. Peter saw them as the "elect" sojourners of the dispersion. He purposed to console them. Thus his letter is practical rather than doctrinal.

This fact is well illustrated in 1:16. Regardless of their circumstance, he enjoins, "Be ye holy."

Newton Gingrich is pastor of the East Zorra congregation, Tavistock, Ont., and moderator of the Ontario Conference.

1. As Sanctified by the Spirit

Believers are set apart by divine election. The indwelling Holy Spirit is the process of sanctification. Note verse 2. God in His foreknowledge elected those who He knew would choose redemption through His Son. For its realization Peter expressed the desire that grace (divine enabling) and peace (inner solemnity) would be multiplied.

Sanctification unto holiness was possible since they were:

- a. "Begotten" (verses 3, 4).

As in human chronologies, so spiritually God has begotten sons in the faith. Praise God for this. Why? For an abundant mercy. It was initiated by a divine act—the resurrected Christ.

But to what are God's sons begotten? It is to a living inheritance. It is ours by title. The quality is everlastingly perfect. It is reserved (as in a safety deposit box) with the guarantee of heaven's security. This exceeds Bronks.

As suggested by Paul in Eph. 1:14, the sanctifying Spirit is the earnest or down payment.

- b. "Kept" (verses 5-9).

Such keeping is by God's constant action. He keeps more securely than a military garrison. The saint and the inheritance are safe. Through faith believers lay hold on this "eternal security."

Herein is grace. There is grace to accept the trials. As time ends, there can still be fullness of joy. In contrast to heaven's glories the heaviness of earth is brief (a season). The believer in time is like a bell under test before being placed into the tower.

- c. "Saved" (verses 10-12).

By testing the believer becomes purest gold. Through each trial we are kept. The keeper we know in the relation of love.

Such salvation is wonderful. The prophet had searched for it. By the Spirit they prophesied it. The same Spirit assures it in us. Even the angels desire to learn of it.

In every tense the Spirit sanctifies the believer. Thereby men can live holy lives.

2. As Obedient to Christ

In verse 14 Peter speaks of "obedient children." This is in the context of our relation to Christ.

God's grace is not only a gift we accept. It is a dynamic to live by. The term "wherefore" in verse 13 connects God's gift and man's response. Holiness comes in appropriation. As a stimulus and strength Peter notes four facts:

a. We have a resource of grace (verses 13, 14).

God provides a resource for believers. But it requires application. Thus Peter declares:

"Gird up . . . [your] loins"—have an intelligent preparedness. Be ready for the work of grace as a fitly attired servant.

"Be sober"—self-restrained and disciplined. Be willing in your desire to let grace work.

"Hope"—an expectant optimism. Be anticipating grace to operate till Jesus comes.

Thereby obedience is possible. Living obediently includes a life not "fashioned" according to the fleeting, surface, and earthly. Let such ignorance be history. May a deeper expression of holiness control. For this grace is the resource.

b. We have a divine calling (verses 15, 16).

We belong to God. As children we are partakers of His nature. Therefore our behavior (conversation) is patterned after Him. To this the world testifies. Both Old and New Testament enjoin us to be holy as God is. By the Word comes the knowledge of holiness.

c. We need an awareness of judgment (verses 17-19).

Our heavenly Father is also Judge. But He is impartial. On such a One we call. Therefore, a godly fear (self-distrust) should characterize our earthly sojourning—our stay away from our heavenly home.

We do so with obvious awareness that redemption is not dependent on material. Nor is it by human tradition. It is by Christ, the perfect one.

d. We need a recognition of purpose (verses 20, 21).

The prehistoric Jesus has been revealed. He is made visible. Every benefit was for man. By faith we realize the provision. Through identification comes holiness. In full obedience it is assured.

3. As Born of God

In verse 23, Peter notes that we have been "born again." God has had an encounter with man. In Him we have a noble birth. By Christ is the way of obedience. Through the Spirit comes sanctification. One experience results in another and is dependent on a former.

Having experienced such birth, believers becomingly manifest:

a. Pure lives (verse 22a). This has come about by an inner cleansing. "Out of the abundance of the heart the mouth [life] speaketh."

b. Submission to truth (verse 22b). Christ has revealed it. The Holy Spirit has taught it. Men have recorded it. All this has been under God's control. True believers anxiously submit to it.

c. Brotherly love (verse 22c). "Unfeigned" love makes no pretense. It is not a mere fondness (Greek, *philia*). It is a

divine love (*agape*). It is of divine, not human, origin.

d. Consistent devotion (verse 22d). This is brotherly love that is constant. It is divine affection with the intensity of all the believers' powers.

e. Centrality of the Word (verses 23-25). We have a living, eternal Word. It is a continuous comfort and guide. Its truth leads men to life. After the earthly has passed away, the Word yet remains. Men move from life's scene as new-mown hay. But God's Word abides for an inner experience to a life of holiness.

Conclusion

Peter's burden in writing was that holiness might remain though the believers were scattered, verse 1; tempted, verse 6; tried, verse 11; sojourners, verse 17.

Holiness is as certain as the word—not fleshly, not showy, not destructible. Verse 24. As one African stated, it is like the experience after a rain—nature is clean, the sun shines, dew is on the grass, and the air is fresh.

A Legendary Saint

A legend has it that a certain saint who lived long ago was so good that the angels came down to see how any mortal man could be so godly. He went about his daily work making others happy and doing good without being aware that he forgave or helped. The words "gave—forgave" told the story of his life. Yet neither word ever passed his lips; only his smile, his forbearance, his charity, expressed these things.

The angels asked God that the gift of miracles might be given this good man also; and such permission was granted. Would he choose that the touch of his hand might heal the sick? He answered, "No; I would rather that God should do that." Would he have power to convert souls? "No," answered he; "that is the work of the Holy Spirit." What, then, did he wish? Came the answer, "I wish that God would make it possible for me to do a great deal of good to others without my ever knowing it."

And so it was arranged that every time his shadow should fall behind or on either side, so that he could not see it, the shadow should have power to cure disease, soothe pain, comfort sorrow. Thus, as he went from place to place, when his shadow fell out of his sight, it caused withered plants to grow again, fading flowers to be sweet, gave health to pale-faced children, and joy to unhappy, anxious mothers. But the saint himself was never aware of the blessings that flowed from him; and the people, respecting his humility and meekness, forgot his name and spoke of him only as the Holy Shadow.

—John N. Hostetter.

Pseudo-Psychology in the Church

By Richard H. Cox

Long before there was a discipline called psychology, its principles were applied within the church, and rightly so. Psychology has helped to improve the educational program of the church, has offered a base for pastoral counseling, has aided in missionary selection, and has been beneficial in many other ways.

In recent years, an unfortunate romantic haze has developed around the word "psychology." Books that in the past would not have sold are now very popular; nearly every daily paper has its "Dear _____"; radio and television offer a selection of lay, pseudo-professional, and professional advisers, and programs that previously would have flopped gain large followings.

The church has become just as vulnerable to this gimmick as any other social institution. We now have one-day workshops to "train" counselors, "clinics" to help laymen solve their own problems and the problems of others, and mass meetings in which professionals conduct "family marriage seminars." But psychology ought not to be used as a mere gimmick or trick to attract crowds; it is a discipline that can help us understand, predict, and treat human behavior. The church should look seriously at this trend of over-psychologizing, for much of its substance is pseudo-psychology. Perhaps the Apostle Paul, if he were writing to the church of today, would warn, "Beware of pseudo-psychologists."

This is not to say that the church should not address itself to the personal and domestic woes of mankind. Nor is it to say that professionals should not participate in seminars, clinics, and the like. On the contrary, ministers who try to deal with the day-to-day emotional problems of their parishioners in ways consistent with their own theological and psychological training are to be encouraged. College and seminary professors who aid the cause of mental health education through such means as public lectures and seminars are certainly helpful. And churches that strive for *professional* seminars are to be commended.

But those who dare to open doors must be both able and available to close them. The unconscious problems of man are too dangerous to be flushed out into the open unless they can be dealt with adequately. To listen is often not enough. The claim that "You don't hurt people by listening" is not always true, particularly if the confessor has been falsely led or allowed to believe that the "counselor" has the legal, professional, and ethical requirements to handle such problems.

Such deception may lead to disrepute for the counselor and injury for the confessor. Unfortunately, few churches know how to check the credentials of persons they enlist for psychological counsel, and as a result many a well-meaning congregation has been led into pseudo-psychology by a quack in expert's clothing.

The question needs to be asked, "What professional standards of competence ought to be met by those claiming the ability to counsel?" The answer is to be found in the codes of ethics set forth by professional organizations. However, since these codes are often not easily accessible, here are a few guidelines that may help.

(1) The person chosen should have training and experience in the specific area in which help is desired. A marriage counselor may not be the best person to speak on mental health, and a psychologist or psychiatrist may not be the one to speak on marriage counseling unless he is also a qualified marriage counselor. Do not hesitate to ask for and check out credentials; true professionals will welcome this practice.

(2) "Professionals" who use testimonials and a commercial advertising style or who claim unusual abilities are best avoided. A recognized professional would consider such things inappropriate and unethical.

(3) Persons who have a program to sell and a conflict of interests should be carefully scrutinized. Professionals do not ordinarily "take offerings" for themselves in meetings but rather speak for an honorarium or established fee. And they do not attempt to enroll prospects for "help of the month" clubs or other literature programs.

(4) Persons offering counseling by mail and those who "modestly" suggest that their books will answer all problems should be avoided.

(5) The person chosen ought to belong to the professional body in his discipline. Membership in a professional organization does not of itself make him ethical, or course, but it does mean that he is responsible to a professional body for his actions. Some of these are: the American Psychological Association (1200 Seventeenth Street, N.W., Washington, D.C.), the American Psychiatric Association (1700 Eighteenth Street, N.W., Washington, D.C.), and the National Association of Social Workers (2 Park Avenue, New York, N.Y.).

Pseudo-psychology with its gimmicks and false promises is not only nonprofessional but dangerous, and churches should do all they can to guard their people from poorly qualified counselors. However, they should also realize that when theology and professional psychology are brought together on a firm base of ethics and credentials, they complement each other. □

Richard H. Cox is chief clinical psychologist at the Covenant Counseling Center and a faculty member at Northwestern University Medical School, Chicago. He is chairman of the Committee on Clergy and Psychology for a division of the American Psychological Association. Copyright 1966 by Christianity Today; used by permission.

Law and Grace

By Lorie C. Gooding

The contrast between law and grace is never more clearly shown than in the fifth chapter of Romans. There we find law as the instrument of condemnation (sin is not imputed where there is no law). Law was given that sin might be made manifest; and death is upon every side to the transgressor. Law holds up a standard of righteousness impossible of attainment by man in his natural state, because sin is rooted in the very nature of man.

On the other hand, grace is the instrument of life. Grace is unmerited favor, a gift. Through grace, by faith, that is, by believing God's Word, man may be justified, or accounted as righteous. This is not due to any worthiness of his own, but is entirely the gift of God. The claims of the law, which are just, have been satisfied by the death of Christ "for every man"; and all who appropriate His death by faith, for themselves are freed from the penalty of the law. Therefore, through the resurrection of Christ, they have become heirs of life. Thus the death and resurrection of the Lord Jesus become for each believer an effectual atonement, bringing peace with God.

Romans 5: a paraphrase: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." It is by faith in Him that we are granted our present position in the favor of God, and the hope of future glory with Him. And so we are glad for trials and testings, because the bearing of trials increases our patience. Also we gain experience, by which we are assured of a hope that will not fail us, because it is given us by God, in love, and is an evidence of His Spirit within our hearts.

Now we were helpless; but Christ died for us. One would hardly die for a stranger, though he were righteous; yet for one beloved some even dare death. But this is the measure of God's love to us: Although we were His enemies, Christ died for us.

So we are accounted righteous through the shedding of His blood, and are freed from condemnation by Him. And if His death is effectual for our reconciliation with God, then surely His life is much more effectual for our continuing salvation. So we are always rejoicing in God, whom we praise through our Lord Jesus Christ, who made for us an acceptable sacrifice.

Now sin entered the world through one man, and death as the penalty of sin. All are sinners; therefore all are under sentence of death. (Sin was in the world before the law was given; but, if there is no law, there can be no infraction of the law. But death cannot be separated from sin; all died, from Adam's time to Moses', even those who did not sin in the sin of Adam, who was a type of the Messiah who was promised.)

The contrast of the offence with the atonement is this: That by the disobedience of one man, all inherited death; but the gift of God's grace through the obedience of One, Jesus Christ, gives life to many. For the penalty was pronounced upon only one offence; but the gift of God is the remission of many offences, bestowing righteousness. And as death was brought upon all the race of man through the sin of one man, so the gift of righteousness, which is life, is given liberally through One, Jesus Christ. And as through one man's sin all were condemned, so through the righteousness of One may all be justified. And as by one man's sin all men became sinners, so by one Man's obedience shall many become righteous.

The law was given that sin might be made known. But as sin increased, grace increased more abundantly. And where the dominion of sin brought death, the dominion of righteousness through grace brings eternal life in Jesus Christ our Lord. □

Wesleyan Bible Commentary

Six volumes by Erdmans

This is a most outstanding work in the Wesleyan tradition. The interpretation of Scripture is one of the finest examples of Wesleyan theology, and is both evangelical to the core and relevant and contemporary in its application to the life of the Christian community. A brief review of the cooperating scholars in this tradition who have served in producing the commentary is witness to the character of the work itself.

The commentary has a strong devotional and homiletical value for Bible students and ministers, but it also introduces critical matters which will be of value to the scholar. One of the greatest strengths of this commentary is its brief and yet incisive interpretation, the discussions of historical background being consistent attempts to apply this interpretation to the spiritual life of the Christian community.

The theology which undergirds the interpretation expressed in this commentary should have a lot of appeal to persons who stand in the Anabaptist-Mennonite tradition. While our interpretation of discipleship emphasizes the way of love and nonviolence in a New Testament manner not promoted here, there is enough common ground on the call to holy living to make this commentary of special value to us. As a brotherhood we will find this work of importance in the interdenominational dialogue that stimulates and enriches the church.—Myron S. Augsburg.

Even Nature

The little world bows—
A praying mantis pauses
on its chapel leaf.

—Robert D. Hostetter.



Before Too Late . . .

by Emily Sargent Councilman

I watched it on TV news at seven. . . .
 We had to shell and burn that village,
 we had to, suspecting
 Vietcong terrorists hiding.
 In the mopping up we tried,
 we tried to offer aid—
 our medics, supplies,
 but those stumbling, struggling women ran,
 ran from us,
 clutching the writhing
 or blackened and still bodies
 of their babies,
 dragging their own seared and shattered
 flesh, their faces streaked
 with bloody grime
 and terror. . . .
 Where, where could they go?
 Like wounded animals away to die,
 and running from us, from us!

God, this is war? Who dies?
 And what dies inside the decent man
 who kills? What perishes
 within free nations
 taking up this torch for freedom?
 Taking up the sword for this?

"Victory" in Berlin 1918
 circled on to "victory" in Berlin 1945.
 Was this world saved
 for democracy? Can we,
 in Vietnam 1966, save free peoples,
 kill communist blasphemy
 through war? In spite
 of voices lifted, lives laid down,
 war's vicious cycle is still on course,
 collision course for humankind,
 since this skilled age has learned more
 overkill than love.

God, before the noose is tightened
 into human spirit's strangled death,
 before this planet's suicide
 in war's periphery,
 oh, breathe your strength
 and hope and fortitude
 into all those daring to try
 and try again, again,
 to break from the perilous circumference
 of this hanging noose, this cycle, this gyre,
 into the making
 of peace!

World Conference and South America

By Peter Wiens, Paraguay

Until this year the Mennonites in Paraguay and South America had concerned themselves very little with the World Conference. This was unfortunate and wrong; wrong when we think, for example, of the second World Conference held in Danzig in 1930, which concerned itself almost exclusively with the needs of the Mennonites in Russia. The help which consequently came to them and brought our fathers and us to South America should have tied us in more actively with the continuing events of the World Conference, but how could we participate?

When we left Russia, we came to the remotest corner of the world and settled here in the most primitive conditions imaginable. We were dependent completely upon the help of others. We were so poor that even the discussion of the vision of the World Conference seemed like a luxury to us. Now and then several of our brethren did attend World Conference sessions, but most of us were not really aware of the World Conference as such.

To our poverty was added the fact that most of these conferences were held in Europe and North America and that travel from here was almost prohibitive. While it was understandable that the conference should have been held there since the heaviest concentration of Mennonites lives in those regions, it did not help to tie us into the purposes of the conference itself. For example, when I went to the meeting of the General Council in Switzerland in 1963, I had to pay approximately nine hundred dollars for the round trip whereas the brethren from North America paid less than half that amount.

That the General Council of the World Conference was able for the first time to meet in the Chaco this year was an experience without parallel. It brought the World Conference home to us; we felt we were part of it and of the brotherhood. In one of his lectures C. J. Dyck mentioned that Mennonites may still be suffering from a martyr complex. This may be true and I would add that in Paraguay we suffer from a "pioneer complex." We are still struggling with the basic problems of existence and observe again and again that life is easier in Europe and North America. We are also making progress in the Chaco, but slowly. Thus when brethren of the World Conference Presidium and others come to visit us, we, I think, suffer from a feeling of inferiority.

When the members of the General Council arrived here and fellowshiped with us in the Chaco, July 4-10, all prejudices and misconceptions were removed. They have given us courage. They have sparked a

vision for world brotherhood among us. They have accepted us and helped us to face our own problems. Is it therefore not true that the World Conference has a deep and great significance for us?

We were glad that the brethren from Europe and North America were impressed with our progress, particularly also with the work of missions we are carrying on among the Indians. We were glad that they saw from this one of the big reasons for our existence here. We were glad that they noticed the joy and strength of our congregational life. It is true, as Walter Gering said, that many people are rich in their poverty. Yes, we are poor and in some respects quite weak, but God is not limited to money and to the strength of men. He can achieve great things through weak instruments. This we have experienced in the Chaco.

Through the presentations of the members of the General Council we have been reminded of the purpose of the World Conference. It is not a super organization; it is not a new institutionalism or hierarchy; it is a fellowship of the faithful, meeting to strengthen each other in their pilgrimage. No congregation is limited in the work it wishes to do; no articles of faith are required for adoption by participants.

At World Conference we meet each other; we get to know each other and to understand each other and how God has so wonderfully led in our individual and corporate lives. The Holy Spirit works everywhere. It is true that there are many differences in our understanding of the faith, but why should we only criticize each other? Through the World Conference we get to know what each of us is doing in our witness and service programs and therefore what the Holy Spirit is able to do through us. Therefore, we need each other as a World Conference to catch this vision of what God has done, is doing, and wants to do through us.

In the business sessions of the General Council, the program for Amsterdam was finalized. It was a major responsibility for President Erland Waltner, Secretary C. J. Dyck, and the others to harmonize all the aspects of the program into a coherent whole. Included in the program is to be a report on the Indian mission work and settlement work in the Chaco. The members of the General Council who visited this work here saw it as a miracle of God. They were deeply moved by what they found as they participated with the Indians in worship and heard their testimonials, but there will also be reports from Russia, Indonesia, Africa, and other places in Amsterdam. God is working so marvelously in so many

parts of the world that we will probably not have time to hear about all of it.

We were pleased that many of the leaders from South American congregations were present in the Chaco for the sessions. We were pleased at the vigorous expressions and sharing of concerns when the South American brethren were asked to speak to the entire question of the World Conference. We opened our lives and shared our concerns in a way which could only be done here in the Chaco. Though many concerns were expressed, it became clear in the statements of the South American brethren that they want the World Conference to come to South America also. It was not determined where this should be, but we were clear that we wanted it to come and that an invitation should be extended before 1967 for the following conference.

In the World Conference we are all brothers. There are many highly educated persons among us and many wealthy Mennonites in the total world brotherhood, but in the World Conference we are all brothers. More than half of the members of the General Council who visited in Paraguay were professors and yet we seldom heard any title except the word "Brother."

The differences among the Mennonites are not only social but also national. How wonderful it is that all nationalistic barriers fall when we get together to discuss the work of the Lord. In this respect, too, we are all brothers. No one feels inferior or superior. In Amsterdam this will find expression in the fact that four languages will be used—Dutch, German, French, and English. Everyone can speak in his own language. Almost it appears that it will be in Amsterdam as it was on that first great Pentecostal day when everyone spoke in his own tongue. The conference theme of course is "The Witness of the Holy Spirit."

We sensed something of the movement of the Holy Spirit during the days when the General Council members were in the Chaco. The sermons and discussions of the brethren gave abundant witness to this. We also had wonderful fellowship in the Spirit. When the brethren said farewell, they were unable to decide which had been the high point of their experience during this week.

For us the entire week was a high experience, but particularly Saturday evening, July 9, when no less than 1,500 persons crowded into the Mennonite Brethren Church for a farewell service. A 50-voice Indian choir sang and several of their brethren gave testimonies. The cantata, "Hallelujah, Praise the Lord," was sung by a large choir. On that evening we felt particularly the presence and power of the Holy Spirit working in each of us.

Truly, the Mennonite World Conference has a great significance for us. We can have part in the work of our Lord here on earth.

CHURCH NEWS

Executive Committee Meets

Along with the boards of directors of 22 health and welfare institutions, the executive committee of the Mennonite Board of Missions, in a meeting Sept. 20 and 21, appointed a number of other committees.

They are the Home Missions Council Steering Committee: Norman Derstine, Eureka, Ill., chairman; H. Howard Witmer, Manheim, Pa.; Eugene Witmer, Atglen, Pa.; Vernon Leis, Elmira, Ont.; and Donald E. Yoder, Phoenix, Ariz.

To the Student Services Committee they appointed: John H. Yoder, Elkhart, Ind., chairman; Paul Bender, Goshen, Ind.; Willard Krabill, Goshen, Ind.; Ivan Lind, Heston, Kans.; and Albert Meyer, Goshen, Ind.

Mennonite Central Committee members appointed are: Atlee Beechey, Goshen, Ind.; J. B. Martin, Waterloo, Ont.; and H. Ernest Bennett, Elkhart, Ind. A fourth member will be chosen after nomination of Mennonite General Conference.

Wilbert Shenk was appointed to represent the Board on the American Bible Society advisory council. David Leatherman, treasurer, reported that both contributions and expenditures are up in line with the budget as projected.

The committee approved mission investment loans for the University-Euclid property in Cleveland, Ohio; for a home for the Lee Kanagys in Furano, Japan; for the Betania School dining hall in Pulguillas, P.R.; for a church building in Argentina; for a bookstore in Ponce, Puerto Rico; for a residence and worship center in Aspen, Colo.; for a missionary residence and auto in Israel; for the purchase of a duplex residence in London, England; and for a house for a new voluntary service unit in Carlsbad, N. Mex.

Such mission investment loans have limits carefully observed by the committee. They are made at the request of the administrative divisions of the Board. Requests are carefully documented and receive the scrutiny of committee members.

Repayment comes from two sources: the benefiting project repays over a period of time and administrative divisions or fields plan repayments in their operations.

The major source of funds for these loans is individual members of the brotherhood who loan the Board money for this purpose. Such interest-bearing loans have wide use as can be seen from the preceding list.

Leatherman told the committee that loan funds available from the church are now exhausted and money will need to be borrowed from other sources. "We welcome inquiries about these interest-bearing loans," he said, "and deeply appreciate the participation of the church in making this type of working capital available."

In addition the committee gave preliminary approval on an agreement with the La Junta, Colo., Hospital Building Authority, which is intended to open the way for hospital improvement and increased community participation in meeting their health needs.

Members of the executive committee are John H. Mosemann, Goshen, Ind., chairman; Jacob R. Clemens, Lansdale, Pa., vice-chairman; J. R. Buzzard, Scottsdale, Pa.; James Detweiler, Manson, Iowa; Rufus Jutzi, Preston, Ont.; and Laurence Horst, Evanston, Ill.

Appoint New Rocky Ford Administrator

Kenneth Schmidt, formerly of Greensburg, Kans., has accepted the responsibility of administrator at Rocky Ford, Colo., Pioneers Memorial Hospital. He began his duties in August. Victor Esch, previous administrator, resigned to return to graduate study in hospital administration at Virginia College of Medicine School of Hospital Administration.

Schmidt has been closely associated with the work of hospitals ever since his I-W service in Pueblo, Colo., from 1953 to 1955. While he farmed at Greensburg, Kans., and went to college from 1955 to 1965, he was a member of the board of directors at the local Kiowa County Hospital.

Graduating from Bethel College in 1965, he became a registered medical technologist and moved to Mathis, Texas, to close out the hospital there. Following that he went to work at Corpus Christi, Texas, in another hospital.

Mrs. Schmidt is a graduate of La Junta Mennonite Hospital School of Nursing. The Schmidts have three children.

The La Junta, Greensburg, and Rocky Ford hospitals are all administered by Mennonite Board of Missions.

Establish Community Services



Charles E. Goshen, MD, psychiatrist, has been appointed director of the newly created Community Services Division at Brook Lane Psychiatric Center, Hagerstown, Md. A major responsibility of this newly created service will be to plan research activities and

to develop and implement expanded patient services.

Dr. Goshen received his degree in medicine from Columbia University College of Physicians and Surgeons in 1942 and did his internship at Boston City Hospital. He completed psychiatric residencies at Central Islip Hospital (1942), Mitchell Field A. F. Regional Hospital (1943-44), and Bronx Veterans Hospital (1946-48), all in the New York City area. Prior to coming to Brook Lane, Dr. Goshen was associate professor of psychiatry at the University of West Virginia School of Medicine, Morgantown, W. Va.

Brook Lane is the oldest of five psychiatric services operated by Mennonite Mental Health Services, Inc.



Missionaries of the Week

James and Arlene (Krupp) Stauffer left Aug. 22, 1966, for their third term of missionary service in Vietnam. The Stauffers will be serving as an evangelist couple.

The last year of their missionary service overseas (1965) they spent almost entirely in investigation in Hong Kong, for the Eastern Mennonite Board of Missions and Charities. Both the Stauffers are Eastern Mennonite College graduates and served in various capacities in their congregations prior to missionary service.

The Stauffer children are John Lowell, six; Rose Marie, four; and Carl Douglas, two.

I-W Men at Work in Allentown

By Albert Hofamann

More than 50 young men with strong convictions are working at Lehigh Valley hospitals or in health or welfare institutions, because the law provides such service as an alternative to draft into the armed forces.

Who are these young men? Where do they come from? What do they do in their hospital service? How are they treated by their fellow workers?

The largest unit in the valley is working at Allentown Hospital. There 34 young men work as dishwashers, maintenance men, operating room technicians, receptionist, clerical assistants, oxygen and electro-cardiograph technicians, laundry workers, and orderlies.

Most of the conscientious objectors are from Lancaster County—home of the majority of the young men in this category throughout the valley. They are primarily members of the Mennonite denomination.

J. Walter Hackman of Allentown, a member of the Mennonite Church and interested in youth work, represents the church interest in the valley. As counselor for the young men he makes initial contacts on hospital applications and meets with the working conscientious objectors at least once a month.

"More hospitals want these young men than we can supply," Hackman said. "The main problem, as I see it, is housing. Some of the young men are provided with quarters at the hospitals or institutions, but that space is limited. Moreover, it is designed only for single fellows; some of these young men are married."

The wives are also employed at the hospitals or institutions. A few of the young men have met and married local girls they met either through working at the hospital or through attending church services.

But very few of those who have already served their two years have remained in hospital work or shown continuing interest in the work. The Amish in particular return to the life they know best—farming. Some of the I-W's of the past have returned to the hospital at which they worked, however, for a visit.

From time to time there is some bitterness on the part of other hospital employees. A nurse who may have a son in the armed forces, perhaps fighting in Vietnam, a physician who served in the army himself, a worker comparing the \$50 a week earned by the conscientious objector with the recruit's pay of \$92 a month pay hate or at least disdain the conscientious objector.

As for the apparent disparity in pay, it should be noted that the serviceman's pay is in addition to quarters, food, and clothing. The conscientious objector must pay his own living expenses.

About 900 young men in Pennsylvania are in the I-W classification. As of last month, 1,409 were classified I-W released. Not all the conscientious objectors in hospital work in the valley today are Pennsylvanians, however. Some are from New York, Ohio, Indiana, and Kansas. Not all are from farm environment either; a few were truck drivers, carpenters, supermarket managers, students, and teachers.

In sharp contrast with Lancaster County is the number of conscientious objectors from the Lehigh Valley. According to the selective service officials in Harrisburg, only one young man from this area is classified I-W. And since the regulations were clearly set out in 1952, the total classified as conscientious objectors by draft boards in Allentown, Bethlehem, and Easton has been only about two dozen.

But nearly a third of the Pennsylvania conscientious objectors to military service are from Lancaster County, which has less than 2½ percent of the commonwealth population. Actually the number of conscientious objectors in the state, and in Lancaster County in particular, is even larger, for many of these young men receive draft deferments as farm workers and are not listed as objectors to military service.

Nationally Mennonites comprise about half of the 4,000 CO's now serving their country in ways provided by law. National statistics for 13,000 CO's who were enrolled in the past 14 years show more than 9,000 were Mennonites.

Mennonites believe Christian love is inconsistent with violence and their tradition of nonresistance goes back at least 400 years. In strict Mennonite thinking there is no distinction between combatant and noncombatant forms of military service, for both have an ultimate aim, in their analysis, the impairment or destruction of life or property of fellowmen.

Krabill Counsels I-W Men

Vincent J. Krabill, science professor at Hesston College, Hesston, Kans., made a guidance and vocational counseling tour of eight I-W units in the Midwest this summer.

His efforts were sponsored by the I-W Coordinating Board, which seeks to help men in their plans following I-W service. Krabill's sessions included a group meeting,

personal interviews, administering aptitude tests, and analyzing the results with the men.

One I-W man reported to Krabill that he had been accepted at a junior college to do college work after a counseling session. He had not attended high school. Five or six other persons have been involved in this type of counseling work, although Krabill's trip was the most extensive to date.

Westmoreland Replies to Longacre

Gen. William C. Westmoreland, commander of the U.S. forces in Vietnam, has responded to Paul Longacre's charges that the military's purchase of vegetables is driving food prices even further out of range for many of the Vietnamese people.

A portion of Gen. Westmoreland's letter follows:

"This is in reply to your letter of 22 August 1966 concerning the problem of inflation and the extent to which U.S. purchase of fresh food may contribute to it.

"The U.S. Government has long recognized the problem of inflation and has instituted extensive programs to alleviate it. Every effort is made to reduce piaster spending by means that include drastic restrictions on local procurement. Additionally, to help feed the Vietnamese people, the United States Agency for International Development has expanded its 'Food for Peace' program to assist three million persons. . . .

"The local purchase of fresh vegetables by U.S. Forces has some ramifications which may not be apparent. Our survey reveals that this procurement has not had an inflationary effect. The prices of Dalat vegetables sold in Saigon are very high because they include both shipping costs and heavy Vietcong taxes. The U.S. Forces are purchasing only surplus items which would not have reached Saigon. I am told that food prices at Dalat have not increased since the beginning of the procurement program.

"The procurement program at Dalat has also had a bonus effect. Given the costs of shipping and an uncertain market, food production was contracting prior to our program. There is evidence that the increased demand for vegetables represented by the requirements of the U.S. Forces has encouraged the farmers at Dalat to broaden their base of production. As this expansion continues, it is expected that prices will lower. The eventual result will be to make produce available to the Vietnamese people in increasing quantities."

Albert Hofamann is a writer for the Allentown (Pa.) Call-Chronicle.

Appointed Secretary



Daniel Zehr, Kitchener, Ont., has been appointed peace and service secretary for MCC (Canada) beginning Aug. 15, 1967. At present, he serves as executive director of MCC (Ontario) and summer service director for MCC (Canada).

Working out of the Winnipeg office, Zehr will develop and administer MCC voluntary service in Canada. He will also give leadership in peace education and witness, and social concerns. Approval for the expansion was given by the annual meeting last January, and its implementation by the executive committee marks the first increase in staff since the appointment of J. M. Klassen as executive secretary in January, 1964.

Zehr was born in Milverton, Ont., where he lived until 1949, when he moved with his parents to Ailsa Craig to join a Mennonite outreach program in that area. He attended the Ailsa Craig high school and Rockway Mennonite High School. In 1959 he graduated from Goshen College, and in 1962 from Goshen College Biblical Seminary.

Since his graduation he has served as pastor of the Nairn Mennonite Church, Ailsa Craig, Ont., and as chaplain of Ailsa Craig Boys Farm (now Craigwood). In September, 1965, he was appointed executive director of MCC (Ontario).

His wife is the former Elaine Bender of Ailsa Craig, Ont. She is a registered nurse, a graduate of the Goshen School of Nursing in 1957. The Zehrs have three children ages 7, 6, and 4 years.

Provide Gospel Boat

A 15-foot Crosby fiber glass boat with a 35 hp outboard motor was delivered to Trujillo early in September. The Goodwill Singers, young people from the Hammer Creek District of Lancaster Conference led by I. Merle Good and Milford D. Shenk, designated offerings received by their chorus toward the project. The boat will facilitate the pastoral and evangelistic ministry along the north coast of Honduras.

Trujillo is a Caribbean seaport located on the north coast of Honduras. Founded about 1532, Trujillo throughout its history has depended on water transportation for its livelihood. Roads have long been talked about, but there is only a mediocre road leading a few miles from town. It makes connections with the rest of the country by air and sea.

Mennonite witness in Honduras began in Trujillo in 1950, and it was not long until missionaries became aware of Carib villages located along the water and inhabited by sea-loving "Black Caribs." A Carib Christian in Trujillo wanted to take the Gospel to his people. He began visiting Santa Fe, about six miles west of town. Later a missionary accompanied him on regular trips, often on foot along the beach, to Santa Fe and villages beyond. It is possible to rent canoes, but they are slow paddling and often dangerous in rough seas.

In 1956 a 16-foot fiber glass outboard boat was purchased by an interested group of persons from several Lancaster congregations. This enabled workers to visit points 40 miles from Trujillo with comparative ease.

This area includes the villages of Santa Fe, San Antonio, Guadalupe, and Rio Esteban, all Carib villages, plus Plan Grande and Balfate, predominantly Latin villages, and other small settlements between. In Santa Fe there is a church house and a small congregation.

Christians and members are found in many of these other areas. In Rio Esteban a man in his mid-sixties serves as elder in charge. Other areas have no resident pastor, and the Trujillo pastor, Norman Hockman, has oversight of this large area with villages hemmed in on one side by the sea and on the other by mountains.

Expressing appreciation to the donors, Norman Hockman wrote: "We are indeed grateful for this equipment and want to be good stewards in its use, and also of the glorious Gospel that we have to proclaim."

I-W Orientations Begun

A new churchwide schedule of I-W orientation schools got under way Sept. 16-18 with a weekend I-W fellowship in Cleveland and another Sept. 23-25 in Indianapolis.

The new schedule, coordinated by the I-W office in Elkhart, will include orientation schools twice a year in each of the Mennonite conference areas. Jess Glick, associate I-W director, said the plan should enable every Mennonite youth to attend an orientation school.

The orientations are conducted in the form of weekend fellowships, and include talks, discussions, tours of hospitals, sightseeing, and recreation. The fellowships are held in YMCA hotels.

Other orientation schools scheduled for this fall are Portland, Ore., Oct. 28-30; Denver, Colo., Nov. 4-6; Kansas City, Kans., Nov. 11-13; Columbus, Ohio, Nov. 18-20; and Evanston, Ill., in late November or early December. A like number of orientations will be conducted in the spring, although their locations may be different.

Most of the planning for the weekend fellowships is done by I-W committees and

coordinators of the conference, according to Glick. Some resources and personnel are provided by the I-W office.

Any young persons contemplating a term of service, and also those who have been in I-W for six months or less, are invited to the fellowships, Glick said. Information is available for Pax and voluntary service at the orientations as well.

Commissioned to Serve

Forty-eight workers attended the seventh and largest MCC orientation school of 1966. Paul Erb, former editor of *Gospel Herald*, delivered the commissioning address at the Bethany Mennonite Church, Terre Hill, Pa., Sunday evening, Sept. 11. From the Mennonite Church:

For the next three years, Stuart Amstutz, Apple Creek, Ohio, will work in West Pakistan. He is a member of the Kidron Mennonite Church. His parents are Mr. and Mrs. Victor Amstutz.

Brian Elliot, son of Mr. and Mrs. F. W. Elliot, Waterloo, Ont., has accepted a one-year assignment at Kings View Hospital, Reedley, Calif. He is a member of the Erb Street Church.

For the next two years, Richard Frey, Middlebury, Ind., will assist with rural development projects in Mexico. He is the son of Rollin Frey and a member of the Forks Church.

Joyce Good, daughter of Mr. and Mrs. Harry Good, New Holland, Pa., will work in Atlanta, Ga., for a year. She is a member of the Hinkletown Church.

Avis Helmuth, a member of the Lakeview Church, Wolford, N. Dak., has accepted a two-year nursing assignment in Newfoundland. She is the daughter of Ervin Helmuth.

Harold and Christine Hess, Pandora, Ohio, will spend the next two years in Atlanta, Ga. He is a member of the Landisville Church, Landisville, Pa., and Mrs. Hess belongs to the St. John's Mennonite Church in Pandora. Their parents are Mr. and Mrs. Mervin Hess, Manheim, Pa., and Mr. and Mrs. Arthur Schumacher, Pandora.

Byron Lauber, son of Mrs. Martha Lauber, Tofield, Alta., has accepted a two-year assignment in Haiti. He belongs to the Salem Church in Tofield.

Ruby Lind, Salem, Ore., has joined the MCC headquarters staff at Akron, Pa. Recently she has been employed by the State Farm Insurance Co., and Mennonite Board of Missions, Elkhart, Ind. She is the daughter of Mr. and Mrs. Lloyd Lind and a member of the Western Mennonite Church.

June Sauder, daughter of Mr. and Mrs. John Sauder, New Holland, Pa., will serve in Vietnam for the next three years. She is a member of the New Holland Church.

Don Smucker, Eureka, Ill., has accepted

a two-year assignment in Mexico. He is the son of Mr. and Mrs. Raymond Smucker and a member of the Metamora (Ill.) Church.

Mary Wagler, New Hamburg, Ont., will serve for one year at the MCC office in Akron, Pa. Her parents are Mr. and Mrs. Wilmer Wagler. She belongs to the Hillcrest Mennonite Church.

FIELD NOTES

John M. Troyer has accepted the call to pastor the Bethel Springs congregation and the Calico Rock Church, which is a new work started by the Grasse brothers. He is not at the Mt. Joy Church as reported in the Sept. 20 issue.

Donald Cooprider, Hesston, Kans., was appointed to carry out the responsibilities of the general secretary's office of the South Central Mennonite Conference for an interim period since the resignation of Howard Zehr, who accepted the call to become secretary of General Conference.

James and Ruth Horsch have been appointed to assume the editorial responsibilities of the *Conference Messenger*, the South Central Conference periodical.

Central Christian High School, Kidron, Ohio, reports an enrollment of 219 students. These students represent 40 different Mennonite churches in Ohio and Pennsylvania, with 30 students from other denominations. There are 65 seniors (highest on record), 43 juniors, 68 sophomores, and 43 freshmen.

A ground-breaking service was held at Camp Amigo, Sturgis, Mich., on Sept. 18, for a new building. This building will house a dining hall and kitchen, and also provide a lounge and staff quarters on the first floor and have a basement for worship and rainy day activities. The building will be winterized to serve as a retreat center for year-round use. Camp Amigo is the property of the Indiana-Michigan Conference.

New **Every-Home-Plan** church for the Gospel Herald: Hanover Mennonite Fellowship, Hanover, Ont.

The Bible school of **Tanganyika Mennonite Church** opened on Sept. 3 for a new term in new quarters in the former Mara Hills School at Tarime, Tanzania. Twenty are taking their second, final year of study. Principal is Salmon S. Buteng'e, who succeeded Zedekia M. Kisare. Caleb Randa serves as dean, and Raphael M. Magoti recently joined the staff as third teacher.

Glen and Elizabeth Gode were scheduled to leave for missionary service in Europe on Sept. 27. At a commissioning service in the Doylestown Mennonite Church on Sunday evening, Sept. 25, Richard Detweiler brought the message.

The address of **Harvey and Mildred Miller** will be Bienenberg, 4410 Liestal, Switzerland, as of Oct. 15. Bro. Miller will again serve on the teaching staff of the Bienenberg Bible School.

James Miller, Goshen, Ind., received his visa and left for voluntary service in Tanzania on Sept. 16. James had served temporarily at the Eastern Mission Board headquarters, Salunga, Pa., and in New York City while waiting for his visa.

Mary Ellen Umble and Sara Rush were scheduled to return to Ethiopia on Oct. 2. Mary Ellen will serve as mission book-keeper-secretary and Sara as guesthouse hostess in Addis Ababa. Commissioning services were held for Sara at Perkasis Mennonite Church on Sunday, Sept. 25, and for Mary Ellen at Millwood Mennonite Church that evening.



Daniel R. Shenk, MSW, of Newport News, Va., recently joined the staff of Brook Lane Psychiatric Center as psychiatric social worker. He received his degree in social work from the University of Pennsylvania School of Social Work, Philadelphia, Pa., in 1965. He is a graduate of Eastern Mennonite College, Harrisonburg, Va., having received his BS degree in sociology in 1963. Prior to his going to Brook Lane, he was a member of the staff of the Family and Children's Services Agency in Allentown, Pa.

Richard Benner, editor of the *Ligonier* (Pa.) *Echo*, was one of four panel members querying Dr. Daniel Poling, editorial consultant on *The Christian Herald* magazine, on a television program (WJAC-TV, Johnstown) Saturday, Sept. 24. The panel, consisting of a Pittsburgh Presbyterian minister, college president, and TV newscaster, questioned Dr. Poling on current religious educational and political issues. Benner was the former adult editor of the Mennonite Board of Missions, Elkhart, Ind.

The **I-W unit from Lancaster, Pa.**, made it two softball championships in as many years in a six-team tournament Sept. 10 at Allentown. They defeated the unit from Greystone Park, N.J., 7-1 in the final game. Other units participating in the tourney were from New York, N.Y., Morristown, N.J., Norristown, Pa., and Lancaster, Pa. A retreat was also conducted in connection with the tournament, with sessions held at the Allentown Mennonite Church.

Glen Esh, pastor of the Neil Avenue

Mennonite Church in Columbus, Ohio, has been named I-W sponsor in Columbus. The appointment was made in September.

D. Chauncey Kauffman, West Liberty, Ohio, has accepted a position as interim administrator of the Adriel School, a boarding school for the educable retarded in West Liberty. He replaces Raymond Troyer, who resigned to become full-time director of a day school and sheltered workshop. Kauffman will continue in the position until a new full-time administrator is named. The school is operated by a local board and the Mennonite Board of Missions, Elkhart, Ind.

Personnel needs: Houseparents are needed at Byers Home for Boys in Denver, Colo., and social workers are needed at Frontier Boys Village, Divide, Colo. For further information or to apply write Personnel Office, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

The **Brooklyn Mennonite Church**, located in what formerly was a synagogue, was dedicated Sept. 18. Pastors and lay people attending represented the Latin-American countries of Costa Rica, Argentina, Uruguay, Ecuador, Mexico, Cuba, and the Dominican Republic plus Puerto Rico. Pastor of the church is Guillermo Torres.

Ronald Collins was licensed and installed as pastor of the Bronx Mennonite Church on Sept. 25. Lester Hershey participated in the installation. The church has been accepted into the Puerto Rico Conference.

Change of addresses: **Daniel H. Stoltz** from Mishawaka, Ind., to 409 E. Broadway, South Bend, Ind. 46618. **Jerry Weaver** from Hesston, Kans., to 2125 Benham Ave., Elkhart, Ind. **Fred S. Brenneman** from Souderton, Pa., to 361 Greenville Ave., Staunton, Va. 24401. Phone: 703 885-2512.

At the 1966 annual meeting of the South Pacific Mennonite Conference, Nov. 24-26, at Phoenix, Ariz., the conference will effect a new constitution. The name of this district conference will then be **The South-west Mennonite Conference**. The new organizational structure will cause the present District Mission Board to become a committee of conference, and called "The Church Extension and Evangelism Committee." The chairman of this committee will be the assistant moderator of conference. This committee shall include two members elected by conference.

Calendar

Annual sessions South Central Conference, Hesston, Kans., Oct. 7-9.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 21, 22.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.
Southwest Mennonite Conference, Sunnyslope Church, Phoenix, Ariz., Nov. 24-26.



Gene and Mary Herr at this summer's MYF Convention at Estes Park, Colo., are presented a plaque by Arnold Cressman, Field Secretary of the Mennonite Commission for Christian Education. The presentation was made in honor of the Herts' years of service with MYF under the MCCE. Following the Convention the Herts moved to Harper, Kans., where Gene is serving as pastor to the Pleasant Valley congregation. (l. to r.) Arnold Cressman, Mrs. Gene (Mary) Herr, Gene Herr,



The continuity of the youth program of the Mennonite Church is symbolized in a handshake. Willard Roth picks up where Gene Herr finishes eight years of productive service with the youth of the Mennonite Church. (l. to r.) Willard Roth, Richa Dewteller, Gene Herr.

The Fall Retreat for Women at Laurelville Church Center will be held Oct. 21-23. Beginning with six o'clock dinner Friday evening and closing after the Sunday noon meal, the retreat offers an opportunity for women to become renewed in body, mind, and spirit. Mrs. Landrum Bolling of Richmond, Ind., will lead the retreat this year. Persons interested in attending should write to Laurelville Church Center, Route 2, Mt. Pleasant, Pa. 15666, or call Kecksburg, 412 423-2056.

Special meetings: Daniel Kauffman, Scottsdale, Pa., at Hopedale, Ill., Nov. 6-9. Harold Fly, Schwenksville, Pa., at Cedar

Hill, Elizabethtown, Pa., Oct. 23-30. Ellis D. Leaman, Manheim, Pa., at Bossler's, Elizabethtown, Pa., Oct. 23-30. Harlan Hoover, Elizabethtown, Pa., at Stauffer's, Hershey, Pa., Oct. 30 to Nov. 6. Charles Gogel, Phoenixville, Pa., at Williamson, Pa., Oct. 2-9.

The move of Paul H. Martin to Aspen, Colo., has been postponed. Until further notice he continues as pastor at Emmanuel Church. His address still is 1216 Raton Ave., La Junta, Colo.

Edgar Metzler will be engaged in graduate study at the School of International Service at American University in Washington, D.C., during the next nine months, but his residence address will continue at 19 N. Ninth St., Akron, Pa. 17501.

New members by baptism: two to Benton, Goshen, Ind.; one at Kalona, Iowa; three at Oak Hill, Millersburg, Ohio; twenty-one at Walnut Creek, Ohio; one at Chapel of the Lord, Fremont, Texas; one at Beth-El, Colorado Springs, Colo.; one at Bethesda, St. Louis, Mo.; one by baptism and one on confession of faith at Ann Street, Peoria, Ill.

Christopher Dock

The Christopher Dock Mennonite High School opened its thirteenth year on Sept. 7, 1966, with an enrollment of 290, the highest in the school's history. There are 72 seniors, 64 juniors, 88 sophomores, and 66 freshmen. This is an increase of 35 students over the preceding year's enrollment.

The instructional and administrative staff numbers 16. Two persons have joined the faculty this year. Kenneth J. Hartzler joins the Christopher Dock faculty as chairman of the health and physical education department. Hartzler is a graduate of Goshen College and taught the past two years in Oregon. He is teaching classes in physical education, driver education, and health (psychology). In addition, Hartzler will serve as the J.V. basketball coach, audiovisual coordinator, and as junior class co-adviser.

Fred E. Brubaker joined the faculty in the field of mathematics. Brubaker is a 1966 graduate of Eastern Mennonite College. He is teaching algebra I, geometry, and business mathematics. In addition, Brubaker will serve as co-adviser to the freshman class.

The religious life activities of the school are directed by the student pastor, James M. Lapp. The year's chapel services have been arranged to emphasize the school's motto, "Knowledge with Reverence." Bill Detweiler, Kidron, Ohio, will serve as guest speaker and counselor for the Spiritual Life Week in October.

The Christopher Dock faculty was in preschool sessions on Sept. 1, 2, 6. On

Sept. 1, the faculty were in their annual business session. David F. Derstine, pastor of the Blooming Glen Church, addressed the faculty, employees, and board members on Sept. 2, centering on the theme, "The Spiritual Challenge of Our Task." On Sept. 6, Dr. Leslie W. Kindred of Temple University spoke to all school personnel and board members on the topic, "Effective School Public Relations."

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bauman—Godshall.—Wilbur E. Bauman, Easting, Pa., Finland cong., and Dolores M. Godshall, Perkiomenville (Pa.) cong., by Stanley G. Godshall, Aug. 13, 1966.

Birkey—Kline.—Simon G. Birkey, Amboy, Ind., Howard-Miami cong., and Fannie Kline, Kokomo, Ind., Bon Air cong., by Clayton Somers, Aug. 19, 1966.

Faulhaber—Gerber.—Clare Faulhaber, Stratford, Ont., and Frieda Gerber, Brunner, Ont., both of the Poole cong., by Herbert Schultz, Sept. 10, 1966.

Gingerich—Kropf.—Duane E. Gingerich, Hubbard, Ore., Bethel cong., and Karen F. Kropf, Albany, Ore., Fairview cong., by Verl Noziger, Sept. 2, 1966.

Herr—Hershey.—James W. Herr, Lancaster, Pa., Sunnyside cong., and Mary E. Hershey, Lancaster, Paradise cong., by Clair B. Eby, Sept. 3, 1966.

Kliwer—Leis.—Albert Kliwer, Winnipeg, Man., Mennonite Brethren Church, and Joanne Leis, Milverton, Ont., Poole cong., by Herbert Schultz, July 16, 1966.

Landis—Walden.—Larry Landis, Schwenksville, Pa., Towamencin cong., and Sharon Lee Walden, Alliance, Nebr., Methodist Church, by Marcus Bishop, Aug. 24, 1966.

Leis—Axford.—Ronald Leis, Milverton, Ont., Poole cong., and Colleen Axford, Stratford, Ont., United Missionary Church, by Thomas Dow and Herbert Schultz, Aug. 20, 1966.

Mast—Seitman.—Earl Mast, Hartsville, Ohio, and Rebecca Seitman, Ashabula, Ohio, both of Hartsville cong., by Edward Diener, Sept. 3, 1966.

Ross—Weaver.—Stanley Ross, Wooster, Ohio, and Shirley Weaver, Apple Creek, Ohio, both of the Salem cong., by Richard F. Ross, father of the groom, Sept. 3, 1966.

Wilkinson—Brunk.—Gary Wilkinson, Toronto, Ont., Morningside cong., and Beatrice Brunk, Brunner, Ont., Poole cong., by Herbert Schultz, Aug. 6, 1966.

Yoder—Hostetler.—Raymond Edwin Yoder, Orrville, Ohio, East Union Cons. cong., and Mary Etta Hostetler, North Goshen (Ind.) cong., by Russell Krahbil, Sept. 10, 1966.

Yoder—Yoder.—Lloyd D. Yoder, Middlebury, Ind., Townline Cons. cong., and Emma Jean Yoder, Hartsville (Ohio) cong., by Jerry S. Miller, Aug. 27, 1966.

Yousey—Lyndaker.—Herbert Yousey, Castorland, N.Y., Naumburg Cons. cong., and Edith Lyndaker, Croghan (N.Y.) Cons. cong., by Richard Zehr, Aug. 20, 1966.

Yutzky—Fork.—Ronald Gene Yutzky, Little Fork, Minn., North Wood Chapel, and Judy Biltz, Elkhart, Ind., Prairie Street cong., by Russell Krahbil, July 29, 1966.

Zehr—Yoder.—Arthur Zehr, Castorland, N.Y., Croghan Cons. cong., and Helen Yoder, Spar-

tansburg, Pa., Valley View cong., by Arland Miller and Richard Zehr, Sept. 3, 1966.

Zehr—Zehr.—Ronald Zehr, Croghan, N.Y., and Karleen Zehr, Carthage, N.Y., both of Carthage Cons. cong., by Richard Zehr, Sept. 10, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Clemmer, Lizzie Ann, daughter of Jonas and Hannah (Shoemaker) Swartley, was born in Franconia Twp., Pa., Feb. 6, 1888; died at Harleysville, Pa., Aug. 8, 1966; aged 78 y. 6 m. 2 d. On June 15, 1907, she was married to Howard M. Clemmer, who survives. Also surviving are 4 sons and 4 daughters (Irene—Mrs. Harry Benner, Alpheus—Alma—Mrs. Irvin Detweiler, Anna—Mrs. Willard Bergey, Hannah—Mrs. Frank Nice, Isaac, Jonas, and Abram), 20 grandchildren, 17 great-grandchildren, and one brother (Abram). She was a member of the Salford Church, where funeral services were held Aug. 13, in charge of Clayton Beyler, Willard Shisler, and Henry Ruth.

Graber, Catherine (Cassie), daughter of Jacob and Mary Krabill Schlenger, was born in Stark Co., Ohio, Sept. 2, 1864; died at the Maple View Nursing Home, located just across the road from her birthplace, Sept. 9, 1966; aged 102 y. 7 d. On Feb. 7, 1889, she was married to Peter Gruber, who preceded her in death in 1937. She was the oldest member of the Beech Church, both in age and in length of membership. Her 5 brothers preceded her in death. She is survived by 5 nieces and 2 nephews. Funeral services were held at the Spiker Funeral Home, Canton, Ohio, with O. N. Johns and Wayne Nott officiating; interment in Warbler Cemetery.

Hernley, Paul H., son of Ephraim and Mary (Herr) Hernley, was born at Elizabethtown, Pa., June 25, 1897; died at his home at Elizabethtown, Sept. 5, 1966; aged 69 y. 2 m. 11 d. On Oct. 2, 1917, he was married to Ruth Miller, who survives. Also surviving are 2 daughters and one son (Martha—Mrs. Walter L. Keener, Emma—Mrs. Amos J. Charles, and Ephraim M.), one foster son (Carl Stonieser), 27 grandchildren, one great-grandchild, 3 foster grandchildren, and 6 foster great-grandchildren. One son and one daughter preceded him in death. He was a member of the Elizabethtown Church, where funeral services were held Sept. 8, with Harlan M. Hoover and Clarence E. Lutz officiating.

Hershberger, Ida Mae, daughter of Yost and Mariam (Wertz) Brenneman Yoder, was born in Iowa, Co., Iowa, June 3, 1877; died at the home of her son, Ora, in Johnson Co., Iowa, Sept. 12, 1966; aged 89 y. 3 m. 9 d. On Oct. 27, 1898, she was married to Jacob Hershberger, who died in 1903. Surviving are her son (Ora), 3 grandchildren, and 7 great-grandchildren. One sister, 6 half brothers, and 3 half sisters also predeceased her. She was a member of the West Union Church, where funeral services were held Sept. 14, with Herman E. Ropp, John Y. Swartzendruber, and Emery Hochstetler officiating.

Johnson, Stella K., daughter of John and Amanda (Kulp) Yoder, was born at Hatfield, Pa., Sept. 17, 1888; died at the Grand View Hospital, Sellersville, Pa., Aug. 31, 1966; aged 77 y. 11 m. 14 d. She was married to Charles B. Johnson, who survives. Surviving are 7 children (Anna Y.—Mrs. Walter L. Alderfer, Ella Y.—Mrs. Granville G. Moyer, Ada Y.—Mrs. William H. Coulter, Henry Y.—Mrs. Clarence Y.—Mrs. Y., and Robert Y.), 18 grandchildren, 15 great-grandchildren, and 2 sisters (Mrs. Ella Nace and Mrs. Luther C. Yost). She was a member

of the Souderton Church, where funeral services were held Sept. 3, in charge of Russell B. Musselman.

Kanagy, Emma E., daughter of Rufus C. and Elizabeth (Smucker) Yoder, was born at Belleville, Pa., March 18, 1891; died at Belleville, July 20, 1966; aged 75 y. 4 m. 2 d. On Feb. 9, 1909, she was married to Amos H. Kanagy, who died Jan. 21, 1961. Surviving are 2 daughters and 5 sons (Hulda, Effie, Irvin, Raymond, and Sherman). She was a member of the Allensville Church, where funeral services were held July 23, with Raymond R. Peachey and J. Elrose Hartzler officiating.

Kaufman, Lela S., daughter of Henry B. and Emma (Sellers) Ament, was born near Lancaster, Pa., Dec. 8, 1886; died very suddenly at the Oreville Mennonite Home, where she worked and made her home, June 11, 1966; aged 79 y. 6 m. 3 d. She was married to Harry Kaufman, who died in 1946. Surviving are 4 sons and one daughter (Raymond, Emma—Mrs. Mylin Lefever, John Henry, Paul, and Charles), 24 grandchildren, 25 great-grandchildren, 2 brothers (Charles and Henry), and 3 sisters (Mrs. Anna Huber, Esther—Mrs. David Charles, and Cora—Mrs. J. Lloyd Charles). She was a member of the Millersville Church. Funeral services were held at the Oreville Home, June 15, with Landis Brubaker and Elmer Hertzler officiating, followed by services at the Millersville Church, with Benjamin Eshbach, Abram Charles, and Herbert Fisher officiating.

Landis, Wilson H., son of Albert and Mary (Hager) Landis, was born June 24, 1883; died at the Barren Community Hospital, Susquehanna, Pa., Sept. 6, 1966; aged 83 y. 2 m. 13 d. He was married to Sophie Snyder, who predeceased him. Surviving are one son (Israel) and 8 grandchildren. One son and one daughter preceded him in death. He was a member of the Souderton Church. Funeral services were held at the Robert W. Moyer Funeral Home, Souderton, Pa., Sept. 10, in charge of Russell B. Musselman; interment in Souderton Mennonite Cemetery.

Miller, Catherine, daughter of Walter and Katie (Staycock) Alving, was born at Johnson City, N.Y., July 4, 1941; died at the Cleveland Clinic, Cleveland, Ohio, Aug. 26, 1966; aged 25 y. 1 m. 24 d. On July 23, 1960, she was married to Jacob Miller, Jr. who survives. Also surviving are one daughter (Cynthia Dianne), her father and mother, one sister (Mrs. Duane Mishler), and one brother (Ernest M.). She was preceded in death by one brother. She was a member of the Marlboro Church, where funeral services were held Aug. 28, in charge of Jerry S. Miller and Elmer S. Yoder.

Miller, William G., son of Jacob E. and Polly (Mishler) Miller, was born at Shipshewana, Ind., June 24, 1884; died at a Portland, Ore., hospital, July 27, 1966; aged 82 y. 1 m. 3 d. Surviving are 2 sisters (Elva G. Miller and Mrs. Nellie Cervenka) and one brother (J. Frank). He was a member of the Portland Mennonite Church. Funeral services were held at Nampa, Idaho, Aug. 1, with Harold Hochstetler officiating.

Simmons, Pearl Cletus, son of William Adam and Perlina (Hinkle) Simmons, was born at Ft. Seybert, W. Va., May 12, 1895; died at the Rockingham (Va.) Memorial Hospital, Sept. 2, 1966; aged 71 y. 3 m. 21 d. On Sept. 2, 1918, he was married to Mary Smith, who survives. Also surviving are 4 children (William Glen, Sterril H. O. Earl, and Mrs. Mamie Mae Armtrout), 7 grandchildren, 2 great-grandchildren, and one sister (Mrs. Luther Lambert). He was a member of the Pike Church, where funeral services were held Sept. 4, in charge of Daniel A. Brubaker and John E. Yost; interment in East Lawn Memorial Gardens.

Slaybaugh, John Franklin, eldest son of Silas and Henrietta (Dillon) Slaybaugh, was born Jan. 6, 1878; died at the Sunset Home, Geneva,

Nebr., Sept. 7, 1966; aged 88 y. 8 m. 1 d. In 1900 he was married to Anna May Archer, who predeceased him. Surviving are 2 sons (Clarence and Lloyd), one daughter (Hilda Kuhn), 6 grandchildren, 12 great-grandchildren, 2 brothers (Henry and Bert), and 2 sisters (Mattie Bennett and Laura Piper). On July 2, 1964, at the age of 86, he was baptized and received as a member of the Salem Church, Shickley, Nebr. Funeral services were held at the Krittner-Farmer Funeral Home, Geneva, Nebr., Sept. 10, conducted by Fred Reeb, P. R. Kennel, and Lee Schlegel; interment in Geneva Cemetery.

Thomas, Fannie E., daughter of Lawrence and Lizzie (Johns) Thomas, was born in Somerset Co., Pa., March 19, 1915; died at the Memorial Hospital, Johnstown, Pa., Sept. 5, 1966; aged 51 y. 5 m. 17 d. Her father preceded her in death April 1, 1963. Surviving are her mother and 2 brothers (Sam and Oscar). She was a member of the Thomas Church, where funeral services were held Sept. 8, with Paul M. Roth and Sanford J. Shuler officiating.

Wolf, Sarah (Sadie), daughter of Isaac and Elizabeth (Winters) Lapp, was born near Freeport, Ill., March 2, 1877; died at the Crestview Manor Nursing Home, Freeport, where she was a resident for the past 29 months, Aug. 28, 1966; aged 89 y. 5 m. 26 d. On Dec. 25, 1902, she was married to Newton Wolf, who died in 1954. Surviving are 2 sons (Milton and Paul), 5 grandchildren, 12 great-grandchildren, and 2 brothers (George and Walter). She was also preceded in death by 2 brothers and one sister. She was a member of the Freeport Church, where funeral services were held Aug. 30, with Floyd Sieber officiating.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Everts, Edward and Charlotte (Widmer), Albany, Ore., second child, first daughter, Lori Kay, born Aug. 15, 1966; received for adoption, Aug. 19, 1966.

Frey, Carl and Lois (Snively), New York, N.Y., first child, Darryl Benjamin, June 25, 1966.

Gerber, John and Pauline (Steckly), Milverton, Ont., second son, Roger James, June 11, 1966.

Good, Mervin S. and Mary Ellen (Wagler), Harrisonburg, Va., third child, second daughter, Lynette Marcille, Sept. 3, 1966.

Heimbach, Oran and Charlotte (Kaufman), Middleburg, Pa., fifth child, third daughter, Janet Mae, Sept. 9, 1966.

Kennell, Mark Andrew and Violet Lucile (Yousey), Sarasota, Fla., fifth child, third daughter, Marcia Joy, Sept. 6, 1966.

King, David H. and Elsie (Byler), Belleville, Pa., a son, born March 13, 1966; received for adoption, March 18, 1966.

Lechleiter, Carl and Colleen (Penland), Elkhardt, Ind., third child, second son, Douglas Devon, Aug. 16, 1966.

Miller, Lloyd and Lois (Hochstetler), Kendallville, Ind., third child, first son, born Aug. 25, 1966; received for adoption, Sept. 16, 1966.

Reinhold, LeRoy and Helene (Heimbach), Selingsgrove, Pa., first child, Rodney Eugene, Sept. 10, 1966.

Riesecker, Verle and Sandra (Yoder), Denver, Colo., first child, Ann Michele, Sept. 9, 1966.

Sensenig, John Ray and Grace (Snader), Newmanstown, Pa., third daughter, Sheryl Ann, Sept. 7, 1966.

Shank, Ronald and Marlene (Homes), South Bend, Ind., first child, Lisa Renea, Aug. 20, 1966.

Snider, Sanford D. and Gloria (Harman), Newport News, Va., first child, Craig Ian, Aug. 14, 1966.

Stoltzfus, Ben and Rebecca (Stoltzfus), Harrisonburg Va., second daughter, Denise Eileen, Sept. 9, 1966.

Zimmerly, Ray and Hilda (Berg), Sugar Creek, Ohio, third child, first daughter, Tina Marie, Aug. 22, 1966.

Items and Comments

Bad as our highway record is in America, it is worse in Europe. In 1964, highway deaths in 23 European countries totaled 68,500, with 1,840,000 persons injured. In the U.S., 47,000 persons died in highway accidents and 1,700,000 were injured.

This compares with some 72 million passenger cars and 14 million commercial vehicles in the U.S., and only 40 million cars and seven million commercial vehicles in Europe.

As any European visitor can observe, Europe's centuries-old roads were not made for the modern car. If we keep on adding horsepower and speed, America's soon won't be adequate either. — **Mennonite Weekly Review.**

Another famous New York newspaper seems on the verge of closing down. Owners of the strike-bound New York **Herald Tribune** apparently have decided not to resume publication, due to trouble with labor unions and financial problems. Established in 1924, the **Herald Tribune** was a merger of the **Herald**, founded in 1833 by James Gordon Bennett, and the **Tribune**, the paper which Horace Greeley founded in 1841. — **Mennonite Weekly Review.**

Preparations were completed at Soquel, Calif., for a camp at which some 150 young Seventh-day Adventist conscientious objectors will be trained to enter the armed forces as "good soldiers." A staff of 20 officers, headed by Harry Garlick of Glendale, Calif., western director of the Adventists' Medical Cadet Corps, will be in charge of the training program. Strict military procedure is to be followed.

The commandant, noting that while Adventists oppose killing, they believe in answering the call to military service, pointed out that "more than 300 young Adventists are currently serving in Vietnam, many as combat medics. A number of these men have died while serving their country there."

Missionary work in Kenya is among the most fruitful in Africa. American missionaries have a large share in the history and development of this East African nation,

known to most Americans mainly as the safari paradise.

Right now, 14 American missionary organizations are providing services, skills, equipment, and facilities to this country of about 10 million people. By far the largest national group in the country, American missionaries and their families exceed 1,300 persons. In close collaboration with the Kenya government, they give educational assistance by providing teachers, funds, and equipment to scores of primary schools, more than 40 secondary schools, including many of the nation's business and political leaders.

President Jomo Kenyatta and his family are Presbyterians. He insists on full religious freedom of the people, including the right to continue animist tribal practices, especially those which have proved to have a beneficial and stabilizing influence on the countries.

The annual Synod of the Waldensian Church, oldest Protestant body in the world, adopted a resolution recognizing the validity of conscientious objection.

In its action, the church differed with the Italian government, which does not accept conscientious objection.

The Synod declared that the "task of the church is to announce the reconciliation in Christ, Prince of Peace" and that "conscientious objection, in the name of Christ, is a valid means to bear witness of the Lord's peace."

Sunday pilgrims welcomed by Pope Paul VI at the papal summer villa at Castel Gandolfo, Italy, heard him call for greater devotion to the Blessed Virgin. "We note with great interest," he said, "that the piety of the people toward the Mother of Christ has usually a decisive influence in the awakening of the religious mentality, in the union of all people of charity, and in their loyalty to the church."

Packages of medical and relief supplies sent by New York Quakers to Canadian Friends for transshipment to North Vietnam have been confiscated by the U.S. government and checks have been blocked at the banks on which they were drawn.

The packages and checks were directed to the Canadian Friends Service Committee office in Toronto when U.S. postal officials refused to accept shipment of parcels addressed directly to North Vietnam. The Friends group, in accord with traditional Quaker peace testimony, sought to send the supplies as a manifestation of their concern "to extend humanitarian relief to all who suffer in war, regardless of their geographical or racial identity or their political or national allegiances."

Ross Flanagan, project secretary for the New York Yearly Meeting of Friends, said the Canadian Friends Service Committee

was fearful lest there be U.S. government interference with regular mail and financial contributions from people in the U.S. He said the Canadian Quaker agency is weighing a possible protest through the Canadian Bureau of External Affairs.

Reports out of Russia describing the jailing of six Baptists who held a mass baptism in the Don River and conducted sidewalk evangelistic meetings indicate an increasing "spiritual ferment" in the U.S.S.R., according to a veteran observer. He is Blahoslav Hruby, managing editor of **Religion in Communist Dominated Areas**, a publication of the National Council of Churches' international affairs commission. Mr. Hruby reviewed the Rostov-on-Don incident as further evidence of a heightening rift not only between adherents of religion and the Soviet government but within religious groups.

Though full data on the jailed Baptists and the circumstances surrounding their arrest was not available, Mr. Hruby said it is obvious they were from fundamentalist Baptist groups which oppose the official All-Union Council of Evangelical Christians (Baptists).

Mr. Hruby commented that available information on Baptists in Russia—a religious grouping which is estimated at some 500,000 members—indicates a considerable amount of dissent.

The NCC editor said it has been learned that, as in the Russian Orthodox Church, various Baptists have been active in circulating letters and pamphlets critical of both the government and the officially recognized Baptist Church.

Christianity in the Congo right now is in the throes of revolutionary flux. To hundreds of missionaries it means physical hardship or even danger, while to the African believer it may mean persecution, exile, or death.

The atmosphere among Christians is pregnant with fears of repetition of the 1964 outbursts of anti-white violence. The fear is underscored by the realization that this time, however, the Anglo-American airlift of endangered missionaries and nuns, which saved hundreds of people in 1964, might not be feasible.

The churches are taking the simple precaution against this danger by deserting rebellious areas or withdrawing as soon as the Central Government troops leave the local population to their own devices while pursuing their regional adversaries into other parts of the Congo.

An appeal to churches to consider using newspapers, movies, and television to strengthen their appeal to younger members was favored by delegates to the Luther League, youth auxiliary of the 3,300,000-member Lutheran Church in America.

"The realistic insights sometimes offered by movies, plays, and television produce an immediate impact . . . for the individual person," according to a report issued after a series of workshops on methods of revitalizing the youth ministry at Milwaukee, Wis.

Delegates suggested the possibility of issuing a nationally circulated newspaper. They also adopted a resolution requesting a youth page in *The Lutheran*, the church's biweekly magazine.

* * *

In Beatrice, Nebr., the mothers of teenagers decided that they had had the salacious literature situation up to their ears! The stuff was even on the supermarket shelves. Local merchants told them, "Well, it sells. . . ." At that point the women decided to find something else that would sell.

One of them got in touch with Mrs. Paul Moser, director of Women's Activities for the American Bible Society. The society had recently printed two newly designed booklets, the Gospel of John, published under the title, *One Way for Modern Man*, and the other, *The Right Time*, which was the Gospel of Mark. "The Bible is a best seller," Mrs. Moser reminded the Nebraska women. "Let's see what will happen if we ship you some of these."

The supermarket agreed to stock the new books—right beside the old stuff. Some of the husbands helped build the shelves. The teenagers! They are discovering why the Bible has always been a best seller and their mothers aren't saying a word.—from *The Church Woman*.

* * *

Dr. Joseph R. Sizoo, widely known preacher and theological educator, collapsed of a heart attack and died within minutes after serving as guest preacher at Brick Presbyterian Church in New York. He was 81 years old.

Following the service at which he preached on "How to Handle Doubt," Dr. Sizoo shook hands with many in the congregation and then went to the vestry to remove his robes. He was stricken there. A doctor who had been in the congregation was summoned, but the clergyman was pronounced dead on arrival at Doctors Hospital.

* * *

A volume of writings and sermons by Stefan Cardinal Wyszyński, Primate of Poland, was published on Sept. 7 by Harper & Row under the title, "The Deeds of Faith."

The book is being issued in connection with the 1,000th anniversary of Christianity in Poland, now also being celebrated in the U.S. and Canada. It is the first work in English by the embattled anticommunist Polish leader, who was denied a visa to visit the U.S. in August.

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World Literature Sunday, October 16

Notes from the Travel Log

By James L. Johnson

In my travels recently to Africa and South America, I had opportunity to check into those areas of communication which have often been the subject of discussion pro and con. I feel now that these areas have been clarified in my own mind, and though I've always believed in literature and radio as keys to reaching the masses, I'm even more convinced now that we have a God-given tool which we must exploit to the fullest if we are to be faithful to the commission.

1. For instance, the fact that literature and radio can be used to win men to Christ, even without the personal face to face contact, has been demonstrated again in convincing proportions. At the All Africa Evangelical Conference in Nairobi, Kenya, 22 pastors stated flatly that they came to Christ through the combination of radio and literature. Some received Christ through reading the Scriptures, others through tracts, some through books—others by their own radios.

In every case, once saved through this means, they consulted with the publishers or radio stations for a church home and in every instance were guided wisely to that which preached the Word.

Correspondence course ministries are proving to be tremendously effective in winning people to Christ as well, and in all the countries I visited I found that a well-planned literature program, with follow-up programs built in, produces genuine converts.

2. At the same time, there is no foundation for the idea that literature can do the full job alone. Literature can expose men to the Gospel and even lead them to Christ, but there is still the essential need for the church, for pastors, for Christian workers to take that new convert and guide him into a life of discipleship.

We must guard ourselves against the notion that literature is an end in itself, but use it as God intended, as a direct arm of the church to reach people for Christ and guide them into fruitful service for Him.

3. It is also apparent in my travels that we can no longer continue to consider literature as part-time work. We thank God for those missionaries who give themselves to the literature program in their "off hours." But effectiveness is seriously in question in many instances. A number of part-time literature people I visited are sensing the frustration of trying to do a job that demands all of their time. Because they cannot give it full attention, their programs are operating at a mini-

mum, some of the bookstores are in the red, and the general tone of the literature program is uncertain and discordant.

The literature ministry has become more complex in recent years in our attempts to scale up standards: with this has come the pressure for skilled personnel who are engaged full time in the operation. Part-time missionary personnel will have to be considered for full-time service and new recruits will have to be found at home to carry the ministry forward and to train nationals.

4. I also found that cooperative literature ventures are proving to be the answer to personnel and financial crises that often accompany literature endeavors of any size. The fear that such inter-mission cooperation invites corruption from border-line evangelicals has not been demonstrated at all in my travels; rather, I found a spirit of oneness in Christ, a keen desire to get the job done, and a quality of literature production that is complimentary to the image of Christianity.

Where cooperation is motivated by common spiritual goals and consensus established on methods and message, this togetherness has resulted in dramatic breakthroughs in literature evangelism.



The Brazilian bookstores also provide mail-order service. A clerk chooses books for an order.

James L. Johnson is executive secretary of Evangelical Literature Overseas. This article appeared in the *ELO BULLETIN*, June, 1966. Used by permission.

5. I was also delighted to find that there are nationals who can do the job of literature coordination and supervision on a scale that in some instances outclasses missionaries. There are problems in getting nationals with proper spiritual perspective, but the fact is they are there. Those who have found such nationals with spiritual and managerial abilities are those who have had complete confidence in the national's ability from the very beginning, have given adequate training and allocated enough salary to meet their requirements for decent living and in terms of their education and skills.

6. The so-called "distribution bottleneck" too has to be modified by some other considerations. True, we need personnel in distribution programs as never before—but I have found books in both Africa and South America where the production is so poor that it insults even the most primitive of readers; translations into other languages have been done so clumsily that the sense of the sentence has been altered to read totally the opposite of what was intended. It is obviously impossible to distribute such material.

The "bottleneck" is in both areas—competent personnel in both production and distribution.

7. The continuing trend on the field on the part of missions to open up their own printing establishments for their own production has become embarrassing in some situations. In some cases huge presses operate at half time to produce small tracts; in other instances lack of qualified personnel in printing has resulted in poor quality and often damage to the press equipment itself.

On the other hand, I have seen mission presses operating for a wide area of literature endeavor for an entire field that are proving to be the life-saver for the literature ministry. Where qualified printers are in force, where equipment is top notch, and where projects are backing up on the job ticket, I find that this mission printing establishment is needed and absolutely necessary.

Still missions are slowly realizing the sense in using commercial facilities where they can; we will have to do more serious investigation of this area before committing to press facilities of our own.

But the job is getting done—we are moving into a whole new era of literature endeavor. The future looks brighter than ever. Let us rejoice and be glad in it.

Ranchi Bookstore Sales Increase

By Paul Kniss

There was a sharp increase in Ranchi bookstore sales for the months of November and December, 1965, compared with November and December, 1964.

As our bookstore is located on the main street of a booming industrial city, we have a broad spectrum of society coming in. These people frequently offer comments. A sampling of these comments might be a valid means of seeing the

image presented to the community by "Good Books" (the name of the store).

A Hindu customer: "I want a new Bible Lover's Calendar. I received so much inspiration from last year's calendar. Each morning I read the saying (the Scripture verse) for the day."

A Christian tribal lady: "I have bought six Bibles from here for gifts within the past year."

A gay blade: "No Carter Brown? No Ian Fleming? Don't you have any light reading?" (We do have light reading. We want all our books, whether light or heavy, to be wholesome, though sometimes these lines are hard to draw.)

A schoolteacher: "You certainly have a good selection of children's and young people's books."

An Indian Roman Catholic nun: "I'm glad to know that these flannelgraph materials are available here. You are doing a wonderful work. May God bless you." And as she was leaving, "Please pray for me."

Two Swiss nuns: "May we stay here a while and listen to the Christmas music?"

A church leader: "These new Hindi Sunday-school materials are the best I've ever seen."



A reading room is also another literature service of the Mennonite Church in India at Dhantari.



The opening of the bookstore in Dhantari, India, brought a big crowd.

Three Educational Options

A number of exciting things are happening on the Christian education front in the Mennonite Church these days. Let me call attention to three that each local congregation should be familiar with. If you have been reading the promotion, all this will be a review to you.

Are you up on the new missionary education course for this fall? Both the junior and the youth-adult courses are among the best we've ever had. *Our City Neighbors*, by Esther Eby Glass, is a 96-page study that every child, city or rural, will find immensely interesting from cover to cover. The book introduces our children to the city as a whole, establishing a bond of understanding with city children. It plants into the mind of the growing child, the concept that the city is the place where the Christian witness is most needed in our time.

The youth-adult course is called *Becoming God's People Today*. It was written by Willard and Alice Roth. This 144-page ten-lesson study explodes the myth that we Mennonites were historically rural and that we therefore are not equipped to witness in the city. The book helps us to understand the effect of urbanization on all of us and it prepares us to accept the challenge to witness and serve in an urban society.

Learning to Know the Bible, by David Schroeder, is the fourth in a series of leadership training texts. It also is a ten-lesson course which can be used in various educational settings. Every youth and adult member of every congregation should be given the opportunity to study this unusual course. Never before have we had a text of our own on this subject which cuts through to the issues and opens pressing questions about the Bible as this one does. For Anabaptist Biblicists, like ourselves, it is tremendously important that we constantly face together in utter honesty what we mean by inspiration, authority, revelation, etc. This book opens the way for us to do this with guidance.

The third option is the Luke-Acts Sunday-school lessons. Most congregations will not need to make a special decision about these because they are already using the youth and adult Sunday-school materials prepared by Herald Press from the International Uniform Lesson Outlines. The thing that is different about the Luke-Acts lessons is (1) that this is a nine-month block of continuous study and (2) representatives from church boards, agencies, and committees got together to help writers and editors sharpen the issues that emerge in these two New Testament books. Thus we may have one of the most relevant series of Sunday-school studies we have ever had.

—Arnold W. Cressman.

The Publican

*O God,
At the close of the day
I come to you.
May your goodness and grace
Which pursued me
During all the day
Protect me in the darkness.
Help me close the day
As one who knows
All is in your hands.
Help me rest
With the realization
That you slumber not.
Give the serenity of soul
Which finds freedom
In full forgiveness,
And the strength of body
Which is sufficient
To fulfill your purpose.*

Amen.



Midway, Columbiana, Ohio

The Midway Church is located in eastern Ohio, adjacent to the site of the first church built by Mennonites in Ohio—the Oberholtzer meetinghouse, built in 1825. The early migrations were primarily from Fayette, Franklin, Lehigh, and Bucks counties, Pennsylvania, and Rockingham County, Virginia. The present building was put up in 1869, enlarged in 1897, and added to again in 1959. It was known as the Oberholtzer Church (after Jacob Oberholtzer, one of the first ministers) until 1898, when it was called the Middle Church. Since about 1900 it has been known as Midway. The congregation is part of one of the oldest Mennonite communities in the state, although it has had organization separate from its sister congregations only since 1948. It is affiliated with the Ohio and Eastern Conference. The present membership is 185, with an average attendance last year of 222. Paul Yoder serves as bishop, with Ernest Martin as pastor and Caleb Yoder deacon.

Eternal Perspective

One of the most frightful things which seems to have happened today is that the future perspective has grown dim. Here I'm speaking about the future of the church or nation or world. I'm speaking about the ability to take the long look, to judge actions of today in light of eternity, to make decisions such as Noah, Joseph, David, and Daniel made because their eyes pierced beyond the present situation to the purposes of God.

Future hope in Christ's coming again is not a prominent note of the present. Yet it is one of the great purifying truths of life. This hope has sent many in service to the far corners of the earth. This hope has given many the great assurance needed amidst disastrous difficulties. It is the "blessed hope" of the Christian.

Future judgment is not a common concern of the day. Yet it should be because it is sure. Sin will be punished. All shall stand before God. If God Himself, and His Son our Saviour, called judgment to man's attention so often, we should give more attention to it today.

The future of a lost soul is seldom spoken about today. Perhaps it's not as clear to us that man is lost outside of Christ. Perhaps it's too dogmatic to declare that man is lost and that hell awaits the unrepentant sinner. Or maybe we have been calloused and do not have the compassion we once had for the sinner. At least I cannot imagine the church going forward if it forsakes compassion.

How often have you heard about heaven the last year or two? Probably not very often. Why not? Has this future prospect grown dim? Perhaps we are too satisfied with things down here. When life gets easy for the saints down here, heaven loses its glow. Heaven becomes rather hazy also to one who is disobedient. All spiritual things do. Have we lost this look into the future? It would do all of us good to hear something about heaven once in a while if we plan to go there.

So one could go on and on reflecting on the future truths which God has revealed in His Word. And in reflecting one finally must wonder why the future is not as favorite a topic as it once was.

I'm not thinking here of some pie in the sky kind of philosophy which only thinks of future bliss while doing nothing or knowing no bliss here and now. The fact is that a Scriptural contemplation of the facts of the future has never allowed people to remain unconcerned for or inactive in the present. The opposite is true.

Facing what the Scripture has to say about the future will do at least two things. It will cause us to make our decision for time and eternity and not for the expediency of the moment. It will also purify the present and make us effective instruments in the present. It was Esau, who decided on the basis of the moment, who really was worldly and lost. Jacob, like Joseph and other great heroes of the past, had the long look. They could face great questions and temptations squarely because they had the eternal perspective. How we need it today!—D.

Dare We Do It?

Jesus' eight objectives for His new man as found in Matt. 5 are:

An utter self-helplessness with complete trust and surrender to God.

A heartbroken sorrow for sin and sin's results finding our only comfort in God.

A passion under the control of God which will be angry at the right things and times.

A devouring longing for right which can be satisfied only in God.

A character that becomes incarnated in the other person seeing and feeling as he sees and feels.

A heart whose motives are one with God because He controls them.

A life devoted to producing right relationships between man and man.

A fearless radical (not fanatic) who can take reproach for Christ's sake rejoicing.

This man cannot be "well adjusted." This man is living in the center of conflict. This man is not the man we project into the future of our children.

Dare we as parents set these objectives for the training of our children? We must recognize that this is the new creature in Christ. Yet we also must accept the words, "Train up a child in the way he should go; and when he is old, he will not depart from it." Do we really want our children to be this person? Are we?

Dare we as leaders in Christian nurture aim at these goals? Is this what we are attempting in mission outreach? In our Sunday-school classes? In summer Bible school? In our total Christian educational program? Where will they lead us? What kind of church would such an approach produce? How might society feel about these persons?

Dare we even dream of our children being so ill adjusted in this materialistic world? Jesus resoundingly says we must. "If the salt have lost his savour . . . it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." "A city that is set on an hill cannot be hid."

Parents, let us gird up our loins. Let us "be" that we and our children may live.—James Payne

A Prized Possession

By Newton Gingrich

Introduction

"And where do you belong?" We've all been asked this. Geography, family, organization, and other identities are natural in the human setting. There is, however, an identity of greater significance. To whom do we belong spiritually?

In I Pet. 2:9 we find a meaningful term—"a peculiar people." This is not oddity. It is rather a selectivity. It is a supreme claim. Believers are God's property. He has purchased them.

As the boy who lost his homemade boat announced after payment to reclaim it, "You belong to me two times: I made you and I bought you." Equally we are God's prized possession. We are His delight. None other has a rightful claim.

In five meaningful comparisons Peter notes the relationship of the believer to God. This message observes only two.

They are attempts to explain spiritual realities in human terms. None are complete. They are merely aids to comprehension.

1. As Newborn Babies

Verses 1-3 speak of a family relationship. This is discussed in the context of 1:23, "born again . . . by the word of God." Physical birth and spiritual birth have many similarities. Not the least of these is the lifeblood. Both Christ and our mothers shed blood for the realization of a new life.

Growth also finds its comparisons between the heavenly and the earthly. Peter suggests three aspects of such development.

a. Laying aside (verse 1).

In natural birth prenatal existence is no longer a reality. The child is freed from its bondage of the womb. Likewise the child of God is released from the ways of the flesh, pre-new birth existence is no more.

Spiritually there has been laid aside:

Malice—evil hurt to another.

Guile—evil attitude to another.

Hypocrisies—deception of tongue and deed to cover up.

Envy—desirous of another's circumstance.

Evil speaking—to wound another's character; to speak a person down.

Interestingly each of these characteristics grows out of the former. The desire to hurt finally results in wounding a character.

Peter clearly states that such should be removed. They are as ridiculous in a believer's life as a baby's rattle in the hands of a 70-year-old.

b. Desiring the milk (verse 2).

Neither children nor believers can grow negatively. A child's arrival does not assure growth. A sinner's cleansing never guarantees spiritual development. The removal of bad deeds does not produce life. Growth comes via the intake of food.

For a babe the basic requirement is milk. The young believer's nourishment comes via the Word. For maximum growth it requires "sincere" milk. This was milk diluted with chalk water. Or, as we say currently, "watering down the word."

Thus it behooves all who "feed" or those who seek for "food" to earnestly search for the "sincere" truth. Surface concepts, legislated morality, or erring interpretations do not nourish growth.

c. Willing to taste (verse 3).

Sin can destroy the appetite. Before learning to feast on the Word we need to taste it.

An atheist had eloquently declared there is no God. Having challenged his audience to react, an elderly gentleman proceeded to the platform. Seated, he peeled, quartered, and ate an orange. Turning to the speaker, he inquired, "Did it taste good?" Aggravated, he retorted, "And how should I know? You ate it." "Exactly," was the reply. "And you have never tasted God."

Such a taste is not alone as food. The written Word is food for the mind and soul. To taste also includes the affection of a person. A mother's physical contact is as important to an infant as food. A spiritual relation with Jesus is as significant as spiritual food. Growth is not done by a "book" but by a "person." Christ needs to walk out of the pages of the book into our lives.

2. As Lively Stones

Spiritual experience is here seen in a building relationship. Both Old and New Testament speak of Christ as a stone. He is compared to a stone rejected for the temple foundation. Later the same stone was selected as the cornerstone.

A cornerstone in ancient days became the point of measurement for squaring and plumbing of the building. In God's spiritual building Christ serves the same purpose. Believers, the building material, are prepared and placed in relation to Christ.

Newton Gingrich is pastor of the East Zorra congregation, Tavistock, Ont., and moderator of the Ontario Conference.

According to verse 7, Christ does not have this importance for the unbelievers and disobedient. To such He is not the prized possession. Note verses 4 and 7. Christ instead becomes a stumbling stone—a loose rock on the path one may trip over. A rock of offense—hurled for destruction; convicting and insulting the ego.

The unbeliever is under appointment for judgment. He has not claimed Christ. To him Christ becomes a trap set to trip.

In contrast the believer becomes a lively stone. As such he will not be "confounded" (judged). Verse 6. Instead, he takes on the nature of Christ. Whether in terms of light, priest, son, sheep, king, or a stone, Christ's followers have like qualities.

A stone suggests security, firmness, durability, and beauty. Both Christ and the believer provide these qualities for God's spiritual structure. Unfortunately, some consider themselves a rock when immovably stubborn. As someone has said, it's good to be dogmatic but not bull-dogmatic.

Such an attitude is not "living." It is not relevant or growing. Permit an analogy. The believer must be a growing stalagmite. He is secured by God in a divine dimension and continues to grow with rock characteristics.

God is fitting every believer into His spiritual structure. Its purpose is to serve a priestly function. The priest in the Old Testament was considered part of the house of service. Both the temple and the tabernacle were intended for a spiritual ministry including the priests. Such service is acceptable to God.

According to verses 9 and 10 God has chosen us as an elect race, typified by the Hebrews. The choice was not because of what we are. Rather, it was for what we might become in Him. In this relationship believers are a "generation." They are a people of one blood—Christ's—and thus members of one generation.

Likewise we become a "royal" or a kingdom of priests. As such we share the dignity and glory of Christ the King. In this position we are a "holy nation."

Like a stone God's people were "nought." They were "not a people" of worth as placed into God's spiritual structure.

Every true believer belongs to Christ. He is precious as a newborn babe in a family or as a prepared rock for a developing building. As Christ and believers experience a reciprocal choice, so they become a mutually prized possession.

Peace Statement of Lancaster Conference

In light of current world needs and conflicts, and the need to interpret the practical implications of our peace concerns, we present the following to our brotherhood:

1. We reaffirm the historical position of the Mennonite Church on Biblical nonresistance and continue to support earlier official statements by the Mennonite Church.
2. The Scriptural teachings on nonresistance and separation of church and state continue to be a fully relevant guide for the church in facing the problems of today. Since our citizenship is in heaven and in the body of Christ, the church, they require our primary loyalty above any responsibility to the nations.
3. The basis of positive divine love is the new birth whereby we are "partakers of the divine nature" and have "the love of God . . . shed abroad in our hearts by the Holy Ghost" (II Pet. 1:4; Rom. 5:5).
4. War is contrary to the teaching and spirit of Christ and the Gospel and God's will as revealed in His Word.
5. Christians cannot be neutral in their attitudes toward evil, nor can they compromise with evil. Our actions and expressions of loving concern for our fellowmen must be consistent with Scriptural standards. Therefore our approach to current problems should include:
 - A. In recognition that governments are God-ordained with a distinct role in society we respect, honor, and pray for leaders of nations.
 - B. As a church and as Christians it is our duty to bear witness to all men, including government, regarding the truth of the Word of God and our concern for love, peace, and justice.

- C. Our protest to social injustice is symbolized by sacrificial service rather than by marches, demonstrations, or obstruction.
- D. Our ministry and concern must relate to the spiritual, physical, and social needs of our fellowmen through the church's local and worldwide programs, rather than involvement with groups where motivation is only social or humanitarian, and often infiltrated with elements that have little respect for true Christian principles. We cannot support movements which use hatred, emotionalism, extremism, and nationalism in attempting to correct social or political problems.
- E. Therefore we rededicate ourselves to sharing sacrificially of our time, finances, and materials to witness to and serve those who are suffering so deeply because of war and prejudice.
- F. We do not desire for ourselves economic or social gain resulting from injustice or war nor can we knowingly assist in the production of materials used in the support of war or destruction.
6. We appeal to each member to cultivate sincere expressions of Christian love and peace with all men and especially in our relationships to each other within the fellowship of the church which is the mark of a true disciple of Jesus Christ. John 13:34, 35.

We call the church to prayer on behalf of our government and all governments, and for the many people who are suffering, wounded, and homeless because of war. We urge church leaders to call special sessions of prayer that God may overrule in the affairs of man that His will might be accomplished.

Housefellowships, a New Form for the Church?

By James Fairfield

The housefellowship in which I shared, met that particular week in the suburban living room of the manager of a mayonnaise factory. I had come earlier than the usual "Thursday, anytime after eight." I was curious about his attitude toward church membership. In this housefellowship group several were active members of local churches, but about an equal number were not. The mayonnaise manager exhibited respect toward the institutional church, yet he said it was not for him. At least not as it was.

His visits to church were limited by choice. His choice. He gave the impression that he expected more of Christianity than could be discovered as a spectator in a pew.

Yet during the housefellowship discussions this man exhibited a deep and sensitive awareness of who Christ was. More, Jesus Christ was for him a living person to be dealt with in daily human experience, on the job, and in his family. His wife had struggled through years of emotional instability. She told us that even she considered the Thursday night housefellowships as the greatest influence in her experience for the healing of her personality.

Others also met regularly with the group. A couple who lived on a farm and worked it part-time, juggling chores around a job in town. The wife of an industrial designer. A well-heeled farmer. A couple with a large family, the man between jobs. He was much concerned to discover the will of God. "I don't want to take just any job," he said, "yet my family has to eat." The group shared their tensions and suspense, as weeks of unemployment grew into months.

Then there were the "irregulars," who joined the discussions whenever they could, or whenever their interests urged them. Consequently, on most Thursday evenings there were nine or a dozen people meeting. With but one purpose, to study the Bible.

Not from lessons out of a book. Nothing as functionally organized would have lasted the six years the group had been meeting.

Instead, the group would choose by common consent the next New Testament book to study. They would begin at chapter 1, verse 1. What did it mean? What did it not mean? In today's terms, and for today's needs?

Theologically, they were a bunch of "lay" amateurs. But they had discovered how to bring themselves before the judg-

ment seat of the living Spirit and know His word cutting to the marrow of their lives.

Rules of fair discussion emerged quite without effort. In fact, I don't remember rules of order ever being discussed at all. Perhaps close examination and definition would have pulled their teeth. As it was, the group absorbed the fiber of reasonable order and acted accordingly.

For instance, when one of the members became wound up in a subject and ran away with it, the rest rode along. Arguments and resistance came, yet somehow the group would stretch its patience far enough to cope with the outburst.

Some visitors watched this process without understanding. "Christians shouldn't act like that, become so involved, light into one another so hard!"

Yet the dynamics the group exhibited are not unusual to New Testament Christianity. The Apostle Paul frequently expressed the Christian's responsibility to challenge as well as commend, in a form of mutual discipline. Admonition and challenge are very much a part of the "ministry of reconciliation." A vigorous discussion can get in behind the polite fronts we put up to hide from one another.

One person criticized the group for not spending enough time in the Bible. Admittedly, some evenings almost everything else was discussed except the few verses scheduled. Family tensions, neighborhood politics, job problems . . . yet were these not living situations pushing themselves to the fore, and needing resolution?

Jesus never shoved aside the cripple to talk alone of "spiritual things." First, He ministered, then drew the person on to deeper awareness of the kingdom of God and His righteousness.

Next Reformation

Perhaps life-healing housefellowships of this or a similar variety are the next reformation? I think so. And I think we should move quickly to adapt our congregational life to include the neighbor-touching resilience of housefellowships.

The Lutheran Church, Missouri Synod, is now consolidating the results of a pilot project housefellowship in Chicago's Marina City. In June, 1964, Pastor Roy Blumhorst moved into the "upper middle and up" class apartment complex at the initiation of his church's Northern Illinois District.

Marina City's rents run from \$120 to \$450 a month. The 65-floor complex includes 20 floors of auto park, a 500-boat marina, cocktail lounges, bank, supermart, and restaurants.

Tenants are insulated by intruder-proof entrances, and they

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carry a cultivated aloofness to match. Mr. Blumhorst plowed head on into this cool attitude when he and his family first moved in. He found it impossible to strike up a conversation in the elevators or corridors.

Ringling doorbells didn't work, either. He found that most residents had experienced some form of structured religion in their past and had purposefully set it aside. His visitation techniques raised barriers rather than lowered them. So he revised his evangelism.

Beginning with a discussion series on modern painting to which all Marina City tenants were invited, he soon was able to gather groups around continuing topics such as "How to Read the Bible" and "The Christian Style of Life."

Now about 100 people of Marina City are involved in what might be recognized as an emerging congregation, although a resemblance to the usual Protestant church is not readily discernible.

Other Experiments

In addition to the Marina City housefellowships, several other small-group experiments are opening up new possibilities for the living out of congregational experience. "Faith at Work" groups have functioned across denominational lines in small-group fellowships for years.

The late Dr. Samuel M. Shoemaker founded the Faith at Work movement in 1955 through what is now known as The Pittsburgh Experiment. His successor, Donald T. James, tells of Shoemaker's concept: "Dr. Sam envisioned small groups of men who would meet regularly to discuss and pray out God's will. The meetings were to be open to anyone and the groups were interdenominational.

"Today there are fifteen men's groups in the Pittsburgh area meeting in factories, office buildings, public restaurants—and several couples' groups in homes—all of them on a weekly basis." Similar Faith at Work groups exist on a local, unstructured basis in cities and towns throughout the United States and Canada.

A newer organization, called "Growth by Groups," has developed materials and suggested methods for adult weekday Bible study. Their program features a commitment to personal disciplines of Bible study and prayer for a minimum ten weeks. It is available only for use by organized congregations. A kit of planning materials, including a filmstrip and a workshop outline, can be obtained for \$10 from Christian Outreach, Inc., Box 115, Huntingdon Valley, Pa. 19006.

Members of Scotland's Iona Community have looked with favor on housefellowships as a legitimate alternative for congregational life—even to exercise social concerns in the community. Mark Gibbs and Ralph Morton, in their book *God's Frozen People*, report on Iona's George Wilkie, who is also Industrial Organizer for the Church of Scotland and a leader of a local housefellowship. Describing the housefellowship in action, Wilkie says, "Another need which they seem to answer (in addition to personal needs) is the opportunity . . . for spontaneous neighborly service in the most natural way."

After a session of Bible study, his group members discuss neighborhood needs and make plans to meet them. Then in

the prayer period which follows, neighbors and their situations are remembered. "The real intercessory work of the parish goes on in these prayers," Wilkie asserts.

Earlier this year, *Decision* magazine reported on the remarkable results in Dallas of a Home Bible Study movement there. Eight Dallas churches sponsor over 130 classes in homes throughout the community. Groups meet weekly for an adult Bible class whose membership is almost exclusively non-Christian.

When people make decisions for Christ, they are helped to move to another study group for Christians. One congregation reported that 78 of 86 adult converts in their membership came from the Home Bible classes.

Broadcast Follow-up

As a part of their follow-up of radio evangelism, Mennonite Broadcasts, Inc., have served groups meeting for study of MBI's Home Bible correspondence courses. Currently, the possibilities are being investigated of encouraging the spontaneous development of housefellowships through contacts made by broadcasts, ad evangelism, and other mass communications methods.

Also Mennonite Broadcasts' Heart to Heart Fellowship groups are now meeting regularly in more than twenty states and provinces. Most groups are using the printed radio talks as a basis for discussion of the Christian mother and her home. And almost all of these fellowships include non-Christian homemakers from the neighborhood.

Housefellowships Answer Problems

Are housefellowships the answer to the church's problems? Could be. At least in part. At least for some of our problems.

In the metropolitan areas it is becoming notably impractical for churches to invest more in real estate. Land and building costs are higher than ever, while the social needs for a church meetinghouse are declining. The bowling alley and the Sunday ball game are only two of many alternatives to the church house as a community social center.

In depressed areas of the inner city a church building may still serve to drain off the pressures of overcrowded living quarters. A church building and all it means in middle-class symbols may encourage low income Christians to move up the economic ladder. Which isn't entirely wrong. Nor is it entirely Christian.

One of the persistent problems the church faces in itself today is its identity. What is the purpose of a local congregation? What should be its form, activities, and goals?

Are our goals too much wrapped up in too small a bundle of activities—youth fellowship, Sunday school, vacation Bible school, preaching services? Have we divorced religion from the workaday worlds of commerce and social conditions, the worlds where people actually live?

It is possible that housefellowships, if wisely developed, may experience a life-touching communion and fellowship denied to larger congregations because of their preoccupation with religious activities . . . or even sheer size.

The breakdown of family relationships has been held by

Honest Money Talk

By Ralph D. Bucky

some to be responsible for delinquency and social irresponsibility in America. In our congregations, have we been adding to the disintegration of family unity by our congregational age divisions, in classes and activities?

Housefellowships can significantly reunite age-groups to their mutual benefit—a benefit deriving from natural diversity of interests, insights, and skill levels.

It is possible that we may discover housefellowships more “the church” than our larger spectator-style congregations of believers. We must not let congregational size be the whole measurement of spiritual accomplishment. Is bigness better? More responsible? Better organized? Or perhaps does bigness lead rather to inflexibility and massive inertia?

In a well-stuffed Sunday morning worship service, with 200 nodding saints consuming yet another discipleship sermon, the need for personal face-to-face discussion can reach critical proportions. A sermon without opportunity for the exchange of insights neglects a basic God-created need for expression and practical understanding.

How is man to be a Christian Monday morning on the punch press when the pressure is on to produce? What does a salesman do with the ever-present hazards in his occupation—its tensions and frustrations? How do these men discover what Christ is doing in the lives of other men, with similar pressures and temptations?

Where and when does a homemaker find opportunity to share both her problems and her triumphs in a significant Christian fellowship? So that the Holy Spirit can minister to her practically, through her Christian brothers and sisters? Housefellowships can provide for the deeply human exchanges so necessary for genuine edification and discipline between growing members in the body of Christ.

How to Start

How can existing congregations make use of housefellowships? Much as a system of Christian education was developed and adopted. We thought it through. Experimented. Exchanged and evaluated results.

The Holy Spirit is already showing the church how it can be done. He has spontaneously “raised up stones” to do His work in the many forms of housefellowships now operating. We can benefit from their experience. And try a few experiments of our own.

Why not have many small housefellowships under the care and ministry of one pastor? Let the small groups meet and study together on Sundays and midweek, then on occasion gather all the groups in a rented hall for a Sunday of singing, communion, exhortation, testimony, and worship.

As an initial step, I suggest that congregations able to do so should start indigenous housefellowships among volunteers, with disciplines and objectives predetermined by the congregation itself. Evaluation and comparative analysis after a trial period should give us all a wealth of experience . . . and bring many of our neighbors to Jesus Christ. □

* * *

A man submerged in business all week had better come up for air on Sunday.—Holmes.

There seem to be two distinctive viewpoints regarding money and the church. One is characterized by the so-called “spiritual” approach in which money is not directly mentioned, but under the umbrella of phrases like commitment, greater service, mission of the church, and Christian responsibility, the giving of money to the church is silently implied.

The viewpoint which these remarks illustrate is that the church should ask for money directly, honestly, and openly.

We live in a money culture. People work for money, sacrifice personal pleasure for it, agonize over it, even die for it. Money is what people really understand. Theory, lofty ideas, pious words often are not recognized, and seldom applied to real life. However, when the church asks for money, people are rarely in doubt. Enormous federal budgets, rapidly expanding cities, the vast variety of new gadgets, the flood of advertising, mass production, the mass demand for things, and the seeming insecurity of those without the latest status symbols of the affluent society, are examples of the money-culture in which we live. For the church to ignore or deny such rapid changes in society is to be both ineffective and foolish.

There seems to be a widespread hesitation to talk about money from the pulpit. Many pastors shy away from direct mention of money by employing such words as possessions, resources, and substance. Money-talk *does* frequently arouse hostility, anger, and uncomfortable groans. Perhaps this is an accurate gauge of the effectiveness of preaching. This is precisely why money-talk is so significant. Americans understand money and giving freely and joyfully a responsible percentage of one's income to the church may be an indication of our seriousness about being a “staunch soldier of the empty cross.”

People resent being manipulated, used, and subjected to half-truths. The church needs money to operate in society. The churchman needs to give money to the church as a partial, yet essential expression of his Christian concern. It is high time the preachers get honest and open about asking for money for the church's work. The “hidden persuaders” are making hypocrites out of all of us. While there are other valid measures of one's sincerity, giving a significant percentage of one's money to the church is a vital and necessary response to the mercy of God.

To make money a forbidden, secret, and worldly word in the church's vocabulary is to commit an ancient heresy. In the second century a concerted effort was made in the church to divorce the “spiritual” from the “material” in life. This gnostic heresy had a strong appeal. It was used to escape the realities of responsible life and to avoid the unpleasant conditions which surround life in the world. It was the pretense used to create a false security of spiritual superiority. The wedge thus driven between the sacred and the secular was soundly repudiated by the church, yet the appeal of this dualism to answer the problems of the Christian life abounds in our present churches. Many people are tempted to slice life up into neat, tight little divisions. “Business is business and

the church ought to keep out of it." "My private life is my own and has nothing to do with my formal, public confession of faith." "The church ought to mind its own affairs and leave this money-talk to the bankers and deacons." Such clichés as these betray a pagan dualism which is unbiblical, untrue, and unchristian. Life is one inseparable unit. Every area affects every other area. How long will it be before Christian people remember that Jesus Christ is Lord of all life—including money, how it is made, and how it is spent?

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1).

We in the church must be honest with our people. We must teach them to give a responsible percentage of their money,

because money is a symbol of life and life is all we have to give. It is important that Christians give because money is so important to modern life. To keep money and the luxury of affluent standards of living in balance and perspective, we must teach people how to give sacrificially. We learn the grace of giving like any other skill. The discipline of regular, proportionate giving as the first item of the family budget is a down-to-earth symbol of the Christian life which is understandable. Values have a way of placing themselves in perspective when the first value is settled.

This is a plea for honesty on the part of church leaders and a plea for true perspective on the part of all Christian people.

—*Stewardship Facts.*

For Discussion

Should Babies Be in Church?

By Martha Huebert

I'm not against babies! I love them, and hope to be a mother myself before too long. Nor do I have anything against the young mothers who so valiantly struggle to keep their little ones reasonably still against all odds.

No, my gripe is against "the system" that makes the Sunday morning service sometimes turn into a three-ring circus, causes ordinarily composed parents to turn into red-faced, tight-lipped, authoritarian tyrants for one hour each week, and causes me personally to miss out on many meaningful moments of contemplation, prayer, learning, and encouragement.

To put it simply, why do we have to have infants and toddlers in church? With our Anabaptist emphasis on adult conversion and baptism, where do we Mennonites justify bringing these uncomprehending little ones into church services? Do we believe them to be "blessed" by being in a "holy place"? But we're supposed to believe that the real church is the body of believers, not the building, and God is wherever a handful of believers gather in His name.

Many have told me that it is good to train children at a very early age to be reverent and quiet in church. This argument leaves me cold. As a teacher and graduate student in early childhood education, I have learned that it is *impossible* to reason with a young child, or "teach" him to put on a certain "reverent attitude," which he has no capacity to understand.

At best, he can be entertained or cajoled into silence, as shopping bags full of toys, and peanuts all over the church floor amply testify. Yet, when a child does cry or fuss, the mother is blamed, and given those horrible "can't she handle her children?" looks.

Secondly, there is no evidence to back up the idea that children brought in as infants are any more attentive or reverent than those started at a more reasonable age. In our church, some school-age children who have "always" been brought to church spend their time during worship services reading their Sunday-school papers, talking, even giggling. Another boy, whose parents were not yet Christians when he was a baby, sings beautifully, pays attention to the pastor, and does not seem to regard church as a place where he is to be entertained.

Are we then to leave babies at home? Not necessarily, for then Mamma would have to stay home too. But most churches have lovely nursery rooms, used during the Sunday-school hour. They are usually equipped with a sound system whereby the mothers or attendants can listen to the service. We seem to use these only as a last resort, when Junior gets too terribly restless, and even his pacifier, string of beads, and other "surprises" in Mother's purse fail.

Why not encourage mothers to feel free to use the nursery room, even have trained volunteers there to entertain and care for the little ones, singing with them, and giving them the impression that church is fun, not a weekly ordeal?

What do you mothers and fathers think?

Martha Huebert is a Mennonite writer from Bronx, N.Y.

Wednesday Worry Club

By Urie A. Bender

An exclusive new club came to birth late in 1965. Within months 69 chapters of this club had been chartered in cities and towns across the country. National magazines and a number of the large dailies featured the phenomenon. Without organized publicity of any kind, interest mushroomed to the point where the founder had seriously considered . . . (but I'm getting ahead of my story).

Mr. X, the founder (he insists on anonymity), was a worrier, is a worrier. He enjoyed his worries. He was grateful for the sense of involvement with life his worries provided for him. He often spoke of the dignity inherent in a deep concern for people and events. He actually reveled in the heavy burden worry brought him. He wore his worried air like a badge marking him as a man with particular sensitivities.

Early in life Mr. X had discovered the importance of worrying about others. Indeed, as he wrote one time, "one sometimes is hard put to find sufficient cause for worry when concern is limited to oneself. But with over 3 billion people in the world, worrying about others opens up a vast new potential."

It is interesting to note that the current population explosion has provided a scintillating dilemma for Mr. X. As the population increases at a rapid rate, he will no longer have to worry about not having enough to worry about. But this lack is amply compensated for by the delightfully fearsome prospects of overpopulation.

One of Mr. X's earliest conclusions was that one should worry about things outside of the sphere of one's own responsibility. When one is directly involved in a project, there is always the chance he will succeed, thereby eliminating a fertile field for worry. But when the worrier concerns himself with matters completely beyond his control, there is little chance he will undercut his own pleasure. Of course, one must be ready to run the risk that someone else will control a situation and thus end the cause for worry.

With his adeptness for worry, Mr. X became a very busy man. When he wasn't busy worrying about himself, or others, or matters beyond his control, the irretrievable past or the unpredictable future, he was preaching the gospel of worry to all who would listen and many who would have preferred not to.

In these circles he always used words like *interest* or *concern*. Some people were touchy about admitting they liked to worry. Naturally, when he was with his kind he seldom

shunned bare facts. He enjoyed worrying and considered it a respectable vocation.

One other facet of Mr. X's personality should be mentioned. Indeed, it was this which led to the formation of the Wednesday Worry Club and ultimately to his own painful downfall.

Mr. X liked organization. He was an anti-individualist. He believed that what could be done well by an individual could be done better in concert with others in a group. *More, stronger, bigger, together* were words he loved.

In a moment of brooding brilliance he conceived the idea of bringing together in one entity his two major strengths—his unchallenged status as worrier par excellence and his penchant for organization. From this inspired moment came forth the Wednesday Worry Club.

It would become the moment of his genius.

For weeks he planned an elaborate program. But after careful study Mr. X decided that the strength of his organization and its program would be in its sheer simplicity. So he reduced membership requirements and procedures to a bare minimum.

Membership: Open to those who are willing to admit the possibility of difficulty in any relationship or situation.

Procedures:

1. Each time a member entertains a worry, write it on a slip of paper and place it in the Wednesday Worry Box.
2. Each Wednesday at 4:00 p.m. open the Worry Box and dwell on the worries accumulated during the previous seven days.
3. Return unused worries to the box to insure some for the next week.

Again and again he rechecked and revised his work until he was convinced he had developed a foolproof system for the perpetuation of a worrying public. He liked the systematic approach. Linked with individual worrying time the average worrier could be assured a full schedule. He felt a new and peculiar kinship with other worriers, for now there would be a unique comradeship every Wednesday at 4:00 as they did their worrying together. But the neatest device of all was the return of unused worries to the box. This would practically guarantee no week would ever pass without something to worry about.

As the idea spread in his community, Mr. X became ecstatic. He detected a new deference in his neighbors. Surely this reflected their approval and their awe at his brilliance.

Urie A. Bender, Elkhart, Ind., is a well-known Mennonite writer.

Soon other community representatives wrote for information. Proudly he returned the brochure he had prepared. Within a few months over 60 chapters had formed, even one in Hawaii.

Mr. X was overjoyed.

Then one day the bubble broke. The first testimonial letter arrived. And what should have warmed his heart turned to gall as he read:

Dear Mr. X:

My wife and I are overjoyed at the benefits of membership in your Wednesday Worry Club. For years we have been chronic worriers but always without any organization. Your systematic approach has worked wonders.

We have made a great discovery. By writing down our worries and putting them in the Worry Box we have freed our minds for many other important things. And we have found, at 4:00 p.m. each Wednesday, that 90 percent of our worries had no foundation in fact or are working themselves out. And those unused worries we put back in the box as you instructed (a paltry 10 percent) no longer seem so important. Given another week most of these disappear! Thank you so. . . .

Mr. X could read no further.

The monument had turned into a tombstone. (But there's a black side to every brightness. Now Mr. X really has something to worry about.)

A Service of Communion

By Madonna Eberly

As the harmony of "In Thy holy place we bow" rose to the open steel beams of Long House, 1,425 young people began a special service of communion at 7:00 a.m. on the last day of the annual nationwide MYF convention at Estes Park.

Outside great mountain peaks rose into the deep blue heavens and the crisp clear morning air added to the reverent hush which came over the large assembly. There was a definite sense of unity as we sang "Let us break bread together on our knees" and the choir responded with "Come, Thou Almighty King" and "O sacred Head, now wounded."

You could have heard a pin drop as John Lederach rose to read the holy Scripture. At his suggestion everyone removed his shoes and placed them under his chair for the remainder of the service. We thought of the time when God told Moses to take off his shoes because he was standing on holy ground.

When we were told to stand and pass by the five tables at the front of the building for the matzo and cup, no clapping of heels or shuffling of soles was heard. Only what seemed to be the rustle of angel wings. We could not keep back the tears which filled our eyes. Long House, the hall often used for roller skating, became a cathedral of honest worship.

The service closed as we each made a pledge of our loyalty in the words of the hymn, "My Jesus, I love Thee, I know Thou art mine; for Thee all the follies of sin I resign."

Since this was our first experience at a national MYF convention, we wondered what it would be like. Our study of *Acts Alive* had only deepened our anticipation and we were not disappointed. It was inspiring to see 2,400 youth together in worship and "Talk It Over" groups discussing what the

Apostle Paul would do if he came to our town today.

Naturally, in such a large group there were those who boasted not attending any sessions and some who said they didn't get anything out of it, but the majority were impressed with the spirit of the group and the interest shown. We doubt that a crowd of 2,400 adults would have cooperated any better. Some tremendous behind-the-scenes work preceded the convention in order to have things proceed so smoothly.

"For Heaven's Sake," the musical review in two acts, aroused a variety of feelings and no doubt there were some who condemned the whole week because of it. We heard many favorable comments. If you could see the play as the sharp satire it was meant to be, something in every scene spoke to you and even pinched your toes.

Comments like these were given by our local MYF:

"I was impressed with the sermons. They really got next to me."

"I appreciated the TIO groups."

"The communion service was impressive and so meaningful."

"There were no kids shoving and pushing in the food line."

"Other conventions were a ball. This one really got down to business with God."

"The kids felt free to express themselves. Everything was so spontaneous."

So before you lash out with criticism, remember no one knows how many young men will decide for the ministry because of Estes '66 or how many girls will change their attitudes and standards because of the witness of other dedicated youth. We felt like Mr. Matthews, the park superintendent, who put his hands to his head and said, "I've never seen anything like it. Never seen anything like it before!"

"God's people" are truly "on the edge of tomorrow."

Mr. and Mrs. Ben Eberly were former sponsors of the MYF of the Menomonic Church of Rocky Ford, Colo.

Harmonizing Life

By Moses Slabaugh

What happens at your address is very important, but what happens between you and your neighbor is equally important. Most of us live with people. How we live is the all-important question. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). "Thou shalt love thy neighbour as thyself." Some of the most tender verses in the Bible refer to living with people.

Man is a being with many influences bearing upon his life constantly. There are four facts every person faces. First, you are always in the presence of God; second, you always live with people; third, you constantly live with yourself; and fourth, Satan prowls as of old. One of Satan's activities is to accuse the brethren. Rev. 12:10. He accuses man to God, God to man, and man to man. When you see strife among the brethren, Satan stands by and grins. War and international strife are the devil's workmanship.

Man's relation to his fellowmen is most important—so much so that Jesus said, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." In our culture, where competition is so prevalent, self-seeking and status can easily become goals. Climbing the status ladder is hard work, and it is even more difficult to come back down. Coming down is when men frequently get hurt. Paul had a safety measure when he said, "Mind not high things, but condescend to men of low estate" (Rom. 12:16). Living with fellowmen takes effort and consideration. Nothing short of a new birth experience and the "mind of Christ" can make our human relationships what they should be. Don't blame the other man if relations are ruffled at times. Look at yourself. The radar that comes back to you may be the very ray you bounced onto your fellowmen.

A few considerations may harmonize our living.

1. Make promises sparingly to your fellowmen, and those you do make, keep them faithfully. Let your "yea be yea; and your nay, nay." You don't usually disappoint your friends the second time. They don't give you a chance. One businessman had so many unfulfilled commitments, his wife concluded

she had a "promising husband." In Old Testament life, a vow was a solemn promise and meant to be kept. If you would merit the respect and confidence of your fellowmen, keep your promises. Your acquaintances soon label you as reliable or otherwise. You build your own image in the eyes of your fellowmen.

2. Give sincere praise. The Apostle Paul did. "I praise you, brethren . . ." (1 Cor. 11:2). Nobody wants to be ignored. From the stock boy to the president everybody wants some recognition. There is always some virtue or achievement worthy of recognition. A sprinkle of praise can make the most dull task blossom with encouragement and zeal. Mark Twain once said he could go months on a good compliment. Your friends soon detect phony praise, but sincere recognition of work well done is stimulating and rewarding.

3. Be interested in people. They are your fellowmen. Life is a pilgrim journey. Don't make it grim by competition and status-seeking. All people have their share of temptations, doubts, and problems. See if you can't encourage or lift someone. You will brighten your own journey. This is what makes Jesus the wonderful person He is. He loves people and cares. He died for us. The church is a brotherhood and the members have a sincere interest in each other. The church is fulfilling the law of Christ when she is outgoing and reaches people. Gal. 6:2. When did you last carry a burden for one of your fellowmen, or at least share in his concerns?

4. Keep an open mind and don't argue. The man who is out to war with the saints may think himself a good soldier of Jesus Christ, but he is misdirected and wasting his energies.

No one man has all the truth and all the answers. We still have a few well-meaning brethren who are out to straighten out the whole church and the whole world—crusaders who carry the world on their backs. One wonders what is wrong with them. Paul has several warnings concerning vain discussions. II Tim. 2:23 says, "foolish and unlearned questions avoid." Phil. 2:3 exhorts, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." To follow these instructions would eliminate a lot of bickering among the saints. Did it ever occur to you that our ears were not made to shut, but our mouths were? A bard long ago made this observation:

Moses Slabaugh is pastor of Lindale, Linville, Va.

*A wise old owl sat in an oak.
The more he heard, the less he spoke.
The less he spoke, the more he heard.
Why ain't we all like that old bird?*

If you listen in a conversation, you may have a chance to learn something new. If you monopolize the conversation, you only repeat what you already know.

5. Let your virtues speak for themselves and let the vices of your fellowmen speak for themselves. Prov. 27:2 says, "Let another man praise thee, and not thine own mouth." A pathetic scene is a saint eulogizing himself, being carried away on his own shoulders. Remember, the whistle does not pull the train. Climbing the status ladder is one of life's strongest temptations. An expanding ego and superior feelings or attitudes need a fresh look at Calvary. People, like boats, toot loudest when they are in a fog. Just remember you can't blow and swallow at the same time. As someone has said, "No man can at the same time prove that he is clever and that Jesus is the Christ." Charlie Brown is perhaps more real than we like to admit.

6. Be careful of the feelings of people. We should have great respect for all people. They are created in God's image. It is not cold facts you must deal with, but people's feelings about matters. Wit at the expense of others can really hurt. Everybody wants and deserves respect and consideration. A weak brother needs brotherhood. Paul advised, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended." You may disagree, but how you do it makes all the difference.

Life in the Spirit is free from the prevalent tensions of our society. The Holy Spirit will make us tolerable to our fellowmen and help us live with the worst of personalities. The great judgment of Matt. 25 is based upon our relationship with our fellowmen. Keep those relationships in good repair.

Bad Company

By L. Glen Guengerich

Hail the ant! Teacher of sluggards!¹
Diligent tutor of indigent dullards?
But lo! Hath thy tutoring been too strong
With less of right and more of wrong?
Wherefore should people be blamed
For so much evil yet untamed!
Dost thou not know that of all our preachers
Only thou of all God's creatures
(Except Homo Sapiens the mastermind)
Art the only one to destroy his own kind?²

1. Prov. 6:6.

2. On reading that "Of all living things, men and ants are the only ones who go in for organized destruction of their own kind," page 14 from *You and the United Nations*, written and illustrated by Lois Fisher, Children's Press, Inc., Chicago, © 1947.

Missions Today

Finding Our Way in Missions

By J. D. Graber

"The right road is a matter of enormous importance," writes Dr. Donald McGavran, director of the Institute of Church Growth, Pasadena, Calif. He points out that overseas missions is a multi-million-dollar enterprise and that it is therefore really important to know whether we are on the right track.

Successful missionaries, from the Apostle Paul to Adoniram Judson and Hudson Taylor, not to mention more recent representatives, knew precisely what they were about. Their missionary objectives were clear and this clarity was a source of strength. It is a rare mission today that escapes all the various deviations in objective that are possible and perhaps probable. To quote further from McGavran:

"The first deviation is the imagining that in some vague way other religions confer salvation and hence their followers do not need the Saviour. Any person who believes this weakens his own will to propagate the Christian faith. The Christian mission becomes to him something like UNICEF. Christians get off on this trail while looking for that excellent commodity—a genuine respect for other men's opinions and a humble, Christian way of commending Christ.

"The second deviation substitutes good deeds done to men for the winning of lost men to Christ. The Christian mission becomes charity on the other side of the world."

But needs alone dare not determine our mission strategy. There are thousands of areas and pockets of desperate need in the world. If we simply respond to need without an overruling strategy, our small but precious resources will be superficially scattered and yield a minimum of results in winning men to Christ.

"We should unquestionably do good deeds," says McGavran further, "as long as they do commend the Gospel. But we should recognize that often we go on putting disproportionately large efforts into good deeds, particularly of the institutional variety, long after it has become clear that these do not commend the Gospel enough to lead men to espouse it. When this happens, missions at that point have lost their way. We have substituted good deeds for the better deed of bringing men to Christian commitment.

"The fourth deviation may be labeled 'Passion to Perfect.' Many churchmen stress 'teaching them all things' in place of 'make disciples of all nations.' They emphasize perfecting to the exclusion of discipling." The missionary is primarily a harvester. He needs to become an expert at ingathering. The objective is not to do "mission work," but to win men to faith in Christ and to build them up in churches.



Sycamore Grove Church Centennial

By Ida Plank Yoder

A hundred years in the history of a church brings many changes. The Sycamore Grove congregation, near Garden City, Mo., celebrated its one hundredth anniversary on Aug. 6 and 7, with 354 visitors registered. These came from nineteen states and two Canadian provinces—from as far as Maryland to California; from North Dakota to Arizona.

Many of these have gone out from the home church to various other areas where groups have settled, but still feel strong ties. Between 550 and 600 guests were in attendance at the meetings, held in a large tent on the church grounds, surrounded by beautiful sycamore trees, giving the name to the church.

Meals were served in a smaller tent on the grounds near the church cottage, the tents being reminiscent of the meetings held by district conferences in years to come. These were times of fellowship, renewing acquaintances, making new ones, and recalling events of the past.

The program, consisting of five sessions, had for its theme, "O God, Our Help in Ages Past, Our Hope for Years to Come." Henry King of Harper, Kans., a former member, whose sermon was presented on Saturday afternoon, spoke on "God, Our Help in Ages Past." Tribute was paid to the founding fathers for their faith and steadfastness.

Saturday was devoted to a hymn sing, with everyone participating. There were also special numbers of music given by

those who were instrumental in starting this form of worship at Sycamore Grove about fifty years ago. One of these, Jess Hartzler of Wellman, Iowa, spoke on "The Influence of Singing."

On Sunday morning, the children went to their regular classrooms. The Sunday-school service for adults was ably conducted by Floyd Kauffman of Minot, N. Dak., in the tent.

An unusually interesting service was held at five o'clock on Saturday evening beside a small stream, a short distance from the church. It was customary formerly to hold baptismal services there, and many of the visitors were among those baptized at the stream. Morris Hershberger gave a short talk, and an inspirational testimony was given by Ellen Yoder Raber of Holden, Mo., who was baptized there seventy years ago. The service was closed with a hymn by the group.

The Sunday morning speaker was Milo Kauffman, who spoke on "Sure Foundation for Peace." On Sunday afternoon, biographical sketches of ten former ministers were given—each one by a member of the family. Other ministers who had served as pastors were named, and pioneer families prior to 1870 were mentioned.

It was interesting to see the members over eighty, who were asked to stand. The oldest member, Frank Troyer, is now 96. He lives in Garden City and drove to the meeting in his own car, accompanied by his wife.

The closing message was given by the present pastor, Earl Eberly, who, with his wife and four children, lives in the parsonage nearby. "Our Hope for Years to Come" was the theme.

In 1865, the Solomon Yoder family came to this area, locating near East Lynne. They were joined in the spring of 1866 by four families from Ohio and Michigan. Jacob C. Kenagy, a minister and bishop from Logan County, Ohio, was instrumental in starting church services here. These were all-day services held in the homes, noon meal served by the hostess. A schoolhouse was used later, and in 1870 the Clearfork Church was built for the 150 members. C. P. Yoder donated the land for the 36 x 48 x 12 foot building, the material costing \$1,681.31.

The Clearfork Cemetery, which was adjacent to the church, still serves the community. Many of the former residents visited this place, where friends and relatives were laid to rest.

Five years later, because of difference in church policy, the group divided. They worshipped in the same building, however, on alternate Sundays. The Amish group was known as the Kenagy Church, and those led by Benjamin Eicher as the Eicher Church.

In 1883 the Amish constructed a new building three fourths of a mile northeast of Clearfork, in a grove of sycamore trees, which gave the church its name. This building is still in use, having been remodeled three times. In 1888, after J. S. Coffman held evangelistic services, the Kenagy group and other dissatisfied members organized the Bethel congregation and affiliated with the Old Mennonite Conference, holding services in the English language. They built two and three-fourths miles south of Sycamore Grove.

When the Western Amish Mennonite Conferences merged in 1920, both churches joined the same conference. Their beliefs and practices became more nearly alike, and with counsel from the district conference they were united on Aug. 10, 1947.

Fifteen men have been ordained at Sycamore Grove and twenty-eight persons have served as missionaries or ministers elsewhere. The membership has ranged from 350 in 1894 and 1908 to the present 200. Twenty-four former members served on the centennial program, in benedictions, biographies, devotions, songs, and talks.

A year ago, the congregation voted to "observe open communion for all those who are of evangelical faith, in good standing with their home church, and whose lives testify that God has worked an act of grace in their lives."

The church has had times of trial and testing, but is going forward in its firm belief in the "Hope for Years to Come."

CHURCH NEWS



The Mangal-Tarai team returns from tract distribution in a nearby village. From left are Wilfred Victor, Usha Das, Basant Martin, Premwah Ram, Satish Banjara, and Sulina Nath.

Voluntary Service in India

By Marie M. Moyer

"Look, there are 12," someone whispered as the 1966 voluntary service teams stood for their dedication service during the youth retreat at Sankra.

"Like the 12 disciples," the answer was whispered back.

And so they were, 12 disciples who were answering Christ's call for service. The Christian Education Committee had not especially planned for 12; the number just happened. Or had it?

Letters and pledge cards were sent to 100 young people beyond high school age who are working, or are in college or nursing school, or in some other training. All are members of the Mennonite Church in India. Here were the 12 who had responded, among the best qualified of the 100.

Pastor C. K. Jebiar, who was conducting the service, asked Vimal Johnnen, the leader of the Dondi-Balod team, to introduce the teams. The Mangal Tarai team: Wilfred Victor—leader, Basant Martin, Satish Banjara, Premwah Ram, Usha Das, Sulina Nath; the Dondi-Balod team: Vimal Johnnen—leader, Dipak Samida, Meena Lal, Winnimaya Solomon; the Durg team: Premati Ram and Pratima Solomon; for Shantipur: Satish Banjara and Ravindra

Simon. (Two of the 12 would serve on two teams at different times and places.) Among them were teachers, a hospital accountant and seminary graduate, college students, and a nurse. In the light of the gas lantern their earnest, youthful faces showed a sober maturity as they reflected upon the confidence placed in them.

Brother Jebiar spoke about Isaiah's answer to God's question: "Whom shall I send?" Then he prayed for the youth who had also answered, "Here am I; send me." No one present would soon forget the dedication service of these 12 members of the first VS teams in the Mennonite Church of the Central Province in India. The ensuing retreat program and discussion on our witness and outreach helped emphasize the need for these teams.

The day after retreat the Mangal Tarai team set off for "Happy Valley," "Happy" also described the team members as they anticipated their two-week service in this jungle village. Easy laughter floated out of the car windows and mingled with the songs of the bulbuls flitting among the jungle trees.

Bedding rolls bulged on luggage carriers on the tops of the cars, and tin suitcases

of books, tracts, and personal belongings, buckets, lanterns, a week's supply of fresh vegetables plus other foodstuffs crowded the car trunks to their fenders as the red Ambassador and tan Fiat trailed each other through the jungle. Some proud peacocks and a few jungle chickens ventured out to welcome us as we proceeded on our 25-mile journey.

At dusk we reached Mangal Tarai and the children shouted and ran after the cars. The coming of this team of young people for two weeks was a big event in their lives. A similar response greeted the Dondi-Balod team. This team traveled the 60 miles by bus, leaving Dhamtari at 7:00 a.m. with a two-hour wait and a change of buses at Balod midway. Shifting tin suitcases of books and possessions plus some rice in a bag from bus top to bus top was quite a feat.

Similarly, the Durg team traveled by bus 75 miles to the Christian community at Durg. Shantipur is just four miles from Dhamtari so cycles sufficed there.

Each team sold at each school pupils' workbooks for each class, theme badges, stars, and certificates, and in some areas, crayon boxes. The theme for vacation Bible school throughout India this year was "All for Christ," adapted to different languages. The teams here and teachers throughout the Hindi area used the Hindi worship materials our literature committee had prepared on this theme. Attractive VBS posters, new this year, announced VBS time and place, so children and parents anticipated VBS for days in advance.

The daily program varied for each team but all taught the 10 lessons in the graded VBS course in Hindi. In most centers, including Mangal Tarai and Durg, VBS was conducted each morning for two weeks. But in Dondi and Balod the team completed the course in a week by teaching mornings and evenings. This arrangement seemed best suited to smaller schools.

In Mangal Tarai and Dondi, with the help of local youth, the teams visited surrounding villages and distributed many tracts acquired through the "Every Home



The Dondi-Balod voluntary service team examines the Hindi vacation Bible study course. From left are Vimal Johnnen (the leader), Winnimaya Solomon, Meena Lal, and Dipak Samida.

Crusade," as well as from other agencies. The Mangal Tarai team had a two-week program which was more leisurely, plus the leadership of a seminary graduate, so this team also conducted nightly meetings under a mango tree. The team members formed a choir and orchestra with harmonium and tambourine. The drums were played by a local Christian. Each night's program featured many favorite songs selected from a small songbook, which was also sold to many in attendance. Wilfred led the children in singing and clapping in time with the music, an exercise all enjoyed. Then by the light of a gas lantern he gave simple flannelgraph illustrated talks to the Christian and non-Christian audience.

This team also sold books at the weekly bazaar. Many non-Christian parents of children enrolled in VBS came to ask about purchasing the VBS workbooks, which they did, in addition to buying other Christian books.

The Dondi-Balod program was more intensified with a one-week program in two different places. By then the weather was very, very hot too. But as Vimal said, "We walked back and forth to the school four times daily, plus for our meals together, yet we never felt this was a trouble to us. God gave us real joy in working for Him."

Each school climaxed in the final program, for which preparation was made from the start. Members of our Christian Education Committee were invited as special guests to some programs to give short talks and to present the certificates of award. K. Jiwanlal and I attended the program at Mangal Tarai, Bishop O. P. Lal at Dondi, and Bishop P. J. Malagar at Balod. The local pastor, Brother Friesen, and his wife also attended the Mangal Tarai program and helped transport the team to and from this isolated village where no public transportation is available.

To express their appreciation the Christians at each place gave either a tea party or a dinner before or after the final program. At Mangal Tarai we accepted gratefully, though with some inner hesitation, the corn and wheat breads made from their relief rations. Even though living in a famine area, they also wished to give from their meager supplies. The children and parents were eager to share with these friends who would soon be leaving them.

Leave-taking was tearful, the teams reported. About Dondi, Vimal wrote, "The people accepted us as their family members. Even though our stay was short, we grew to love the children and their parents. When it was time to leave we were all sad to say good-bye. They said we should surely come back again next year."

Wilfred reported from Mangal Tarai, "It was 11:30 p.m. before we were finally ready to leave. Tearful children, with their parents, gathered around to bid us farewell. We will never forget that sight. A

solemn atmosphere pervaded the place. The experience of those 12 days with these people was such that we were truly sorry to say good-bye."

Working, eating, singing, praying, cooking, sharing together for two weeks developed a genuine family spirit among the members of each team. These youth developed a new understanding of the importance of teamwork in the church—in Christ, members one of another—whether two, or four, or 12, or 100 or more.

The teams separated reluctantly, knowing that whenever they would see any team member in the future, someone would surely reminisce, "Do you remember when . . . ?"

1967 Vietnam Budget Expanded

Church World Service, a partner in Vietnam Christian Service, will increase its financial contribution to the Vietnam program next year.

This year it is giving \$250,000. Next year it has already pledged \$300,000, but will seek to raise \$450,000.

The other two partners of Vietnam Christian Service, Mennonite Central Committee and Lutheran World Relief, have not yet announced their plans for financial support in 1967, but it is expected that they will budget at least as much as they are contributing this year. MCC is providing \$50,000 and the Lutherans are contributing \$26,000 during 1966.

Vietnam Christian Service, administered by MCC on behalf of the three cooperating agencies, now has 58 workers assigned to projects in Saigon, Nhatrang, Pleiku, Hue, and Quang Ngai. The director is Paul Leatherman.

Work Camps in 1967

Planning for a number of work camps to be directed by district conferences next summer will begin this month. More than 1,500 young persons are expected to be involved in the various work camps during the summer of 1967.

Each work camp is expected to last ten days. Projects will include slum clearance, church painting, construction work, and youth leadership. The work camps will likely take place in August, a good time because young persons can break away from a summer job more easily just prior to school.

If work camps prove successful, they will likely continue every other year, with MYF conventions conducted alternate years. The first church-wide work camps were conducted in the summer of 1965.

Responsibility for providing work camp leadership and arranging for projects will be with district conferences. The Relief and Service Office of Mennonite Board of Missions at Elkhart will coordinate the camps, providing application forms, work camp schedules, and general information.

First National Bishop to Be Ordained

Zedekia M. Kisare is to be ordained bishop of Tanganyika Mennonite Church on Jan. 15, 1967, at Musoma, Tanzania. Brother Kisare assumed oversight of the church on March 1, 1966, releasing Donald R. Jacobs for furlough and for transfer to Nairobi, Kenya.

The Tanganyika Mennonite Church has invited Lancaster Conference and Mission Board representation to the ordination. David N. Thomas, moderator of Lancaster Conference; Donald Lauver, chairman of Foreign Missions Council; Paul N. Kraybill, secretary of the Eastern Mission Board; and a member of the Eastern Board Executive Committee will constitute the delegation.

Elam W. Stauffer, who pioneered the Mennonite witness in Tanzania, has also been invited. He will precede the delegation in order to serve in fellowship and preaching ministries in the several fields.

This visit will also be the occasion for a careful study of church relationships and polity. After visiting each of the four East African fields, the deputation will meet in a church-mission study conference with selected representatives (missionaries and church leaders) from Ethiopia, Somalia, Kenya, and Tanzania.

This study mission will be the next step in a larger study and review of mission and church polity, and will set the pattern for similar studies in other areas which will contribute to overall polity formulations now under way.

A European study conference is to be convened in August, 1967. An Eastern Board deputation will share with representatives of the Conservative Board in planning and participation in the conference, which will review the European field and consider polity, strategy, program, and personnel.

A home missions study conference is being planned to review home missions policy, strategy, and program development.

Following on these studies, an overall consultation on mission polity is planned for the fall of 1967, involving representatives of the Mission Board and Bishop Board. The vision is a new Lancaster Conference missions polity that will include home missions and revise present foreign missions polity.

New Stations and Time Changes

The Mennonite Hour

WEAW Evanston, Ill., 1330, 9:30 a.m.

Saturday

WBOC Salisbury, Md., 960, 1:30 p.m.

WPOS-FM Holland, Ohio, 102.3, 2:45 p.m.

CHIN Toronto, Ont., 1540, 8:15 a.m.

KCTA Corpus Christi, Texas, 1030,

12:30 p.m.

WODI Brookneal, Va., 1230, 8:45 a.m.

Heart to Heart

WPOS-FM Holland, Ohio, 102.3,

8:45 a.m., 6:15 p.m. Monday through

Friday

WCLW Mansfield, Ohio, 1570, M-F

WODI Brookneal, Va., 1230,

9:00-10:00 a.m. M-F

WQVA Quantico, Va., 1530, 9:10 a.m.,

5:25 p.m. M-F

Rheinheimer Heads MTS

Rollin Rheinheimer has been appointed general manager of Menno Travel Service. He moves to Akron, Pa., after three years of service as branch manager in the MTS office in Kinshasa, Congo.

Rheinheimer received his degree in economics and speech from Goshen College, Goshen, Ind. He and his wife, Betty, will reside in Akron. They have three children.

Other administrators in the Akron central MTS office include Paul Ruth, tour coordinator, and Don Nussbaum, accountant-controller. Howard Raid of Bluffton College will assist with tour programming for Mennonite World Conference in Holland next year during the next few months.

MTS has branch offices in Amsterdam, Holland; Beirut, Lebanon; Kinshasa, the Congo; London, England; Nairobi, Kenya; Winnipeg, Man.; Newton, Kans.; Goshen, Ind.; and Akron, Pa.

MDS Men to Turkey

Owen Yoder of Kalona, Iowa, and Phares Martin, Jr., of Lancaster, Pa., left Kennedy International Airport, New York, on September 28 for nearly two months of service in earthquake stricken areas in eastern Turkey.

Mennonite Disaster Service recruited the men for MCC Overseas Services, which is responding to the Turkey emergency through a World Council of Churches project.

On August 19 a five-minute earthquake destroyed all the houses in the rural town of Varto and affected more than 125 other villages in the Varto district. Statistics from the disaster soared to include at least 2,283 persons dead, 2,321 wounded, 149 villages destroyed, and over 4,000 houses ruined.

Immediately after the tragedy many government and voluntary organizations airlifted blankets, tents, food, and clothing into Turkey to alleviate the condition of an estimated 100,000 homeless Turks before the arctic winter arrives, usually by November 1.

Turkish authorities gratefully welcomed the World Council of Churches' (WCC) appeal and the first responses by the churches. They agreed with WCC representatives that the churches' help should be concentrated on specific villages. Tashdibek, only three miles from Varto, and Kolhisar were selected as the center of the churches' assistance in emergency housing for the winter and the site for permanent reconstruction next spring. Over 110 homes were destroyed in these two villages.

Peter Dyck, MCC director in Europe, contacted WCC to inquire about the need for skilled volunteers and reported that two Mennonite builders were urgently needed.

Yoder and Martin are the first MDS recruits to go overseas since 1963 when Hurricane Flora struck Haiti. They will join three other WCC volunteers who are erecting temporary housing.

Persons wishing to contribute may designate their contributions for the earthquake in Turkey and send them through regular mission channels.

Ethiopia Retreat

The eighteenth annual missionary retreat met at the Bible Academy in Nazareth, Sept. 15-18, 1966. Visiting speakers were Kes Ezra Medhin, pastor of the Mekane Yesus Church, Addis Ababa; Michael Blair, editor of *Misikere Berhane*, who gave the Bible readings; and Dr. Don McClure, who spoke on the Presbyterian work and organizational structure.

Subjects for open discussion were "Mental Hygiene" by Vernon Kratz; "Hidden Persuaders Affecting the Church" by Na-



VS Orientation

"V": John Miller, Rittman, Ohio, to Chicago, Ill.; David Leichty, Fort Wayne, Ind., to Albuquerque, N. Mex.; Linden Smith, Elida, Ohio, to Lincoln City, Ore.; Elmer Gerber, Comins, Mich., to Rocky Ford, Colo.; Cleo Miller, Nampa, Idaho, to La Junta, Colo.; Dean Yoder, Hollisopple, Pa., to Lincoln City, Ore.; Robert and Linda Wilt, Mt. Pleasant, Iowa, to London, Ont.; Joe and Hannah Lapp, Lansdale, Pa., to Chicago, Ill.; Audrey and David Thompson, Harrisonburg, Va., to Kansas City, Mo.; Mildred and Ray Densine, Harrisonburg, Va., to Denver, Colo.; Hazel and Monroe Kauffman, Long Beach, Calif., to Buckeye, Ariz.; Nancy Yoder, Goshen, Ind., to Pueblo, Colo.; Leroy Berry, Sarasota, Fla., to Cleveland, Ohio; Merlin Hartman, Syracuse, Ind., to La Junta, Colo.; Harold Miller, Grabill, Ind., to Cleveland, Ohio.

"S": Joy Butcher, Newport News, Va., to La Junta, Colo.; Kay Sommers, Louisville, Ohio, to Albuquerque, N. Mex.; Salina Kanagy, Belleville, Pa., to Hannibal, Mo.; Verna Martin, Wallenstein, Ont., to Kansas City, Kans.; Roberta Stutzman, Weatherford, Okla., to Buckeye, Ariz.; Esther Allebach, Hatfield, Pa., to Chicago, Ill.; Janice Hofstetter, Apple Creek, Ohio, to Surprise, Ariz.; Bonnie Delagrang, Grabill, Ind., to Hannibal, Mo.; Bob Pflederer, East Peoria, Ill., to Cleveland, Ohio; Rhonda Wolff, Elkhart, Ind., to Maumee, Ohio; Carol Hilborn, Ayr, Ont., to Albuquerque, N. Mex.; Rhoda Zook, Columbiana, Ohio, to Aibonito, P.R.; Joy Wenger, Chesapeake, Va., to Chicago, Ill.; Irene Schertz Goshen, Ind., to Melmark, Berwyn, Pa.; Vivian King, Blountstown, Fla., to Woodland Park, Colo.; Alvin Brown, Norristown, Pa., to Woodland Park, Colo.; Robert Stutzman, Weatherford, Okla., to Rocky Ford, Colo.; James Miller, Rittman, Ohio, to Lincoln City, Ore.; Roger Ringenberg, Tiskitwa, Ill., to Melmark, Berwyn, Pa.; Gregory Beck, Nappanee, Ind., to Kansas City, Kans.; Gerald Landes, Fountainville, Pa., to Woodland Park, Colo.

than Hege; and "Holy Spirit Guidance" by Rohrer Eshleman.

In addition to missionary personnel, Ethiopians represented the congregations at Shoa, Wonji, Deder, Bedeno, Addis Ababa, Nazareth, and Bahir Dar.

The theme, "We Would See Jesus," spoke to the needs of many. Sharing needs and victories outside of regular sessions was a significant part of the conference. National-expatriot communication should improve and integration (mission and church) take on new meaning.

Ebersole to Lancaster Chaplaincy

The Hospital Chaplaincy Committee, with the approval of the Board of Directors of the Lancaster County Council of Churches, announces the appointment of Myron L. Ebersole as hospital chaplain at the General Hospital effective January 1, 1967.

At present, Mr. Ebersole is the associate chaplain at the Indiana University Medical Center in Indianapolis. In this position, Chaplain Ebersole has been responsible for the administration of the Pastoral Care Program for patients in three hospitals on the university campus, including the assignment of Clinical Pastoral Training students. He is also associate director of Community Projects in Religion and Mental Health, a training program for community clergy in Indiana cities. This program is designed to enhance clergy abilities in dealing with mental health problems.

Chaplain Ebersole is a graduate of Goshen College and the Divinity School of the University of Chicago with both a BD degree and an MA degree. He is an ordained minister of the Mennonite Church and he has served churches in Kansas and Indiana. For five years he served as the administrator of Prairie View Hospital in Newton, Kans., a psychiatric treatment center. He has also spent two years in Jericho, Jordan, for the Mennonite Central Committee.

Chaplain Ebersole has received his special training for the chaplaincy at the Topeka State Hospital, Topeka, Kans., and the Indiana University Medical Center. He is a member-in-care of the Institute of Pastoral Care, the Chaplains' Division of the American Protestant Hospital Association, the Indiana Chaplains' Association, and the Mennonite Chaplains' Association.

* * *

Workers in Nigeria are concerned for the welfare of that country. Externally things are quiet, but they are aware of unrest. They would appreciate our prayers.

FIELD NOTES

The annual pastor's Bible course was held at Chandwa, Bihar, India, Sept. 5 to Oct. 1. Moses David, evangelist from the Free Methodist Church, brought evangelistic messages in the evenings and led a morning Bible study.

Michael and Mattie Mast are studying language in Mexico, preparatory to a field assignment. Their address: Spanish Language School, Apartado 1696, Jalisco, Mexico.

The Robert Ottos' new address is 13 Avenue Leon Houyoux, Brussels 16, Belgium.

Three members of the Clifford Amstutz family have been hospitalized with hepatitis in Nigeria. Crystal and Paul are hospitalized at Jos, where they were in school and living at the hostel, both with very light cases. The other children have been immunized with gamma globulin. Clifford was hospitalized later, according to a cable from Lloyd Fisher.

Ralph Zehr was back for his first full day of clinic work in Somanaya, Ghana, on Sept. 15. His wife Betty says, "The nurse has done a wonderful job of seeing patients while Ralph was not working. . . . Looks like having her see more of the patients will simply increase the daily registration. You don't happen to have a doctor over there with no assignment to give him, do you?" The General Mission Board's personnel office is, in fact, looking for a missionary doctor.

J. W. Shank, retired Argentine missionary, is recovering slowly but triumphantly from cataract surgery. The Shanks are living at Schowalter Villa, Hesston, Kans.

Mr. and Mrs. Earl Buckwalter, Crystal Springs, Kans., are visiting their son Ralph and his family in Obihiro, Japan. Brother Buckwalter is also an "unofficial fraternal visitor" who has participated in one series of evangelistic meetings (Kushiro) and will have spoken to all the Hokkaido congregations before they return to Kansas in early October.



Earl and Rose Buckwalter with Hitomi Sasaki, a member of the Kushiro church.

Francisco Rodriguez, Albert Buckwalter's informant in translating the Gospel of Mark, died in August, just before the Buckwalters visited in his hometown. He had had tuberculosis for some years, and because of Toba belief that illness is a symptom of lost spiritual power had been rejected as a preacher by his people. Buckwalter is searching for a new assistant in preparation for the translation of Acts.

Hans de Boer, author of *The Bridge Is Love*, spoke at Bethesda Mennonite Church in St. Louis Sunday morning, Sept. 4. That afternoon he spoke to the Mennonite Fellowship, the Society of Friends, and the Fellowship of Reconciliation conjoint meeting on "The Causes of World War Three in Asia."

Hans A. de Boer will be speaking on the Hesston College campus Oct. 16, 17. He is a worldwide traveler, lecturer, social worker, and lay theologian. Social problems, particularly racial problems, are his special field of interest.

A witness workshop has been planned by the Hesston College YPCA for Oct. 28-30, with Nelson Kauffman, Elkhart, Ind., as leader. Approximately 15 students will be participating. The witness experience will take place in Wichita.

One of the objectives of the workshop is to develop a "core" of student leaders to conduct other witness workshops in the future.

James Norton was licensed on Sept. 25 to serve as pastor of the Detroit Mennonite Church. His address is 15559 Curtis Avenue, Detroit, Mich., 48235. Phone: 313 835-0483.

Donald R. Jacobs, Tanzania, administrator of the Teachers Abroad Program of MCC, will be the speaker for the Annual Associated Mennonite Biblical Seminars Lectures for Fall, 1966. The lectures are being given Oct. 11-14 on the theme, "Theology and Missions."

How can students be the church on Mennonite college campuses? Number 13 in the Concern series on Christian renewal poses some tentative answers, and raises more questions. Half of the 80-page pamphlet is an introductory essay, "The Church and Mennonite College," by Albert J. Meyer, until recently dean of Bethel College, North Newton, Kans., and now professor at Goshen College, and Walter Klaassen, former professor of Bible at Bethel and now professor and chaplain at Conrad Grebel College, Waterloo, Ont. The eight essays are both exploratory and descriptive, including an evaluation of varieties of church experiments on the Conrad Grebel, Bethel, Bluffton, Tabor, and Eastern Mennonite College campuses.

Harold Bauman, student pastor at Go-

shen (Ind.) College, in the concluding essay, examines the issues demanding the attention of the present and future college church.

The price of *Concern No. 13* is \$1.50; order from *Concern*, c/o Donald Reist, 721 Walnut Ave., Scottsdale, Pa. 15683.

VS orientation, Sept. 13-23, at Elkhart, Ind., increased the number of General Mission Board VS-ers in service to 284. Forty-one entered service through this school, five more than the previous record of 36, established only a month earlier.

The number of VS-ers in service has climbed steadily since July, 1965, when there were 209. Much of the increase can be attributed to the hike in the draft call-up with the escalation of the war in Vietnam.

The current growth trend can be seen in the monthly figures of VS-ers in service over the past year: October, 1965, 210; December, 1965, 242; April, 1966, 262; and July, 1966, 259. All indications are that the figures will continue to climb.

James Horsch, assistant pastor of the Hesston Church, was ordained to the Christian ministry in a special service at the church on Sunday, Oct. 9. Sharing in the service was Paul Mininger, President of Goshen College Biblical Seminary, Goshen, Ind., where James graduated in June, 1966; Howard Zehr, Executive Secretary of Mennonite General Conference, with headquarters at Scottsdale, Pa.; Milo Kauffman, Kansas area overseer; and Peter Wiebe, pastor of the Hesston Mennonite Church.

James began his service at the Hesston Church in July, 1966, and has been directing the Christian education program and the youth work, as well as assuming some administrative and pastoral responsibilities. He is also teaching a class in New Testament Survey at Hesston College.

New members by baptism: Eight at First Mennonite, Hyattsville, Md.; nine at North Goshen, Ind.; four at Millersburg, Ohio.

Change of address: Owen Guengerich from Greenwood, Del., to c/o Hudson Memorial Nursing Home, 915 West Grove St., El Dorado, Ark. 71730.

Special meetings: Elam Stauffer, Lancaster, Pa., at Maple Ridge, Brutus, Mich., Oct. 10-16. Kenneth Good, Lanham, Md.,

at Zion, Birdsboro, Pa., Oct. 23-30. E. M. Yost, Denver, Colo., at Walnut Creek, Ohio, Oct. 12-19. Abram Kaufman, Tazewell, Va., at Flat Ridge, Newcomerstown, Ohio, Oct. 18-23. Sanford Hershey, Gordonville, Pa., at Lost Creek, Oakland Mills, Pa., Oct. 23-30. William R. Miller, North Liberty, Ind., at Zion, Pryor, Okla., Oct. 23-30.

Pray for the church in M.P., India, as they meet for their annual conference October 19-21. Pray for the Spirit of God to overrule in all discussions and decisions that are made.

An all-day Bible meeting is to be held at the Hershey Church, Dover, Pa., Saturday evening, Oct. 15, and all day, Oct. 16. David N. Wadel, Christiana, Pa., and Paul L. Witmer, Myerstown, Pa., are the guest speakers. Paul L. Witmer will continue on in evangelistic meetings until Oct. 23.

Maynard W. Shetler will be attending the Michigan State Sunday School Convention with a Herald Press exhibit. The convention will be held Nov. 3-5 at the Ferndale High School, 881 Pinecrest Drive, Ferndale, Mich. Ferndale is just north of the Detroit city limits. In addition to exhibiting Herald Press books, Maynard will be conducting workshops entitled "Evening Vacation Bible School" and "Everyday Christianity" (personal evangelism). Last year 8,587 people attended this convention.

The telephone number of B. Harnish Noll, Spring Grove, Pa., has been changed to 717 225-1611, and the number of Benjamin H. Noll, Spring Grove, Pa., has been changed to 717 225-3812.

A one-day women's retreat will be held at Salunga, Pa., Oct. 27, from 8:00 a.m. to 6:00 p.m., with Mrs. Richard Detweiler as speaker. Reservations necessary. Contact Mrs. Lloyd H. Weaver, 501 Strasburg Pike, Lancaster, Pa. Phone: 717 687-6019.

Readers Say

Submissions to Readers Say column should conform on printed articles and be limited to approximately 200 words.

I would like to take this opportunity to express appreciation to the Gospel Herald staff for making the Gospel Herald a readable paper. You have done a good job of presenting the different thinking in the Mennonite Church. Although I receive the Gospel Herald more months late in monthly clusters, there is still enough news and articles of lasting value to merit a thorough reading.

The article, "Why I Do Not Vote in Political Elections" (July 12 issue), brought some other questions to my mind that were not posed in the article. What makes the state so much more non-Christian than other "approved" vocations such as business and education? How can we as responsible Christians be so involved in the economic and educational world and immediately become irresponsible when the word "government" is mentioned? Why does the Christian have to wait for the "heavenly" situation before he becomes involved? Can the

Christian not be an influence for the good in a non-Christian world? I was a little disappointed in the article because it does not answer the questions the world asks us about our nonparticipation in the government. Perhaps the later articles will shed some light on the issue.—Charles Bauman, Dar es Salaam, Tanzania.

On your article, "The Wedding Ring" by T. E. Schrock (Sept. 6 issue): The wedding band and the engagement ring for Christians should be out. It doesn't mean a thing, and it is an abomination in the sight of God. The question is the wedding ring ceremony, and the wearing of it a form of idolatry. Not only is it a form but it is idolatry of the worst kind, the same as the children of Israel off in Mount Sinai. Israel took their eyes off God and put them on things which will vanish away.

The wearing of the ring is copying after the world. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." (James 4:4). We as a Mennonite Church had better get our eyes off this old world and the fashions thereof and get a look at the Book and live in obedience to it, for it will judge us someday.—Rohrer L. Shertzer, Lancaster, Pa.

J. D. Graber's article, "Finding a Moral Equivalent" (Sept. 6 issue), encouraged me to express my concern for the effect, or lack of effect, the I-W program in our church has on the boys involved.

I am wondering if we are helping the boys develop a deeper moral or spiritual desire to give themselves to others. Are they exposed to real poverty, starvation, ignorance, or obvious needs of others, serving as orderlies in modern, efficient run hospitals? The boys themselves are not sacrificing in the least to spend two years in a reasonably close-to-home "safe" institution where they have all conveniences, in addition to salaries and cars. When boys enter the armed services, they all face the possibility of death, as well as living in hostile, threatening environments. They may give their lives while our boys give little, and in addition, receive many luxuries.

Are we doing the boys an injustice by not providing experiences which require sacrifice. Are we starving them of moral and spiritual growth by making I-W too easy?—Mrs. James (Joyce) Millen, Akron, Pa.

I have just finished reading "The Wedding Ring" (Sept. 6 issue) for the second time. I appreciate very much the thought-provoking questions and comments. One sentence really struck me in question No. 4: "Some people are very strongly opposed to the church keeping any tradition patterns, but insist very much on wearing a wedding ring which is a tradition of the world several centuries old." What is most important to me—and to you: the church or the world tradition?

This article has encouraged and strengthened me very much on the stand I take about this issue, and others that could be included. I wish everyone would read and reread this article, then be real honest with themselves.

I also enjoyed the article, "Old Man Prentice" Saved the Day."—Mrs. Leroy Slabach, Milford, Ind.

Thanks much to the two editorialists of Sept. 13. I'm with you to the hilt for lighting candles rather than further cursing of the darkness. I am having 100 times the fun of a Beron and it's not due to the plush new rug in the parsonage; my excitement is due to praising God's love and power is our daily bread. The pastorate, as you well know, is not for the novice or the man operating by sight. It is never for a man who is always looking for

Calendar

Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 21, 22.
Allegheny Christian Education Conference, Thomas Church, Holsapple, Pa., Oct. 21, 22.
Mennonite Commission for Christian Education meeting, Salunga, Pa., Oct. 28, 29.
Association of Elementary Schools annual meeting, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.
Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Oct. 28, 29.
Southwest Mennonite Conference, Sunnyslope Church, Phoenix, Ariz., Nov. 24-26.
Franconia Conference Annual Ministerial Meeting, Plains, Landale, Pa., Nov. 13, evening, and all day Nov. 14, 15.

certainly to psychology or sociology. Keep praying for the raising up of shepherds across our church.—Gene Herr, Harper, Kans.

Re the recent article, "Divorce and Remarriage." From the beginning it was not so. Did Adam have only one wife—at a time—during his lifetime? Was betrothal considered marriage during Jesus' time? Also, during His time, what was the penalty for adultery? Would there then have been a problem of marriage for the surviving spouse? Was Paul giving us new doctrine when he said, "But if the unbelieving partner desires to separate [only unbelieving partners would do so—author], let it be so; in such a case the brother or sister is not bound?" By trying to qualify the word bound, we must be careful not to add to the Word of God.—A. J. Fahey, Takoma Park, Md.

Bishop Schrock: Thank you for the comments on the wedding ring. The brotherhood in general, and our leaders particularly, are deeply indebted to your timely cautioning.

Some time ago the Gospel Herald ran a series of a series of articles, "Light on the Wedding Ring." In 1948 the Herald Press printed this series in pamphlet form, for further distribution. The closing sentence in the preface introducing the series reprinted reads as follows: "May this pamphlet be used by the Holy Spirit to free the Mennonite Church of this first step toward an expensive and God-fordidden ornamentation." The series was written by E. B. Annable.

The quotation from Annable's treatise, in Schrock's article, is a fair sample of the author's presentation. On the origin of the wedding ring custom, a number of well-known publications are quoted. He concludes this section with "and what Christian support it gained later was during the centuries of the church's lowest spiritual life, far removed from the times of Apostolic or New Testament simplicity and power."

Obviously we are prepared to accept an ancient pagan custom into the Christian marriage ceremony. Scripture does not mention a metal ring in connection with the marital vow, but rather recommends and relies on a power much more dependable. Neither does the state demand a ring to make a marriage contract legal. Then how strange that Christians should use a little metal band to complete and/or safeguard the marriage vow. What a pretense! Small wonder that homes are breaking up, and the divorce mills are running overtime.

Why not abide by New Testament teaching as suggested by Paul Erb in the preface to the aforementioned pamphlet and "free the Mennonite Church of this first step toward . . . a God-fordidden ornamentation?"

—S. C. Brubacher, Ayr, Ont.

We do appreciate our church papers. I also would like to express my opinion on the front page of the Gospel Herald. It sure is nice. Wish we could afford a colored front page, because truly the "Good Lord" gave beautiful scenery and coloring in His great creation. We would like to encourage you to your good work, rather than discourage you. Our prayers are for more love and unity in our dear brotherhood.—Mrs. Gladys Myers, Lake Oswego, Oreg.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bauman, Willard and Emma (Gingrich), Chesley, Ont., first child, Christine Louise, Aug. 14, 1966.

Gingrich, Edgar and Verna (Cressman), Zurich, Ont., third child, second daughter, Lisa May, Aug. 23, 1966.

Hershey, Lynford and Norma Jean (Kauffman), Lebanon, Oreg., fifth child, first daughter, Lynette Kay, Sept. 17, 1966.

Hottinger, Everett Lee and Bonnie (Miller), Broadway, Va., first child, Crystal Dawn, Aug. 5, 1966.

Jantz, Leo and Bonnie (Hathaway), Calling Lake, Alta., sixth child, fourth daughter, Beth Ann, Sept. 6, 1966.

Kauffman, Merlin and Rita (Kline), Middlebury, Ind., first child, Merlin Dawn, Aug. 10, 1966.

King, Arnold and Patricia (Herr), Strasburg, Pa., first child, Vicki Denise, Sept. 24, 1966.

Lepley, James and Esther (Ebersole), Smithville, Ohio, second son, Jack Andrew, born June 8, 1966; adopted Sept. 15, 1966.

Martin, Allen and Grace (Stutzman), Denver, Colo., third child, second daughter, Amy Ruth, Aug. 7, 1966.

Martin, Mark L. and Betty J. (Eby), Clear Spring, Md., first child, Joylin Fay, July 1, 1966.

Martin, Ralph and Betty (Mast), Orrville, Ohio, fourth child, third son, Kirk David, May 30, 1966.

Miller, Richard and Margaret (Steiner), Alliance, Ohio, fourth child, second daughter, Linda Marie, Sept. 23, 1966.

Ropp, Terry and Magdalena (Graber), Kalamazoo, Mich., first child, Carmen Renita, Aug. 8, 1966.

Roth, Vernon and Julia (Miller), Shipshewana, Ind., third child, second son, Keith Allen, Aug. 16, 1966.

Shantz, Sam and Gladys (Shoemaker), Hanover, Ont., fourth child, third son, Lorne Eldon, July 18, 1966.

Siegrist, R. Melvin and Mabel A. (Kinsey), Trousborg, N.Y., third child, second daughter, Loree Janell, Sept. 20, 1966.

Seiner, Elmer and Elsie (Amstutz), Orrville, Ohio, seventh child, sixth daughter Angela Dawn, May 24, 1966.

Stutzman, Marvin and Yvonne (Graber), Newcomerstown, Ohio, first child, Marcia Sue, Sept. 17, 1966.

Stutzman, Roy and Ruth (Hicks), Beaver Crossing, Nebr., first child, Cori Lynn, Sept. 17, 1966.

Swartzendruber, William L. and Verda (Ropp), Kalona, Iowa, third child, second daughter, Mary Jo, Sept. 18, 1966.

Wenger, Earl D. and Lois (Shelly), Manheim, Pa., third child, first son, Gerald Lowell, Sept. 11, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Clemens-Zehr.—Clyde K. Clemens, Harleysville, Pa., Sanford cong., and Esther Louise Zehr, Wilmington, Del., First Mennonite cong., by Vernon Zehr, Jr., July 23, 1966.

Doutrich-Horst.—Paul Doutrich, Myerstown, Pa., Shirkville cong., and Geraldine Horst, Myerstown, Ephrata cong., by Mahlon Zimmerman, Sept. 18, 1966.

Erb-Schiedel.—Peter Christian Erb, Tavistock (Ont.) cong., and Elizabeth Joan Schiedel, Bridgeport, Ont. EUB cong., by E. F. Dorsch, Gingrich-Slaubaugh.—Raymond Gingrich and Lily Slaubaugh, both of the Lakeview cong., Wolford, N. Dak., by Eli G. Hochstetler, Sept. 9, 1966.

Graber-Richard.—Gary Grant Graber, Hess (Kans.) cong., and Gloria Ann Richard, Mt. Pleasant, Iowa, Pleasant View cong., by Glen A. Richard, Aug. 31, 1966.

Kratz-Moyer.—Elmer Larry Kratz, Harleysville, Pa., and Barbara Ann Moyer, Topton, Pa., both of the Frederickville cong., by Elmer S. Frederick, July 9, 1966.

Maus-Haarer.—Elmer D. Maus, Montgomery, Ind., Berea cong., and Eunice E. Haarer, Shipshewana, Ind., Forks cong., by Sylvester R. Haarer, Sept. 4, 1966.

McMichael-Nolt.—Wilbur M. McMichael, Willow Street, Pa., Byerland cong., and Mary Jane Nolt, New Holland, Pa., Groffdale cong., by Mahlon Witmer, Sept. 10, 1966.

Miller-Oyer.—James Richard Miller, Wauseon, Ohio, Evangelical Mennonite cong., and Carolyn Joyce Oyer, Fisher, Ill., East Bend cong., by Alton Horst, Sept. 17, 1966.

Miller-Peachey.—Freeman J. Miller, Plain City, Ohio, and Naomi R. Peachey, Irwin, Ohio, both of United Bethel cong., by Mark Peachey, father of the bride, Sept. 10, 1966.

Neff-Groff.—C. Melvin Neff, Ronsks, Pa., Mt. Pleasant cong., and Dorothy Jean Groff, Lancaster, Pa., Strasburg cong., by Clayton L. Keener, Sept. 24, 1966.

Stoltzfus-Ramer.—Omar Stoltzfus, Honey Brook, Pa., and Catherine Ramer, Nappanee, Ind., both of the Rockville cong., by Millard Shoup, Sept. 10, 1966.

Sullivan-Joerg.—Duane Sullivan and Sharon Joerg, both of Minook, Ill., Waldo cong., by Earl Sears, Sept. 11, 1966.

Terry-Tinsler.—Ray Terry, Newport News, Va., Baptist cong., and Anna Tinsler, Newport News, Crown Hill cong., by Millard Shoup, Sept. 10, 1966.

Troyer-Troyer.—Oliver J. Troyer, Yoder (Kans.) cong., and Mrs. Fannie Troyer, Hutchinson, Kans., Pershing Street cong., by A. A. Bontrager, July 22, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Geib, Ruth Mae, daughter of Simon R. and Katie (Barto) Nissley, was born in Rapho Twp., Pa., May 8, 1904; died of a heart attack at Osteopathic Hospital, Lancaster, Pa., May 27, 1966; aged 62 y. 19 d. On Aug. 27, 1925, she was married to R. D. Geib, who survives. Also surviving are 2 sons (Edgar N. and Richard N.), 10 grandchildren, and 6 brothers and sisters (Martha B., Ida—Mrs. Paul Garber, Lester B., Helen—Mrs. Karl Stonestier, David B., and Florence—Mrs. Herbert Miller). Two grandchildren preceded her in death. She was a member of the Chestnut Hill Church. Funeral services were held at Hermeley's Manheim, Pa., May 31, with Raymond Charles, Benjamin Thomas, and Carl Swanger officiating.

Guth, Arthur R., son of Peter L. and Lena (Albrecht) Guth, was born near Flanagan, Ill., Oct. 30, 1895; died at his home, Flanagan, Sept. 8, 1966; aged 70 y. 10 m. 19 d. On Sept. 27, 1923, he was married to Erma Yordy, who survives. Also surviving are 3 sons (Robert, Virgil, and Ronald), one sister (Mrs. George Slagel), stepmother (Mrs. Lena Guth), one half sister (Edna—Mrs. Paul Miller), one half brother (Elmer Guth), and 6 grandchildren. He was a member of the Walnut Church, where funeral services were held Sept. 10, with Earl Sears officiating.

Heimbach, Charles E., son of Albert and Jane (Leece) Heimbach, was born at Mt. Pleasant Mills, Pa., Aug. 20, 1898; died at his home in Selingsgrove, Pa., Sept. 17, 1966; aged 68 y. 28 d. In Jan. 1953, he was married to Ruth Shaffer, who survives. Also surviving are 4 sons and one daughter (Albert, Eldon, Oran, Clair, and Helen—Mrs. LeRoy Reinard), 17 grandchildren, and one brother. He was a

member of the Susquehanna Church, where services were held Sept. 20, in charge of Walter Ramer and Roy Graybill.

Roth, Lena, daughter of Mr. and Mrs. Jacob Brenneman, was born in Wilmot Twp., Ont., June 22, 1900; died at Tavistock, Ont., July 31, 1966; aged 66 y. 1 m. 9 d. In 1925 she was married to Elam Roth, who survives. Also surviving are one daughter (Verna—Mrs. Warren Bender), one son (Wilfred), and 9 grandchildren. She was a member of the Tavistock Church. Funeral services were held at the East Zorra Church, Aug. 5, with Henry Yantzi, Vernon Zehr, David Schwartzentruber, Daniel Wagler, and Daniel Zehr officiating.

Troyer, Roy S., son of Menno Z. and Susan (Miller) Troyer, was born in Neas Co., Kans., Oct. 13, 1889; died at his home in Heaston, Kans., Sept. 15, 1966; aged 76 y. 11 m. 2 d. On Dec. 25, 1910, he was married to Nora Mae Miller, who survives. Also surviving are one son (Ordo H.), one daughter (Vesta—Mrs. Paul Geringer), 2 brothers (Ora and Menno), and 4 sisters (Mrs. Lillie Steedly, Ida—Mrs. Floyd Kauffman, Bertha, and Dorothy—Mrs. Leo Burkett). For many years he was secretary-treasurer of the South Central Mennonite Mission Board. He was a member of the Heaston Mennonite Church, where funeral services were held Sept. 18, with Peter Wiebe and Milo Kauffman officiating.

Umbel, Susan, daughter of Amos and Sally Smoker, was born near Atglen, Pa., Sept. 24, 1894; died at the Tel Hai Rest Home, Honey Brook, Pa., Sept. 4, 1966; aged 71 y. 11 m. 6 d. She was married to Edgar C. Umbel, who survives. Also surviving are 4 children (Harold M., Mildred—Mrs. Vernon Kennel, Earl L., and Vernon R.), 15 grandchildren, and one sister (Mrs. Chris Umbel). She was a member of the Maple Grove Church, where funeral services were held Sept. 7, with Abner Stoltzfus, Kenneth Good, and Aaron F. Stoltzfus officiating; interment in Millwood Cemetery, Gap, Pa.

Yoder, Truman Titus, son of Jacob B. and Malinda (Warey) Yoder, was born in Washington Co., Iowa, March 10, 1896; died at Iowa City, Iowa, from heart and chest injuries suffered in a farm accident, Sept. 13, 1966; aged 70 y. 6 m. 3 d. On Feb. 14, 1924, he was married to Sadie (Knepp) Yoder, who survives. They had one foster boy (Charles Andrews), who lived in their home for 16 years. Surviving are 4 sisters and 2 brothers (Mrs. Chancy Hershberger, Mrs. Amos Geringer, Emma—Mrs. Jacob P. Miller, Clara, Chris A., and Oliver). He was a member of the Kalona Church, where funeral services were held Sept. 16, with Richard J. Lichty officiating; interment in Sharon Hill Cemetery.

Zook, Chauncey M., son of Menno S. and Mary (Yoder) Zook, was born in Elkhart Co., Ind., Aug. 23, 1882; died at his home near Fairview, Mich., Sept. 15, 1966; aged 84 y. 23 d. Surviving are his wife (Salina), 3 daughters (Vera—Mrs. Glen Yoder, Vesta—Mrs. Forrest Handrich, and Ruth—Mrs. Earl Webh), 3 sons (Norman, Truman, and Delbert) 23 grandchildren, and 7 great-grandchildren. One son preceded him in death. He was a member of the Fairview Church, where funeral services were held Sept. 17.

Items and Comments

Some 18,000 Jehovah's Witnesses were told that the greatest threat to American democracy today is the "new priesthood of the scientific elite."

Grant Suiter of Brooklyn, secretary of

the Watchtower Bible and Tract Society, addressing the Witnesses' district convention at Miami Beach, said that "these scientists have a specialized knowledge that gives them truly formidable authority in the councils of political power."

The "take-over by scientific technologists" already is threatening the religious liberty of Jehovah's Witnesses in the matter of blood transfusions, Mr. Suiter added. "Many medical doctors," he charged, "have tried to set themselves up as a priesthood of public health to compel all citizens to submit to their medical opinions and yield to their medical treatment against the will and desire of the patient, under force, and contrary to the patient's constitutional rights."

He added that "Christians must accept the source of truth on any subject to be the Almighty God Jehovah and not any self-appointed priesthood, be it religious, political, or scientific."

Attempts to "jazz up" religious writing by using the language of the "kids" were scored by Dan Herr, president of the Thomas More Association, writing in *The Critic*, national Catholic bimonthly.

He cited such religious works as examples of efforts by adults who pretend that there is no difference between the older and the younger generation. These attempts, he said, usually result in the "ludicrous spectacle" of adults behaving like children.

"Usually a sign of this mentality," he wrote, "is the attempt by the fat and balding to keep up with the kids, to use their language. It is particularly disfiguring to read attempts to jazz up religious writing." Particularly revolting, Mr. Herr charged, were recent books as *Are You Running with Me, Jesus?* by the Reverend Malcolm Boyd, and *God Is for Real, Man*, by the Reverend Carl F. Burke, both Protestant clergymen.

India's Roman Catholics were urged by Valerian Cardinal Gracias, Archbishop of Bombay, to "show the rest of the world that we, too, are ready to make sacrifices to help our needy brethren."

"When people all over the world," the cardinal wrote, "are rallying to the relief of our needy brothers and sisters, we cannot, like the priest and the Levite in the Parable of the Good Samaritan, merely pass by and refuse to care. 'Too long,' one of our bishops has written, 'have we held out the beggar's bowl to the world, and now that the rest of the world has been so good and generous, it is high time we in turn did something for others, perhaps more needy than we are.'"

The Seventh-Day Baptist General Conference at its annual session reaffirmed its support of the conscientious objector position for young men of military age and

called on the government to establish alternative service projects for war objectors.

Restating a stand it first took officially in 1951, the conference also asserted its "belief in the right of conscience to take up arms and to enter military service under conditions which appear to the individual to demand such action," as well as endorsing the conscientious objector position.

The conference also authorized a year-long lay study on the Christian interpretation of peace and war by the church's Committee on Christian Social Action.

A 20-bed rehabilitation center for Roman Catholic priests suffering from alcoholism is being built in the Aurora, Ont., community north of Toronto, Canada. Although there are similar centers in the U.S., this is believed to be the first of its kind in Canada. "Southdown," as it will be called, is being financed by Roman Catholic laymen under the banner of the "Emmanuel Convalescent Foundation."

The budget for Billy Graham's London Crusade '66 was \$840,000. This was, as Graham remarked, "about what Cassius Clay got for less than three minutes in the ring with Sonny Liston." By any reckoning this is a lot of money, and to the uninformed critic of mass evangelism it seems a big "take" for Graham.

The evangelist usually reiterates that none of the money raised locally goes to any member of the team; all is used to defray the expenses of the local crusade for which Graham and his associates have been invited.

Still this cash flow for one month's crusade for souls looks large—particularly to those who have given none of it, or to those who prefer to see church funds expended for non-evangelistic endeavors.

In London approximately 42,500 inquirers came forward for counseling. If only half of these inquirers made genuine decisions for Christ, the evangelistic cost would have been \$40 each.

The United Church of Canada (1,063,951 members), largest Protestant denomination in Canada and one of the most vigorous critics of Graham during the past year, has had a steady decline of members "received on profession of faith" since 1958.

In 1964, 34,226 members were received; but this was 7,489 fewer than in 1958.

The total congregational expenses for the year 1964 were \$52,402,219. If only one fifth was spent on church growth, the cost of adding one new member was over \$307, a figure comparable to that in some other larger churches.

Habib Bourguiba, prime minister of Tunisia, has long been the Arab world's loud champion of women's rights. In 1956,

when Tunisia won its independence, he abolished polygamy, made it harder for men to get divorces, and gave women their first real legal rights. He approves women discarding the Muslim veil, and does not object to western dress. But the thigh-high miniskirt is too much. Recently he banned it and decreed that women's dresses must reach to just below the knee.

* * *

There are more than 10,000 Methodist churches in the U.S. which are using Sunday-school literature from evangelical publishers rather than supplies from their own publishing house. So writes Charles W. Keyser of Grace Methodist Church, Elgin, Ill., in the July 14 issue of the *Christian Advocate*. He also says that when the new *Methodist Hymnal* was being prepared, surveys showed many Methodists still wanted the "good old" Gospel songs.

* * *

For the first time in memory, prayer sessions have become a regular weekly feature for the White House staff. The president's special assistant, Marvin Watson, a devout Baptist, announces that the Fish Room (a conference room) has been set aside for prayer, "discussion," and meditation every Thursday morning at 7:30. Attendance is voluntary.

* * *

All Nigeria Radio, Africa's most powerful commercial broadcast station, is now open to religious broadcasts. The 500,000-watt station covers all Nigeria.

* * *

On Sept. 15 the American Bible Society published "Good News for Modern Man," the entire New Testament complete with illustrations in Today's English Version. The 608-page paperback featuring almost 200 modern line drawings by the contemporary Swiss artist, Annie Vallotton, will sell for 25 cents a copy, compared to more than \$500 that a parchment scroll New Testament would have cost early Christians.

* * *

Thomas Dietrich and a small group of his parishioners from Howard Presbyterian Church in San Francisco conducted a worship service at Redwood City, Calif., at the closed gates of a chemical company currently producing napalm for use in Vietnam. Mr. Dietrich explained his group's actions:

"There is a nagging frustration within the Christian community relative to the war in Vietnam that nothing is being done to bring about peace. We felt that if anyone is to do anything about the war, then like-minded people can at least band together to give witness in the absence of any effective church program."

After a passage from St. Paul's letter to the Romans was read, each person was asked to share with the group the counsel he received from the Scriptural text.

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Reformation Sunday, October 30

In Regard to the Reformation

By Stanley C. Shenk

In 1516 — exactly four hundred and fifty years ago— Menno Simons was a peasant youth of twenty and Conrad Grebel was an eighteen-year-old student at the University of Vienna. Ulrich Zwingli had just accepted a call to Einsiedeln, the site of a famous shrine to the Virgin Mary. His arrival at Zurich to be chief pastor of the Great Minster, the principal church of the city, was just two years away.

In 1516 Martin Luther was lecturing on Galatians at the University of Wittenberg. He was also reading the sermons of Tauler, the fourteenth-century mystic revival preacher of Strassburg. In addition, he was preaching, serving as an administrator of monasteries, and collecting materials for his forthcoming commentary on the Psalms. Through his studies and his intense desire to understand the Pauline doctrine of salvation, he was coming to a deeper understanding of the Gospel. The writing of the 95 theses and the nailing of them to the church door at Wittenberg (Oct. 31, 1517) was only a year away.

The Reformation was about to break over Europe like a shower of brilliant star shell. It was to be a time of tremendous upheaval and excitement—a time when the fountains of the great deep would be broken up and at least some of the windows of heaven opened.

Reformation Sunday

Any attempt to assess in detail the Reformation of Luther and Zwingli, to say nothing of the other leaders and the Reformation as a whole, would take many, many pages, but at the very least we may say that it produced a new emphasis on salvation by faith, and a new concept of individual access to God.

It has become traditional within Protestantism to observe the last Sunday in October as Reformation Sunday. Hence this article. Yet there is a bit of irony in the observance by Mennonites of Reformation Sunday. Splendid as were some of the results of the Reformation, it nevertheless fell far short of its potential, and this was the resolute opinion of the early Anabaptist leaders. Menno Simons did not consider himself a close colleague of any of the great Reformation figures. And Grebel served only briefly under Zwingli's banner—and then broke with him.

The Anabaptist-Mennonite movement did not originate primarily from a desire to reform or modify the Roman Catholic Church. Nor did this movement wish to establish

another state church that would be similar in structure though different in doctrine from the Roman state churches. Rather, Anabaptism arose on the basis of a desire to attain an uncompromising discipleship and to recapture the spirit of the early church. "More radically than any other party for church reformation the Anabaptists strove to follow the footsteps of the church of the first century and to renew unadulterated original Christianity" (Prof. Johann Loserth).

An interesting point in connection with this independence of the early Mennonites from the main Reformation movement is to be found in the historical origin of the word "Protestant." In 1529 a large conclave of European officialdom, consisting of Catholics, on the one hand, and Lutherans and Zwinglians, on the other, convened at Speyer. The Catholics possessed a strong majority of the Diet's voting membership and as a result were able to ram through a resolution forbidding any further expansion of the Reformation.

As a consequence, the Lutheran and Zwinglian members of the Diet submitted to the assemblage a solemn protest—and thereafter were known as "Protestants." But at this same Diet the Catholics, Lutherans, and possibly the Zwinglians also, made common cause against the Anabaptists, and passed an edict which threatened them with death. Thus, from a highly technical historical standpoint, one could argue that the Anabaptists and their successors, the Mennonites, are not Protestants!

The Mennonite Concept of Discipleship

In connection with their attempt to recapture the spirit, life, and doctrine of the first-century church, the early Mennonites emphasized the Biblical concepts of discipleship (with its associated emphases of voluntarism, adult baptism, and church discipline), brotherhood, New Testament finality, non-resistance, and evangelism.

In the brief space allowed by an article of this length, I wish to give special emphasis to the first and last of these concepts.

Discipleship was a cardinal aspect of the early Mennonite movement. In *The Anabaptist Vision* Harold S. Bender wrote: "First and fundamental in the Anabaptist vision was the concept of the essence of Christianity as discipleship. It was a concept which meant the transformation of the entire way of life of the individual believer and of society so that it should be fashioned after the teachings and example of Christ. The Anabaptists could not understand a Christianity which made regeneration, holiness, and love primarily a matter of intellect,

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of doctrinal belief, or of subjective 'experience,' rather than one of the transformation of life. They demanded an outward expression of the inner experience. Repentance must be 'evidenced' by newness of behavior."

But what of today? Do we share the discipleship of our forefathers? Or are we merely sliding into a run-of-the-mill middle-class Protestantism? Are we simply becoming another lump of God's frozen people and occupants of comfortable pews, to use the language of two recent books? What percentage of the people in my congregation, and in yours, are disciples—*really disciples who have committed their lives to Christ as Lord*? We have many, far too many, people who are driftwood Christians, armchair Christians, fire escape Christians.

We need more preaching on Luke 14:25-35. We need to be told that if we do not place Christ above every earthly social tie, we *cannot* be Christ's disciples. Luke 14:26. We need to be told that if we are unwilling to suffer hardship for Christ, we *cannot* be His disciples. Luke 14:27. We need to be told that if we are unwilling to give up whatever Christ requires, we *cannot* be His disciples. Luke 14:33. We need to hear the clear, ringing challenges of the New Testament: "take my yoke," "take my cross," "present your bodies," "you are not your own," and "whatever you do, do all to the glory of God." We need to consider seriously the exact meaning of Rev. 3:15, 16, where we are told that the worst thing for a church member is not coldness, but lukewarmness.

The Mennonite Concept of Evangelism

Evangelism was a cardinal aspect of the Anabaptist-Mennonite movement. John Horsch has written on this point as follows: "The Mennonite Church at the beginning was preeminently a missionary church. . . . In that period there were no special mission organizations, yet the church was engaged in aggressive evangelistic work. In the earliest years of its history its congregations, like the primitive Christian congregations, consisted of men and women who were noted for their zeal for propagating the Gospel."

And Sebastian Franck, himself an opponent of the Anabaptists, wrote these words of tribute in 1531: "The Anabaptists spread so rapidly that their teaching soon covered the land as it were. They soon gained a large following, and baptized thousands, drawing to themselves many sincere souls who had a zeal for God. . . . They increased so rapidly that the world feared an uprising by them, though I have learned that this fear had no justification whatsoever."

In the course of a generation, however, the early Mennonites were beaten down by one of the bitterest persecutions of all church history. We began to compromise on the great commission, content if only we might live in peace. Gradually we became *Die Stillen im Lande*, the quiet people of the country. "Mennonites no longer had the heart to look for new recruits, only too glad to escape with their own lives, and thankful if they might hold their own. The growth of Mennonitism after this was rather the swarming of a people than the expansion of a faith" (C. Henry Smith).

In the last century we have partially recovered our original evangelistic zeal. We have many missionaries, many personal

workers, and many members who are giving sacrificially to the cause of missions.

But we have far to go. Out of a membership of 101,000 (*Mennonite Yearbook*, 1966), we have only about 450 foreign missionaries (this figure includes the General and Eastern Boards and includes missionaries and missionary associates both on the field and presently on furlough). Furthermore, both of our two main mission boards are experiencing difficulty in locating long-term missionaries. In July, 1966, H. Ernest Bennett, Executive Secretary of the Mennonite Board of Missions and Charities (the General Board), told the writer, "We are facing difficulty in terms of securing long-term missionary personnel to assume leadership responsibility in the overseas field." Shortly afterward, this statement was seconded by Paul N. Kraybill, Secretary of the Eastern Mennonite Board of Missions and Charities, on behalf of his board.

We might well ask: In a time when we have more college students and graduate students than ever before, why are not more of them committing their lives to long-term missionary service? Incidentally, I admit that in dealing with missions, I am focusing primarily on *overseas* missions. In defense, I plead only the factor of a limitation of space for this article.

In regard to personal evangelism, it must simply be admitted that there is a vast indifference among many of our people on this point. In regard to our financial giving on behalf of missions, it was announced at the General Mission Board meeting in June of this year that our giving for the last fiscal year (April 1, 1965, to March 31, 1966) amounted to a 2.3 percent increase over the previous fiscal year. But, as it was pointed out by a brother attending the meeting, this seemingly positive figure fails to take into consideration our nationwide economic boom, inflation, the increased size of our church, and the ever-present factor of foreign inflation.

One of the mission board officers stated that in regard to our present General Mission Board program, we are barely holding our own or are even sliding slightly backward. The Eastern Mennonite Board of Missions and Charities presents a somewhat brighter picture in regard to its missions giving. It reports an increase of 5.4 percent for its last fiscal year (the calendar year 1965) as compared to the previous year.

Another factor to consider here is our comparatively small percentage of giving for the church program as a whole. On this point, Melvin Gingerich, Executive Secretary of the Historical and Research Committee, said to the writer in July, 1966, "Although our giving is more generous than that of some groups of Christians, it is nevertheless much below that of certain denominations in the United States and considerably below a tithe of Mennonite income."

In 1947 I took a group of students on an educational tour of New York City. One evening, at an automat, two of the students got into a conversation with a gentleman of the city and identified themselves as Mennonites. Whereupon the man declared with fervor: "The Mennonites! I appreciate the Mennonites! They're not like the Jehovah's Witnesses who go around trying to convert people. Mennonites keep their religion to themselves." Maybe in 1947 we were still too much *Die Stillen im Lande*. Maybe we are today.

A New Leadership Training Text

The teaching ministry is central in the life of the church. For centuries, the Christian Church has been teaching, yet it must always evaluate its strategy. Teaching methods have been altered many times. Yet the message translated for new human situations is basically the same. Truth is conveyed through persons. Persons must therefore fully develop every dimension of personality so that the truth may be conveyed adequately.

During the past years the Mennonite Commission for Christian Education has been preparing materials which can be helpful in upgrading the effectiveness of teachers in the local congregation. A series of six courses is in the process of being prepared for use in the local congregation. Three years ago the first of these courses appeared, *Learning to Lead*, by Willard Claassen. This course was and is being used quite widely in helping teachers to develop clear concepts of Christian leadership. Following this course, *Learning to Teach*, by Paul M. Lederach, was published for the purpose of helping teachers and other church workers to develop a clearer understanding of what it means to be communicators of the Gospel. Last year the third course, *Learning to Understand People*, by Laban Peachey, came off the press. It attempted to help persons within the church to develop a clearer understanding of the various facets of human development.

The series of courses is not yet complete. There are still three to come. Very shortly, the fourth course of this series, *Learning to Know the Bible*, by David Schroeder, will be coming off the press. This course will be an attempt to help persons to gain a clearer understanding of the message of the Gospel as it comes to us through the Bible. It will also help persons to be better interpreters of the Scriptures. When we learn to understand and interpret the Bible properly, the application of its message becomes much easier. The basic thrust of this fourth course is to give persons help in understanding the message of the Gospel and in communicating this message to our age.

Learning to Know the Bible should stimulate deep interest and it should help teachers to perform their tasks in a more meaningful way.

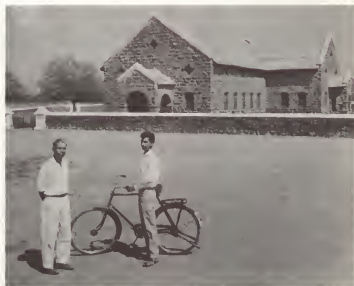
If we seriously believe that the teaching ministry of the Christian Church is important, we will develop a greater concern for the quality and the direction of our teaching ministry. As Christian persons in the midst of the family of God, we are called to be teachers. Let us do no less than our best both in preparing ourselves and in communicating the message of the Gospel to all nations beginning at home.

—Arnold W. Cressman.

The Publican

*O God,
Forgive when I have
Sought to be a reformer
Instead of a saint,
When I have been more interested
In changing others
Than in being changed,
When I have spoken of
The sins of society
And of my neighbor,
With a vengeance,
While excusing some sin
In myself.
Teach me to remember
The meaning of the mote
And the beam.*

Amen.



Bethel, Madhya Pradesh, India

Bethel Mennonite Church, Balodgahan, Madhya Pradesh, India, was started in 1906. It is a solid stone building built in 1926. The pastor is D. A. Sonwani. Present church membership is 281. The church is located seven miles south of Sunderganj, Dhamtari. Pastor Sonwani with his son Weldon, an artist.

The Continuing Reformation

Philip Schaff, in his classic history of the Christian Church, says that the Reformation of the sixteenth century is, "next to the introduction of Christianity, the greatest event in history. It marks the end of the Middle Ages and the beginning of modern times. Starting from religion, it gave directly or indirectly a mighty impulse to every forward movement, and made Protestantism the chief propelling force in the history of modern civilization."

Perhaps Schaff's statement sounds strange in our day of ecumenical dialogue and mergers and at a time when some are saying that the sixteenth-century break with Catholicism was a mistake. Others are shouting rather loudly that Christianity is not a propelling force in shaping civilization today.

Further, we might question the worth of writing at all about a reformation nearly a half millennium away. Does mentioning a reformation past mean we are not experiencing a reformation now? Does a church become a denomination when it ceases to be a reformation? If so, when do reformations die and when are denominations born?

I guess I am letting my imagination wander a bit. What I'm really asking, I suppose, is, "What is necessary for a continuing reformation?"

Certainly one of the chief values of looking back to the sixteenth-century Reformation is to see what it was which brought reformation then. It may be that this might give us guidance today.

For one thing the sixteenth-century Reformation marked a new beginning of spiritual freedom. The conditions of the Catholic Church were such that the hierarchy had developed a complete control of all phases of human life, political, social, economic, and religious. The church was ingrown, lazy, calcified, and hardened. All were compelled to belong to the church.

Now the knowledge that the living Christ desired to live and move through the life of man was emphasized. Where there was a repression of spiritual freedom, now men spoke of the necessity for individual and voluntary response to God. Freedom of conscience was stressed particularly by the Anabaptists. Central was the call to a vital living relationship with Jesus Christ.

Further, the Reformation was a return to the Scriptures as the guide for life and conduct. The Bible to many became the highest authority. Luther began to read the Bible and sensed

his spiritual lack. He translated the Scriptures into the language of the people. The Bible literally became alive. "Luther made the Bible the people's book in church, school, and house." When asked to submit or recant, he answered, "Show me from the Scripture where I am wrong. Here I stand; I can do no other."

Our Anabaptist leaders pointed their accusers to the Scripture and asked them to judge in light of what the Bible said. At the time the old order was giving way to the new, and when people were crying for bread to feed their souls, the Word satisfied their need.

Another significant factor in the Reformation was the central truth that salvation comes from God and not through some ecclesiastical mediator or through ritual or keeping of rules. "The just shall live by faith." The written Word led to the living Word, Christ. Every God-sent reformation has centered in Christ. This test of all truth, vision, and zeal is the extent to which Christ is honored and made known.

The sixteenth-century Reformation, like every reformation, was marked by a holy zeal. It was a dedication, an utter abandonment to the will and service of God. There was a willingness to do anything and suffer everything to see God's kingdom come on earth as it is in heaven. Call it discipleship, devotion, or whatever you will, a reformation requires the kind of commitment to Christ which is a commitment to the death to do His will.

There is a continuing reformation where a vital living relationship with Christ is central, where the Word is given its proper place, and where there is that kind of discipleship which does not stop short of the cross.—D.

He Gave Up Football Games

The Lutheran Campus Pastor reports this item: Word has just been received that the pastor of St. Vitus-in-the-Vale has announced that never again will he attend a football game. His parishioners have been left speechless by his decision. The pastor's reasons are given in the following statements:

1. Every time I went to the game somebody asked me for money.
2. Although I went to the game quite often, no one ever spoke to me.
3. I was a good fan and had two youngsters who someday might play football, yet the coach never came to call on me.
4. The seats were too hard, and they expected me to sit down in front of the fifty yard line.
5. The field judge said things I just could not agree with.
6. I suspected that I was sitting with people who were hypocrites. They seemed more interested in drinks and hot dogs than they were in the game.
7. The band always played the same old tunes.
8. Since buying a book on football, I stay at home and read it. I consider myself just as good a football fan as those who attend.

—The Mennonite.

Mission Among Minorities

By Hubert Swartzentruber

In the fellowship of the brotherhood common interests and concerns are shared. Here the most intimate human relationships are formed. Encouragement for the Christian faith is found here. Burdens too large to bear alone find others to help carry the load. Here relationships of trust and mutual concern are found. Here life companionships are formed. In the brotherhood, all are brothers.

The church has no mission to minorities until she is willing to accept every person who claims Jesus as Lord as a full brother. We have a lot of trouble, though, with the term "brother." We are ready to call everyone "brother" in church. It's "brother so-and-so," and everything is well and good. It doesn't really matter if his skin is a bit of a different color.

We ask him to give us a testimony of his faith in Jesus Christ. And we say, "Isn't it wonderful what the Lord can do?" We are so impressed with his testimony that we raise money to send him to one of our schools, and we say that we need this kind of people in our church.

So the young man goes to college. The school discovers that his faith is for real. Now he really is our brother. He takes a course in church history, and discovers there that he is not only a Christian but also an Anabaptist.

We almost shout for joy because now he surely is our brother. We have given him a strong faith. We have taught him our long tradition of love. We have taught him to believe us that when we call a man a brother, we mean brother. We have taught him all the Scriptures in the Book and sung the great hymns of faith together.

We sing together, "In Christ There Is No East or West." After the singing and emotions are stirred, we follow with a testimony meeting where we assure everyone that we love everyone and that we are brothers. And the young man goes back to his room in the college dormitory rejoicing that at last he has found a group of people who are willing to accept him as he is.

All Is Not Well

But the next evening he discovers that his friends are all

away to a party way out in the suburbs someplace where he is not welcome. Of course we did not invite him because it might make a disturbance in the neighborhood. Some of our neighbors don't like the colored, and we must not antagonize them. "Now, please don't misunderstand," the host says, "I don't have anything against the colored. We just have to give it a little more time. The day will come when he could come to our house, and we would have no problems, but the time isn't here yet." The party goes on, on a segregated basis, and a young man wonders about all these Anabaptists and the doctrine of love.

He is beginning to feel a little bit outside, but he still believes in them. One day he discovers that there is a young lady with deep convictions like his own. They become friends who are increasingly attached to each other. The young lady writes home and tells her mother of this fine young friend that she has found.

She thanks her mother for giving her the kind of faith that she has. The mother is overjoyed and asks her daughter to send a picture of her boyfriend. The mother opens it and soon lets that young girl know whom she may have for intimate friends and whom she may not. Now the young man is beginning to wonder what this sweet talk is all about.

Can you imagine the turmoil, the storm created in his heart? He was graciously accepted in church. He has been told that he is a brother, that he belongs there, that he is one of us and we are one of him. But in certain kinds of relationships he discovers he is not quite my brother. The young man says, "I thought I was a brother. Now I discover that I am only a brother when we are playing church."

Does it make sense for us to send money to salary one man to go and bring people into the church, when scores at home reject the very sight of those who are brought in? I recall clearly when my wife and I met with the personnel committee (of the General Mission Board) on the campus at EMC back in 1957. I recall answering the personnel committee that one of our goals in the work in St. Louis would be to relate men and women to Christ. The personnel committee was also concerned with another dimension, that of relating persons to a fellowship.

But let me tell you: it can be very unrewarding to work very hard to relate people to Christ and to a Christian fellow-

Hubert Swartzentruber is pastor of Bethesda Mennonite Church, St. Louis, Mo. The article is a condensation of a message given at the annual meeting of Mennonite Board of Missions in Kitchener in June.

ship, only to discover that they are not really being accepted in the church. If the mission of the church is to be relevant to the minority, then all the members must practice the same level of dedication they expect of the one who goes to the city. It is not fair, it is not right, that anyone in the church should expect more of one who is engaged in actually relating people to Christ than what he himself is willing to do.

Take Jesus Seriously

I would like to talk a bit about what perhaps we could do to have a significant ministry in the city. It is too late to ask people not to flee the inner city, because they are long gone. The church has fled with them. Inner cities are left to become ghettos for persons who have been reduced to mere digits and numbers. People whose motivation is almost destroyed. People without resources or voices that can be heard.

The only reason the inner city is where the minority live and where crime flourishes is that the church is not there. Is it reasonable for us as a denomination to spend approximately \$10,000 a year in budget for one church in a city of 2½ million and expect that little struggling membership with half its members on welfare rolls to be an adequate base for a significant ministry in the community?

Is it reasonable that in some communities we have five or six churches within ten minutes' driving distance with huge modern buildings and all the people in the community already related to a church? I understand that in one conference 20 percent of the membership is in two congregations in one little town. Aren't we a little lopsided here? What about all our sweet brother love and concern talk? Is it much more than little mushrooms that grow up overnight on the lawn? When the sun comes up they wither, leave an unsightly mess on the grass, and stink.

Let every person in the entire church learn anew what it means to take Jesus seriously when He very emphatically announces that following Him costs a price. Being a Christian is living for other people. He died for us so that we could live for others. Would that from every pulpit in the entire church

every listener might have his conscience pricked so hard that he would become as restless and miserable as Peter was when he denied his Lord. After the consciences are pricked, I think we need a task force in the church to give guidance to people who really mean business for God.

For a New Dimension

It might mean some organization to give people proper orientation for taking up residence in these needy areas of our land today. If everyone took his calling seriously, his Christian commitment, it might mean a radical movement in our church.

If only one percent of us were to divide suddenly that the Spirit of God is speaking to us and we were to lay ourselves open before God, saying, "God, wherever and whatever you would do with me, to this I will respond"; and if God should take only ten percent of our people in the Mennonite Church into the inner city, He would have approximately 1,000 new lights in the inner cities of America.

What would happen in a community if 100 Christian people were to move into one of its ghettos—not to come and run the church, not to come and tell the existing congregation how to run things, but to come there to live and to share, to work and to suffer, to be the church? It would seem to me that perhaps something significant could happen.

It would, however, mean that we should somehow prepare ourselves for the task that lies before us. It takes a lot more than motivation. Yet without motivation there are no lasting results either. People ask, "Do you believe that the Mennonites with our rural background have any significant ministry in the city?" I would like to say emphatically, "Yes, we do!"

If God could make a dumb donkey talk, surely He can take Mennonites into the city, and there make their life relevant. I propose that we seek every resource to give us information, insights, and know-how so that the Holy Spirit can use us to relate to people who live and struggle in the inner city. Our church has courageous young men and women, resources such as money, and a workable theology. What could the Holy Spirit do with us in the inner city if He only had a chance?



"The inner city is a Negro ghetto with a . . .



. . . white noose around its neck," says Hubert Swartzenruber.

Modern Substitutes for Christianity

By C. Ray Dobbins

In every age Christianity has been threatened with substitutes. Faith has been too difficult and therefore an easier religion was sought in an effort to replace Christianity. Our day is no different, for we still have attempts to replace our Christian faith with some substitute. There are many of these "isms," but three which are evident all about us and are genuine threats are intellectualism, legalism, and hedonism.

Intellectualism

The attempt to replace Christianity with intellectualism is to try to replace faith with knowledge. There are many kinds of high-level knowledge today that presume to have the final truth. They would stand and judge all truth and believe that the good life can be had only as one is in possession of a certain kind of knowledge.

This intellectualism, however, is closer to the church than other kinds of knowledge. It is even applied to our confessions and our doctrines. Some insist that salvation is assured to us when we completely and fully accept a certain confessional statement. The creeds are outlined and when one subscribes fully to the creeds, he is saved. But this, as Rachel Henderlite has suggested, is really a form of salvation by works "and a denial of the very fact of grace."

Intellectualism, whether religious or nonreligious, is a distortion of the nature of faith. "Faith," says Calvin, "has its seat not in the ears but in the heart. It is not enough to know that Christ was crucified and arose from the dead, unless we know these things in our lives. We know Christ in the right way when we experience the meaning of His death and resurrection within us and as they become effective in us."

Legalism

Legalism is another modern substitute for Christianity. The legalists have a shallow concept of man's willful violation of the divine law and feel that they can set up a list of requirements by which to measure a man's righteousness. They assume that if man knows all of the requirements for righteousness, he can fulfill them.

And so they set up a neat system by which to measure man's goodness. Fulfill all of these laws and rules and you will have assurance of everlasting life.

This view fails to recognize the depths of man's own sins and of the destructive nature of this on him personally and on his community and on his fellowmen.

The legalist is portrayed for us in the New Testament by the Pharisee. He is the man to whom only the knowledge of good and evil has come to be of importance in his entire life. He sets up a system and tries rigorously to live by it and then judges every man by this system. He sees the righteous men in the Bible as examples to be imitated. He thus misinterprets the Bible and fails to see the dimension of God's grace without which one cannot please God. He comes to see the Christian life in terms of petty sins to be avoided and petty virtues to be practiced. It falls short of the fullness of the Gospel.

Hedonism

The pursuit of pleasure — called hedonism — is another modern substitute for Christianity.

According to this, the supreme good for man is to enjoy life and to get the greatest amount of pleasure out of it. It is illustrated by an old vaudeville song:

"How could
Anything so good
Be bad?"

According to this kind of religion a man's acts, intentions, and motives are morally good so far as they tend to produce a feeling of pleasure, or to the extent that they destroy the opposite kind of feelings. The basic test of whether an experience is of moral value is how much pleasure it produces and how little pain and discomfort it brings.

For some men this means securing as much excitement as possible. For others it is primarily a matter of avoiding as many discomforts and pains as possible. For both, the objective is to enjoy life at all costs.

All three of these modern substitutes for religion are based on a misunderstanding of the nature of man. They all fail to realize the depth of every man's sin, of his basic estrangement from the divine Creator. They, therefore, fail to recognize man's desperate need for the saving grace of God. And the consequence is that they fail to recognize the necessity of man's faith and dependence on God for his own salvation.

"For it is by his grace you are saved, through trusting him; it is not your own doing. It is God's gift, not a reward for work done. There is nothing for anyone to boast of. For we are God's handiwork, created in Christ Jesus to devote ourselves to the good deeds for which God has designed us" (Eph. 2:8-10).*

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Mennonite Mutual Aid Living Above the Law

By Levi C. Hartzler

The first church in Acts 2 practiced mutual aid by sharing their material possessions with each other. Later the Antioch, Philippian, and Corinthian churches shared materially with the Jerusalem saints. Christians in generations since have found ways of aiding their needy brethren. Twentieth-century Christians need to find acceptable ways of practicing mutual aid within the framework of modern economic life.

One way to practice such aid is to make adaptations of sound economic practices used by secular society. For example, hospitalization, automobile insurance, survivors' aid, retirement benefits, investments, and estate planning are accepted ways of protecting life and property. How can the church add a further Christian dimension to these practices? Mennonite Mutual Aid has found a way.

This committee of Mennonite General Conference was organized in 1945 after more than a decade of discussion and after requests from several district conferences for a general church organization to make sharing services available to all members of the Mennonite Church. Since that time at least seven different agencies have been developed under the supervision of the Mutual Aid Committee to meet modern needs for sharing within the church.

The validity of this method of handling emergency needs was confirmed this year when Indiana granted approval for the forming of a fraternal association, the first such association to be approved in Indiana in the last 25 or 30 years. Because of the cohesiveness of the forming group, a fraternal association is granted more freedom of operation than a mutual or stock insurance company, thus making possible a wider extension of the Biblical mutual aid principle.

For example, since 1961 Mennonite Aid, Inc., has been setting aside one percent of the quarterly premiums for a Catastrophe Aid fund. Any subscriber whose additional expenses exceed \$200 above what the schedule allows is eligible for further aid depending upon (1) the financial details of the particular case, (2) the amount of money currently available in the fund, and (3) the number and nature of other cases under consideration. Each case is systematically investigated before additional aid is granted. Under the Mennonite Mutual Aid Association, the newly approved fraternal association, this type of aid can be expanded.

Another feature of a fraternal organization is a more liberal group plan of hospitalization and survivors' aid available to local congregations, businesses, and local mutual aid societies.

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In the case of congregations, the group plan makes possible hospitalization and medical care for needy members who otherwise might not be able to get it because of their financial need or because of rigid health examination restrictions.

Mennonite Aid does not replace the work of the deacon or local mutual aid committee but supplements and strengthens their work. Severe illnesses often strain the ability of a local congregation, particularly the smaller ones, to meet needs adequately. A group congregational plan in which a large percentage of the membership participates makes possible mutual aid sharing by the local people but also taps the resources of the larger brotherhood.

Mennonite Automobile Aid, Inc., chartered in 1954 as a nonprofit corporation, although not an insurance company, provides coverage for collision and comprehensive vehicle damage. This organization, which establishes another area of sharing between brethren, has eliminated the policy of subrogation practiced by regular insurance companies, a policy which gives the insurance company the right to sue in the name of the insured. A striking example of this occurred in one Mennonite community when a deacon suddenly discovered that he was suing his bishop as a result of a one-car accident on the highway along the bishop's property. Automobile Aid also provides the coverage required by finance companies and banks when a vehicle is used as collateral on a loan.

Since 1963 Mennonite Mutual Aid has operated the Mennonite Retirement Plan, a not-for-profit, tax exempt trust planned by Mennonite General Conference to aid missionaries, pastors, teachers in church schools, nurses, and other church workers to provide a means of deferred support for their post-65 years. The plan also furnishes income in case a participant is disabled before 65 or income for the spouse in case a participant dies before 65. This needed service to our church workers who operate on a cost of living salary is a method of sharing which can best be provided to all church workers through a central agency. Every congregation should see that their pastor is enrolled.

Through Mennonite Church Buildings, Inc., Mennonite Mutual Aid gives additional assistance to local congregations who wish to sell bonds for funds to build a church. For a nominal fee, Mennonite Church Buildings issues the bonds, pays annual interest, and amortizes the bonds as they come due. The congregation only needs to find buyers for the bonds.

Mennonite Mutual Aid has also found ways of giving competent stewardship aid to individuals and organizations. If you wish to save money in small amounts, you can join the Thrift

Accumulation Plan through Mennonite Church Buildings, Inc. Those who have larger sums to invest can select from three types of notes. These monies are then used for loans to church institutions for needed buildings. Thus your savings are accumulating interest and helping the work of the church. The Thrift Accumulation Plan can also be tied to a Survivors' Aid Plan.

Further stewardship aid is provided through the Mennonite Foundation, a nonprofit corporation which receives contributions of property, sells it, and contributes the proceeds to various church agencies according to the wishes of the donor. Thus Mennonite Foundation saves you or your corporation the capital gains tax on the sale of property and assures a larger contribution to the work of the church.

The Foundation also aids you in making good use of your

accumulated earnings for the benefit of your family and the work of the church through assistance in planning for wills and through annuities and life income agreements. In this way you are given the opportunity to use the income from your savings before death and are assured that they will be used to the maximum advantage for Christ and the church after death.

Behind Mutual Aid stand Mennonite General Conference and the Mennonite Church. This support plus sixteen years of successful experience has convinced legal authorities that the service programs sponsored by Mutual Aid are financially sound, even though they include practices not accepted by regular insurance companies, practices which permit us as Mennonites to exercise our mutual aid concept in a modern context.

Studies from I Peter—No. 3

A Purchased People

By Newton Gingrich

Introduction

They felt better. They found new courage. Life was worth living. Who? Oh, yes, those scattered, persecuted Christians. In I Pet. 2:1-10 they had been reminded they were God's prized possession. New understanding had come. They saw themselves as newborn babes in a family or living stones in a building.

But I hope they didn't stop reading. Though thrilling in its truth, Peter had shared only two comparisons of the believer. There were three more. These are introduced in verse 11 with the tenderness of "dearly beloved."

They who are precious are bound together by love. These were beloved one of another and also of God.

To such Peter says, "I beseech." He pleads. He begs. He requests. He exhorts. He urges. But what is so essential? May we note in the three further comparisons of I Pet. 2:11-25.

As Strangers and Pilgrims

In Peter's day a stranger sojourned. He settled, at least temporarily, alongside the native residents. The term "pilgrim" had a similar connotation. More particularly it denoted residence amidst the pagan. Believers at best were to be temporary dwellers. They were to be strangers in spirit but not in the flesh.

Close proximity to the pagan undoubtedly precluded involvement for Christ. This we later note. With this concept the persecuted believers could see purpose in their experience.

Can we as North Americans appreciate the truth of "stranger and pilgrim" in depth? Someone has aptly said, "North America, the land of the pilgrims, has become the land of insurance companies." Perhaps we can better evaluate if we observe the expected conduct of a pilgrim and stranger.

a. To "abstain"—verse 11. Literally the term meant to "hold back from." It implies the downward drag of sin. By self-control and self-discipline the believer ever needs to hold back.

But from what? It is the inner cravings and desires of the flesh. Such brings soul conflict. These desires may be good in themselves but disastrous in excess. At any rate, the believer ought to remove himself from anything that would hinder soul growth.

This abstaining was not to be in isolation. Such conduct was expected of a persecuted people scattered from home.

b. To live "honestly"—verse 12. The word "conversation" as used here has reference to one's total way of life. The Gentiles were the pagans of the day. In such a context the believers' lives were to be transparent and aboveboard.

Regardless, they could not always expect to be understood. The believer can anticipate misunderstanding, misrepresentation, and misinterpretation. Three misses.

Believers are not called upon to condemn those who misunderstand their purpose. The impact of truth and holiness is adequate. What people are in life should be an audible witness.

The result? In the "day of visitation" or "looking upon" when they meet God they will have the joy of sharing eternal praise with those very Gentiles.

A construction worker was often ridiculed by the fellows.

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One day was even worse. For refusing a drink he was damned and assaulted. Years later as a minister he was met by a stranger after worship. The testimony? The visitor, the earlier persecutor, impressed by the Christian conduct and quality of reaction, had embraced Christ.

c. To "show allegiance"—verses 13-15. "Submit" as used here, we are told, suggested an arrangement in military fashion. As pilgrims they were to yield to higher authority. Though "foreigners," subjection to kings was expected of believers.

Political authorities are appointed for the punishment of evildoers and for the praise of those in good conduct.

But why should believers so yield? Because it is God's will. By holy conduct the foolish and ignorant will be silenced. The mouth of the evildoer is muzzled. Though the persecuted of the land, believers should so live that by "abstinence," "honesty," and "submission," a spiritual impact will be made upon a pagan society.

As Free Servants

This comparison comes to us in the context of slavery. Believers had been slaves to sin. They had found freedom in Christ. However, often believers do not know how to handle freedom. Note a few considerations.

a. A negative warning—verse 16. Don't use freedom for a "cloak" or cover-up. Spiritual freedom is not a life lived passionately. Similarly Paul declares in Gal. 5:13-15 that liberty is not license. Its control is love. Thereby it fulfills all principles of law. It never becomes a liability.

In freedom believers serve Christ in love. Every action finds its control in love to God, church, and fellowmen. It is not doing as a newspaper boy declared, "We've done away with the *Standard*. We're going on with the *Times*."

b. A positive relationship—verses 17-20. Believers need to relate to various communities:

Earthly community—"respect all men."

Spiritual community—"love the brethren."

Heavenly community—"fear God."

National community—"honor the king."

Working community—"be subject to masters."

The caliber of relationship requested is well illustrated in the latter community. Subjection is essential whether the master be good and gentle or unfair and surly. Many of Peter's readers understood well the significance of such Master-servant relationships.

God is gratified if His suffering servants go beyond what is expected of them.

c. A divine example—verses 21-23. Christ is the believer's measure. We are to be carbon copies or traced over Christ. Believers are called to walk the same road He did. He did so without sin, guile, reviling, or threat. Rather, He committed or handed Himself over to be kept, managed, and taken care of by God.

God alone can deal with the enemies of the soul. Christ walked the way of controlled freedom. His rights were lost in God. He lived on earth in a servant relationship. He is the believer's perfect example of a "free servant."

As Returned Sheep

Peter concludes the chapter with tender devotion. He notes

God's most sympathetic attitude to His purchased people.

"Returned" suggests they were earlier in the fold. Might this be a reference to the age of innocence in childhood? Perhaps some of his readers had fallen away.

Regardless, all believers as returned sheep should not forget:

a. We have been healed—verse 24. A lost sheep is apt to get hurt. All sinners to some degree have "hurt" themselves. But Christ has brought healing. He became our sacrifice.

The "tree" referred to an object made of wood. Thereon Christ brought healing as He died in our stead.

This was a healing of the soul. It stands ready for any "hurt" sinner, like an eye or blood bank. The resources for healing are available, stored up, ready for immediate application.

b. We had strayed—verse 25. In our departure Satan took us captive. We voluntarily left the fold. We followed self. That is sin. Now by faith we follow God.

c. He cares for us—verse 25. The Great Shepherd guards His sheep. He is alert for the enemy, for poisonous food, for good pasture and fresh water.

Christ, as Bishop, oversees our needs. He is the Caretaker of our souls. Indeed this trust must have been meaningful to the persecuted pilgrims.

Conclusion

Believers are a prized possession and a purchased people. We are as children in a family, material in a building, subjects in a kingdom, servants in a vineyard, members in a sheepfold. And what is the purpose? Note again verse 9. "To speak forth the praises of God" and to reveal His gracious doings. We are on earth to live holy as God's own people.

Welcome, Autumn!

By I. Merle Good

Summer's hot days are gone and past,
For Autumn's cool has come at last!
That humid heat,
Which used to beat
Upon our backs, and chap our feet,
Is gone for one more year!

But who am I to thus complain?
Will God Almighty e'er retain
The summer rain,
From off the plain?
The sunshine from the fields of grain?
Nay, He is good to all.

Yet still I'll welcome Autumn here
With special gratitude and cheer!
Her morning breeze,
Her rainbow trees,
Her white-cloud skies o'er clear, blue seas
Have given me a song!

God's People— The Compassionate Community

By Atlee Beechy

The Word as recorded in I John 4:15-21.

The dominant note in the life of Jesus was His authentic caring.

He was "moved to compassion" by those caught in the grinding economic, social, and political forces of His day. He cared in a personal way.

He reached for the individual imprisoned in the agony of the human situation.

His eyes and His heart were responsive to the bruised, the fearful, the lonely, the angry, the hungry, the despairing.

He apparently never asked many questions about origins, social and economic class, national, religious, or political affiliations.

His strong, unrelenting caring could not be restricted by man-made boundaries.

But even as He responded to men in their need, He was concerned about the causes of the tragedies of the Jericho Road. Jesus set ablaze in the hearts of His followers this concern for persons, their total welfare, their need for reconciliation and wholeness. This flame has burned with varying degrees of intensity among His followers. "The church," says Donald Miller, "is the body of Christ expressing Christ's concern for the whole world and its mission is to be Christ's action in the world now."

Ralph Morton and Mark Gibbs, in a little book, *God's Frozen People*, put it this way, "For the people of God are meant to show God's love to His world, not to enjoy it quietly in a cozy group of their own. They are meant to be the body of Christ—the embodiment of Christ's love and compassion toward the world; and He had terrifying things to say about people who cared for their own comforts—and the welfare of their precious little souls—before the desperate needs of people outside the church community. God's Holy Spirit is given to His people, not for the running of happy fellowships . . . but for the agonizing work of serving—ministering to the needs of others."

To proclaim the good news, to speak the prophetic word of judgment, and to be the compassionate community are interrelated parts of the vocation of God's people. The com-

passionate community is obviously made up of persons who are parts of a fabric of relationships. The dominant note of all relationships of those who take seriously their commitment to God is a deep, genuine sense of caring for the ultimate, total welfare of persons. This means first being a caring person, coming from an experience of God's grace, His and others' care for you. What *doing* there is emerges from this inner core of *being*. Recently I asked one of our volunteers why she came to Vietnam. Her answer was, "A belief that God cares for what is happening here, and I'm here to be a channel of that care."

Such caring is demanding. It means a voluntary investment of oneself in the life of another and a readiness to enter into the relationship with integrity, to risk the giving and receiving demands of that relationship, to stand fast in caring in the face of rejection, hatred, and misunderstanding. Perhaps some of you are thinking that this idea of caring—compassion—is all right for old women and children but it's too idealistic for our advanced, civilized, rough and tough power-dominated age. Yes, our advances have been tremendous; we live in comfort undreamed of a half century ago; we seem about ready to send a man to the moon; our achievements are fulfilling the science fiction of yesterday and threaten to go beyond. But man can be lonely and frightened in the midst of all of this; deep within he desperately needs to be cared for, and in turn to care for others. Our mass industrial, social, and military patterns tend to depersonalize and dehumanize life. Man stands restless and anxious behind a facade of sophistication and artificial gaiety. A sense of belonging and meaning evades him. We may be in the pre-dawn darkness of a bright new day or in the twilight hours of a long dark night.

Most of us gathered here live and work in Vietnam. We are part of God's people, Christ's action in this place. What does this mean? What would God have us be, and do, in this troubled land? What are the needs of the people? There are obvious needs for the basic essentials of life—food, clothing, housing. There are serious medical and health needs, particularly at the hamlet and district level. In addition to the military casualties, the large number of civilian war casualties have stretched medical facilities far beyond their capacities. There remain large needs in health education, nutrition, and child care. There are needs for trained personnel in a large variety of fields. Crucial are the needs for more adequate services to families and communities. The war years have had a disintegrating impact on these basic institutions. Needed resources have not been available. The large-scale civilian and military

Atlee Beechy, recently returned from Vietnam where he served as director of Vietnam Christian Service, delivered this message on July 24 in the Episcopal Church in Saigon, where a number of high ranking military personnel and Ambassador Lodge were present.

invasion is having a serious disruptive influence on the social and moral fabric of the family. Children often become the innocent by-products of such a situation.

There also are serious emotional and spiritual needs arising out of the shock of cultural and community dislocation. The breakup of family and community patterns leaves its psychological scars. Something harmful happens to people who live in constant insecurity. To have one's life arranged for or manipulated for any length of time cripples self-respect. Camp life (approximately 500,000 live in temporary shelters) may become depressing and confining. The nice-sounding social, economic, and political goals often seem far away for those who suffer most from the war. And as a soldier said recently, "The villagers remember better those who drop the bombs than they do those who put on the bandages." All these combine to create a sense of bewilderment and disconnectedness. This may express itself in idleness, a vacant withdrawnness, or in overt hostility. This sense of despondency and despair represents a crucial need and calls for relationships, services, and programs which make possible the restoration of hope and purpose.

These needs also must be viewed against the cumulative impact of 20 some years of conflict. These years have accented existing needs in the large population centers such as Saigon, among the various tribespeople, and in the general non-refugee population. The needs among these people are probably as great as among the so-called refugees. This presents only a partial picture of the total need.

If the church belongs where there is human need, surely it belongs in Vietnam. There appears to be an awakening escalation of concern for what is happening here. Shortly after my arrival early in February I received a letter from a friend whose family had decided to make the plight of the Vietnam refugees a family project. Their daily devotions and their giving would center on this problem. The six-year-old boy had printed painstakingly, "Do you get enough food? We wish you success in your work. We will send you — dollars each month." And the 13-year-old added, "I am enclosing with the family's money \$2.20 which I earned on my paper route. . . . I plan to send a monthly contribution. Wish you and your associates luck." Perhaps this symbolizes this escalation of concern for sharing in the suffering caused by this conflict. Other letters, many from unexpected sources, gave assurance of strong prayer and other support for the Christian presence here. This week a letter and a check came from the Hiroshima Union Church of Japan and substantial checks for a Vietnamese businessman and a well-known American editor.

Some letters express concern that the program retain a distinctive and clear identity as church-sponsored and that the universal message of the Gospel not be compromised in this complex situation. Others give their blessing to this visible evidence of the church's concern, but state clearly that the church must continue to put forth every effort to move the conflict to the conference table. I share this position. It is my deep personal conviction, however, that in the meantime God's people must stand among the dislocated and despairing—whether in refugee camps, in the hospitals and clinics, in

the hamlets and cities—and bind up the wounds and the shattered hopes. To turn away means spiritual death.

This, of course, is a massive undertaking. Government agencies carry a large responsibility and some of you are at work through this channel. Some of you are working in one of the 18 voluntary agencies now in Vietnam, and some of you in private business and other activities. The ministry to the suffering human spirit, the individual hurt by the breakup of family and community structures, demands competent, dedicated, and caring personnel. Perhaps this ministry is particularly the responsibility, and opportunity, of God's people.

Living in constant fear and hate creates distrust and leads to a diminished human spirit. The challenge for members of the community of compassion is to relate to those in need without manipulation and with sensitivity, this making a recovery of self-respect possible. Quality relationship in service is the basic language used. There can be no shortcut here. Healing is fostered through acceptance and understanding without undue sentiment, pity, or condescension. The need for personal security must be met on the personal level through caring persons. More hardware, bales, or cartons are not enough to remove despair and awaken hope.

William Faulkner has a character in one of his novels—a grandmother who, after 30 years, discovered her granddaughter. In describing the grandmother's feelings he says, "She just didn't hope. Didn't know how to begin to hope. I imagine that after 30 years the machinery for hoping requires more than 24 hours to get started, to get into motion again." A ministry of compassion is essential for the recovery of hope and the rebuilding of life in its larger dimensions, and it takes time.

"Great ideas," said Camus, "come into the world as gently as doves. Perhaps, then, if we listen attentively, we shall hear amidst the uproar a faint flutter of wings, the gentle stirring of life and hope."

Perhaps the day will come in our civilized and advanced age when prejudice, hate, fear, violence, and war will not only seem illogical and wasteful, but also unnecessary—a day when chariots of iron become the plowshares of the paddy fields. In the meantime God's people must seek to eliminate those things which cause prejudice, hate, fear, and violence. They must, in reality, be the compassionate community—translating into their relationships something of the creative, restorative, healing, eternal caring Spirit of God.

An inscription placed in an English chapel during the disorder of the Cromwellian period says: "In the year 1653, when all things sacred were throughout the nation either demolished or profaned, Sir Robert Shirley Baronet founded this church: whose singular praise it is to have done the best things in the worst times and hoped in the most calamitous."

And Jesus said, "A new commandment I give to you that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another" (John 13:34, 35, RSV).

May you feel the Spirit inviting you to more active membership in the compassionate community.

One in Music

By James E. Adams

It had been a trying day for a young minister. He was feeling rather blue when he boarded a bus for home. As he rode along, he became conscious of melody. Curiously, he looked around the bus. He noticed it was coming from the driver. He was whistling, not so sharply as to be offensive to anyone, but loud enough to carry through the bus. It was the hymn, "How Great Thou Art!"

There was a vacant seat near the driver; so the downhearted passenger moved up to talk with him. They had a great time of fellowship, which helped the minister to forget his troubles. The bus driver said he had found the custom of whistling hymns a splendid way of getting in touch with other Christians.

"Music is one of the most magnificent and delightful presents God has given us." So said Martin Luther. The sedate Pennsylvania Medical Society agreed that it is a boon to man, saying, "Music creates a warm and pleasant atmosphere. It dissipates aloneness and brings a feeling of relationship."

Spiritual songs and hymns draw us closer to one another and to God. Music has even been known to leap language barriers and make men one in worshipping the Lord.

A Briton traveling in India asked his driver, "Do you speak English?"

The driver shook his head.

"French?"

Again, "No."

"German?"

Once more, "No."

The passenger settled back to what he thought was going to be a dull trip. Then the driver began to hum "Rock of Ages." The Englishman smiled and took up the tune. The driver started another hymn; the passenger joined him. Soon they were both singing heartily and joyfully, each in his own language, the grand old hymns of the faith. They could not converse. But music had united them. Racially different, yet they were brothers in the Lord.

Hymns themselves testify to the unifying influence of music.

Sabine Baring-Gould was serving as pastor in Horbury, Yorkshire, England, in the 1860's. His parishioners were common, neglected people—miners and poorly paid factory workers. He loved them and served them faithfully.

Baring-Gould told how he wrote "Onward, Christian Soldiers" for the children: "Whitmonday is a great day for school festivals in Yorkshire, and on Whitmonday it was arranged that our school should join forces with that of a neighboring village. I wanted the children to sing when marching from one village to another; so I sat up at night resolved to write something myself. 'Onward, Christian Soldiers' was the result. Nothing surprised me more than its great popularity."

As those children marched they sang in unison:

"Like a mighty army moves the church of God;
Brothers, we are treading where the saints have trod;

We are not divided, all one body we,
One in hope and doctrine, one in charity."

Baring-Gould's hymn helped to unite his young parishioners under the banner of the cross.

It is wonderful the unity God-given music promotes among men. But the prime object of our worship in song is the Lord. Let us keep songs of praise in our hearts at home—wherever we are—keeping us in vital union and fellowship with our Saviour. He will never leave us alone.

1,000 Books on the Head of a Pin

A vast increase of knowledge was a characteristic of the end of the age foreseen by the prophet Daniel.

Progress is often measured by bigger and better things, but in the realm of recorded knowledge today, progress thinks smaller and smaller.

One of Dr. John R. Platt's essays in his new book, *The Step to Man* (John Wiley & Sons, Inc.), asks, "How small a book can we make and still read?" The answers may surprise you. We can now pack a great deal of information into tiny spaces. Microfilming reduces printed matter from 40 to 60 times. Microcards can shrink information from 500 to 1,000 times, putting a 500-page book on an ordinary-sized library catalog card.

Now a new system reduces letters as much as one million times so that they must be read through a high-powered optical microscope.

Richard P. Feynman, Nobel laureate in physics at Caltech, sees no need to stop there. By "printing" with an electron microscope, one could put 1,000 books of 500 pages each on the head of a pin. Thus an ordinary sheet of paper, whose area is equivalent to that of 20,000 pin heads, could hold 20,000 times 1,000 or 20 million books, each of 500 pages.

Dr. Irvin S. Bengelsdorf, science editor of the *Los Angeles Times*, calculates that the total number of books in the Library of Congress, the British Museum Library, and the National Library of France is approximately this number—about 20 million. Therefore, with electron-beam "printing" and electron microscope "reading" one could have available all the written knowledge of the world on one sheet of paper.

But even if we stick to ordinary optical microscopes and reduce this material only one million times in size, this universal library would fit into 20 average-size volumes.

The average literate adult, Dr. Bengelsdorf surmises, reads only two to four books each week. If he read 160 books each year for 50 years, he would consume 8,000 books. This is equivalent to only four sheets out of the 20-volume universal library.

In the light of such technological advancement one can but echo the words of the Biblical man of Dan. 12, "How long shall it be to the end of these wonders?"

—Norman B. Rohrer.

Without Hope of Reward

By J. D. Graber

To invest money without any hope of profit—nobody will do this, they say. Finally we are selfish and if there is no hope or plan for a return on the investment, no reward of some kind for effort put forth, people just won't do it.

A Christian will do something for nothing. The "nothing," of course, has reference to material or physical returns. The world is very cynical about this. But herein lies the challenge to us as Christians. We do and give; we serve and sacrifice out of pure, unselfish love. Or do we? We need to take stock to see whether we are not in danger of losing this very central Christian characteristic.

Sacrifice must be at the heart of Christian service. If no sacrifice is entailed, then it can no longer be called *Christian service*. It may be good and even needed service, but it may be called *Christian service* only to the extent that sacrifice is involved. In speaking of a proposed missions outreach by a conference not in North America my friend said, "This missions effort has to hurt, otherwise it will have no significance for them. If you, through your Mission Board, pick up the tab and pay the bills, the so-called mission will have no meaning for them."

A man made a sizable foreign investment with a clear mission objective. Other people said there must be profit in this somewhere for him, otherwise he wouldn't do it. Were they judging him by themselves, or is the idea of really doing something for altruistic purposes and making investments of money with no hope of personal profit, completely outside the realm of probability? Is conscious and deliberate sacrifice no longer considered normal Christian behavior? What can we do to rehabilitate the concept of dedication at the heart of Christian discipleship?

Let us keep promoting sacrificial giving. The cynic says, "But no one ever gives sacrificially; so why not drop the word from our vocabulary?" Is this true? Does no one, but no one, give sacrificially in this affluent and materialistic age? Giving freely of our surplus is not significant Christian stewardship. Are we trying to salve our consciences by giving somewhat generously of our surplus but never actually denying ourselves of a single luxury in order that we can give more to the cause of Christ?

We are inspired by those who give lavishly of themselves and of their substance. They make the car do for another year. The old coat serves for one more winter. Luxuries and some conveniences can wait for later consideration but the Lord's work must go on. Praise God for those among us who consider dedication and sacrifice as normal Christian ways of living, giving without hope of earthly reward.

Dusty Language

Dear Fellow Servant,

Many rules of language seem to be more of a burden than a convenience. Their numerous exceptions don't endear them to us, either. But here is a rule which is reasonable, understandable, time-saving, and without exception: Omit all words which contribute nothing to the communication. In the following sentences, what is lost by deleting the italicized words?

He is doing a good *piece of work* in the mission.

Let us bow in a *word of prayer*.

Our Father, we *ask Thee that Thou wilt* guide us today.

He is a *fellow brother* in our church.

He enters into every discussion.

Where are you *at*?

I have nothing to say at this *particular* time. (The whole sentence might safely be omitted.)

Let us return *again* to the original question. (Don't delete it if you have returned to it before.)

For five years *now* we have had good attendance.

What in the *world* is that?

Here five weeks ago we had a record attendance.

Many came *out* to the meetings.

Please lead *out* in discussion.

Boy it's cold.

Syn Doulos.

P.S. You may claim the need for some of these inclusions in order to enrich your expression. All right, FS, but prove it.

Our Focal Point

Fellowship is a participation, a fellowship in Christ. . . . The Apostolic Church had its problems and defects, but sought to put Christ at the center of her life so that His healing and wisdom would be available for every need. . . . The Christian's position in Christ is the focal point for ethics and duty.—John E. Leatherman, missionary to Tanzania.

October Again

By Esther F. Thom

Bubbles of sunshine
Burst in the air,
Fragments of splendor
Splash here and there . . .
Crimson on hilltops,
Gold on the plain,
Copper in valleys,
October again.



Hesston College

Hesston College students are using the new Communications Center this fall. There are forty-two booths in the room, thirty-six of which are wired for both monaural and stereophonic listening. The remaining six are for stereophonic listening only. Thirty of these booths are equipped with microphones for language study.

By means of a master console in the control room, five programs can be channeled to individual booths simultaneously. Thirty-six of the booths are individually controlled. Four tape recorders and a record player provide the sources for the programs.

The thirty aforementioned booths are equipped with high-quality combination earphone and microphone sets, specifically designed for language laboratories. The activated earphone picks up what the student pronounces, and he hears his own

voice through the earphone, thus making possible a more accurate comparison of his pronunciation with that of the master tape. Only natives' voices are featured on the tapes, thus giving the student the opportunity to imitate the best.

Attendance

The three hundred and sixty-seven students on the Hesston College campus come from twenty-five states, Puerto Rico, and five foreign countries. Iowa has the highest number with fifty-seven. Second highest is Ohio, with fifty-two, and Kansas comes in third with forty-nine students. The Illinois count is twenty-four, Pennsylvania has twenty-one, and Oregon, twenty. Colorado, Nebraska, and Oklahoma have eleven or more. Foreign countries represented are: Argentina, India, Haiti, Tanzania, and Canada. There are five students from Puerto Rico.

Goshen College

Goshen College has enrolled 1,102 full-time students for the fall semester, a new record and a 6.4 percent increase over last year. Part-time enrollment is 127 students.

Breakdown of full-time college enrollment shows 322 freshmen, 297 sophomores, 256 juniors, 220 seniors, and seven postgraduates.

Thirty-seven full-time seminary students were enrolled, an increase of 3 over last year. Part-time enrollment is 12 students.

Nursing Education

Forty-seven sophomores in Goshen College's division of nursing began using the clinical facilities of Goshen General Hospital on Sept. 20 under the terms of an agreement made earlier this fall.

The agreement followed immediately the accreditation of the hospital from the Joint Commission on Accreditation of Hospitals in August and reviews earlier in the year at the hospital by the Indiana State Board of Nurses' Registration and Nursing Education and by the National League for Nursing.

By using both Elkhart and Goshen general hospitals, it will be possible in succeeding years to offer more students the opportunity of studying for professional nursing, a vocation which, according to national estimates, will require close to 200,000 more nurses than are now being educated to keep pace with the nation's needs.



Viola Good welcomed the international students to Goshen College at a tea at her home on Sept. 11. She serves as their adviser while they are on campus. Present for the tea were (first row, left to right) Ramzi Farran, Jordan; Roderico Graham, Panama; Horst Heidebrecht, Germany; Badawi Khader, Jordan; Myong Kim, Korea; Yukinori Kyokuta, Japan; Edgar Lin, Taiwan; (standing) Sung Keun Kim, a 1963 Goshen graduate and a visitor in Goshen at the time; Jackson Nyakirang'ani, Tanzania; Thomas Nyitambi, Tanzania; Margaret Kigundu, Uganda; Maro M. Pambou, Cyprus; and Kikuko Shukumine, Okinawa. Not on picture are Patsy Hylton, Denis Sengolo, and Chia-Shan Chen. One student—Thien An Vo Ngoc, S. Vietnam—is still expected to arrive.

MVS Students Evangelize

Eleven students at Mennonite Vocational School in Korea found an outlet for service to Christ in a remote area recently. For six days they worked on repairing an oxcart trail leading to O Bong Dong, the only road leading into this faraway village. The students worked under the supervision of three MVS teachers and through the service department of the Student Christian Organization at school.

There were no Christians in this community, so these boys with their leaders held classes about the Bible each evening after their work. Many children gathered to hear the Bible stories and to learn about the love of Jesus. MCC supplied the boys with food during these six days. Women in the village took turns cooking it for them.

As a token of appreciation for their work the 11 students received a coffee set from the county chief. Their greater reward was in being able to serve "in the name of Christ" in this remote, unchurched area.—Leland Voth

CHURCH NEWS

Many Help in Vietnam

By Frank H. Epp

One of my main interests in Vietnam was to study the work of Vietnam Christian Service, but the story would not be complete without a passing reference to at least some of the other agencies at work.

In March about 18-20 agencies were active in Vietnam, and all of them had organized themselves into the Council of Voluntary Agencies in Vietnam with VCS Associate Director Paul Longacre as chairman.

The council included CARE, Catholic Relief Service, Asia Christian Service, Foster Parents Plan, American Friends Service Committee, Christian Children's fund, World Vision, and others.

Not all of them have the soundest of programs. Some, for instance, are crisis-oriented, capitalizing on emergencies only to keep the money flowing into their coffers.

The work of one agency, the World Relief Commission, has already been noted in a description of the Lay Leadership Training Center at Hue. Likewise, the massive activity of United States AID has been reviewed, but another brief detour to cover some related medical programs is desirable.

At the Danang Civilian Hospital I learned of the work of American medical teams recruited for work in the country by the American Medical Association in cooperation with US AID.

Sixty US MDs had already been in the country on a voluntary basis for minimum two-month periods and 70 others were being processed. Similarly, scores of nurses from US Public Health Service and private hospitals were in Vietnam. Medical teams from other countries are also present.

The Danang team included six doctors, seven nurses, and one technician, headed by Dr. George F. McInnes, a former missionary in Thailand from Augusta, Ga.

Their charge was a 110-bed hospital with 250-300 patients, an average of more than two to a bed.

"Our best knowledge," said Dr. McInnes, "is that 10 times as many civilians are being killed and injured as are military men on both sides. At least this is true in our area touching five provinces with a radius of 50 miles.

"They are brought in by bus, truck, helicopter. We have known patients to have been carried on their own bed 15-20 miles.

"Sometimes we get them 48 hours after they have been injured . . . and we have come to the conclusion that Vietnamese are the toughest, most resilient people we have ever treated.

"It is inconceivable," continued Dr. McInnes, "that they should physically and psychologically survive so much shock, injury, and infection. They come to us with bullet and shrapnel wounds, napalm burns, fractures, but also with malaria, typhoid, tropical tuberculosis, and bushels of worms."

The Danang team has two operating rooms at its disposal. They put in 15-hour days and perform as many as 20 abdominal operations in a single day.

During the month of February the 856 surgical cases included 358 major war injuries (head, chest, abdomen), 200 minor war injuries, and 300 miscellaneous procedures.

Dr. McInnes took me to see some typical patients: a boy minus one hand blown off by a grenade, a boy with compound fractures from mortar fire, a man burned with napalm as far as 50 yards from hit point, a girl with severe abdominal wounds, etc.

Both McInnes and his colleagues claimed that the work at Danang had been the most rewarding they had done in all their life.

The work of International Voluntary Service also held special interest for me because two American Mennonite boys, Gene Stoltzfus and John Bohn, were working with IVS at Nhatrang and Kontum, respectively.

Due to a canceled flight I never got to see John Bohn, but Gene Stoltzfus spoke at length about his two terms of service with IVS, about his best buddy killed in ambush, and about his work with Nhatrang students and teachers.

Without Stoltzfus I also would not have become acquainted with the provincial welfare director, with a labor leader, a school principal and a politician, who had been in jail about a half dozen times in the last 15 years.

International Voluntary Service, chartered in 1953, is a private, nonsectarian effort, which in Vietnam specializes in working with individuals.

IVS cooperates with both US AID and voluntary agencies. In March 43 team members were working at 20 locations in Vietnam.

My family had asked me to check into the possibilities of adopting a Vietnamese baby, and so a special trip was made to the office of International Social Service, specializing in adoptions and foster parents.

Miss Pham Ngoc Quoi, director, told me that even though the 11 Saigon orphanages were filled to capacity with nearly 4,000 orphans, adoptions were not easy to come by.

Another agency of particular interest to me was Asia Christian Service, a newly formed relief branch of the East Asia Christian Conference.

With headquarters in Bangkok, the EACC represents 37½ million Christians in 82 church bodies and 16 countries.

In June of 1965 ACS Director U Thuang Tin, a Burmese Baptist, first came to Saigon to study a possible relief program. If the Vietnam venture is successful, Asia Christian Service will probably become a standing organization and someday be the senior partner in all of Asia.

At the end of March Mr. Tin and his superior from Bangkok, General Secretary U Kyaw Than had an audience with Premier Ky.

In the name of 37½ million Asian Christians they asked Ky to recognize his main enemy, the National Liberation Front (Vietcong), to negotiate, and to stop the fighting.

Until this day Ky has not followed that advice. For that and other reasons the Vietnam tragedy is deepening in spite of all that the voluntary agencies are doing.



Robert Miller, director of overseas services for Mennonite Central Committee, hands a letter of appreciation to Mrs. Edna Byler in recognition of 25 years of service with MCC. Mrs. Byler is in charge of the overseas needlework

Eastern Mennonite High School

Eastern Mennonite High School opened its doors August 29 to 218 students, an increase of 27. Students represent ten states and three foreign countries.

Faculty Conference was held from August 23-26, with Dr. Roy Lowrie, Principal of the Delaware County Christian School, speaking on the theme, "Making the Christian School Unique." Dr. Lowrie's penetrating questions and arresting statements led to an increased awareness of the importance of a faculty in the Christian school that is: (1) deeply committed to Christ, (2) constantly praying, (3) striving to integrate the Bible and academic work, (4) sensitive to the spiritual needs of students, and (5) working together as a team. Myron Augsburg and Jesse Byler led in the conference devotions.

New faculty members this year are: Ronald Koppenhaver, Hesston, Kans., physical education; Elsie Mast, Morgantown, Pa., home economics; Marvin Miller, Sarasota, Fla., music; Elaine Nice, Morrison, Ill., Spanish and English; Ivan Rohrer, Harrisonburg, Va., social studies and Bible; Edith Yoder, Harper, Kans., Dean of Girls; Glendon Blosser, Harrisonburg, Va., Bible.

Plans are being made for the first EMHS Homecoming, Nov. 11-13. Features for the weekend include an Audubon Film on Friday evening, a student-alumni ball game and alumni banquet on Saturday, and the first Homecoming rendition of *David*, the Shepherd Boy by the alumni and present students on Sunday afternoon. All EMHS alumni who have sung in this cantata previously are invited to return and participate. Rehearsal is scheduled for Saturday afternoon. Reprints of the music will be on sale for those who desire to purchase a copy.



Marvin Miller, Chorus Director (center), examines a copy of the new reprint of *David*, the Shepherd Boy, as Harold D. Lehman, President of the EMHS Alumni Association, and Jay B. Landis, Faculty Representative to the association, look on.

Conservative Bible School

CMBS was born 16 years ago as a result of ministering brethren of the Conservative Mennonite Conference sharing their vision in an annual conference.

For 12 years CMBS was held with the Pleasant View congregation near Berlin, Ohio. The phenomenal growth and continued interest in the school gave conviction for the need of a more permanent structure with an extended term of Bible study on an advanced level. Prayerful searching led to the purchasing of two well-constructed buildings in Rosedale, Ohio. These buildings had previously been used by the local community for secondary education.

Some renovations became necessary. New central heating units were installed. Hardwood floors were laid. Storm windows were added. Interior decorating was done. In 1965 a new girls' dormitory was built; also a two-story annex was added to enlarge the present dining hall and chapel. This also provides for two added classrooms and a study hall. Another annex was built to the present administration building which serves as a men's room accompanying the three large men's dormitory rooms on second floor.

A total of 2,303 students have been enrolled with CMBS during its fifteen terms. Three hundred and two students have graduated, of which many are serving as pastors, missionaries, and effective workers in the church.

Because of the keen interest expressed in a number of student polls, with the support of conference and the direction of the school board, a semester of Bible institute was first offered in 1965. The level of work in the institute is in accordance with the Ontario Mennonite Bible Institute and such Bible colleges which will transfer credits.

Rebuild Depleted Herds

Archie Graber, director of the Congo Protestant Relief Agency's rehabilitation efforts in Kivu province, has begun an experimental cattle project in the Congo.

Twelve two-year-old heifers with unborn calves and three bulls cost \$1,800. The fifteen head of cattle were distributed to three mission stations in the area. Funds were donated by interested friends.

Five head have been placed at each of the following locations: the Kafuma station of the American Mennonite Brethren Mission, the Kandala station of the Congo Inland Mission, and the N'Kara station of the Baptist Mid-Mission.

Livestock losses in the Kivu were heavy during the rebellion which troubled the Congo for several years. It is reported that

one herd of 6,000 head was completely wiped out. Many small private herds suffered the same fate.

Now it is almost impossible to find breeding stock. Graber was successful, however, in locating two herds 125 miles away which had not been killed off. From them he purchased cattle for the experimental project.

Five Congolese farmers at each station are investing \$20, one-sixth the cost of a heifer or bull, to become shareholders in a herd of five. They have agreed to divide salt and medical expenses. They will be required to build and maintain a good corral, keep it clean, assume responsibility for the herdsmen, and report to CPRA every three months.

The first five calves become the permanent property of the Congolese stockholders. After five offspring have been born, they will return the original animals to CPRA so that they can be given to five new stockholders.

In another CPRA livestock project, 20,000 chicks are being shipped into Kivu. These are fed in Kikwit until they are four to six weeks old, and then given to individuals in small lots to supply their eggs and meat.

Voluntary Service in Watts

The story of the Watts area of Los Angeles, centering on the rioting that took place there in the summer of 1965, is well known. A VS unit, sponsored by the Mennonite Board of Missions, Elkhart, Ind., is located in an area of the city adjacent to Watts, and one of the VS-ers works weekday afternoons and Saturday morning at the YMCA in Watts.

In addition, the area where the unit is located was involved in that summer rioting perhaps as much as Watts. The name Watts was used by newsmen as a point of reference in reporting the turmoil.

Four VS-ers, Gerald and Sharon Nissley, Goshen, Ind.; Bruce Esch, Mio, Mich.; and Fred Nussbaum, Apple Creek, Ohio, currently are serving in Los Angeles. Their work is connected with a local elementary school, the Watts YMCA, and the local Mennonite Church.

The school has an enrollment of 1,700, 95 percent of them Negro. The Calvary Street Mennonite Church is located only a few blocks from it. LeRoy Bechler is the pastor.

The VS-ers are assisting in the school as tutors, working with a corps of teachers. They acquaint themselves with the teachers and program in the classroom and then give help to those pupils needing extra academic attention.

In addition, it is hoped that the VS-ers

will be able to help pupils who are a problem in the classroom and need to be dismissed from the room because of disturbances they are causing. They are to attempt to understand why the pupil is having trouble, which may mean just having a talk with him or perhaps playing ball with him, going for a walk, or visiting a store.

The VS-ers also are involved in the physical education program of the school. They work with the teachers, are playground attendants over the noon hour, and supervise group athletics in the evenings. The emphasis here is on building good character qualities, such as fair play, sportsmanship, and honesty.

International Students in Washington

A program among international students and embassy personnel was planned further in late September by the executive committee of the Allegheny Conference of the Mennonite Church.

A large house has been purchased for this purpose on Kennedy Avenue near 16th Street in Washington, D.C. Also sharing in the discussion were H. Raymond Charles of the Eastern Mennonite Board of Missions, Nelson E. Kauffman of the Mennonite Board of Missions, and Paul Erb, field worker for the Allegheny Conference.

An outline of possible administration and support was developed by the group. This will be reviewed with the Hyattsville Mennonite Church in the near future, as this congregation likely will be deeply involved in the project.



Phares Martin, Jr., Lancaster, Pa., and Owen Yoder, Kalona, Iowa, two MDS men who left New York September 28 for Turkey to assist for approximately two months reconstruction in the stricken earthquake area.

Chapel Dedicated

"An inspiring dedication service" was conducted Sept. 4 for the new Nanhi Waiya Mennonite Chapel near Preston, Miss., reports Nevin Bender, the church pastor. The church was destroyed nearly a year ago by a bomb, the second such occurrence in 15 months.

Bender said that the auditorium and part of the annex were filled, and a number of local ministers participated in the program. A warm spirit was evident in the meeting, he noted, and although they wished for more white persons in attendance, they were grateful for those who were there.

Membership in the Nanhi Waiya church is made up largely of Indians living in the area.

"We still sense tension and conflict around us," Bender said. "We are depending on you, our Christian friends, for your continued prayer support that we might go forward with deep courage and faith. We sense more than ever that God's church here must be built 'not by might, nor by power, but by [His] Spirit. . . .'"

Cooperate with OEO

Voluntary service of the Mennonite Board of Missions at Elkhart, Ind. is cooperating with the federal government's Office of Economic Opportunity in community development projects in the Botijas area of Puerto Rico. The government is making available approximately \$70,000 for the projects.

The projects involved in the program include adult education, agricultural demonstration, a medical program, and a work training project. Carlos Lugo, who has been the Botijas unit leader for the past four years, also is heading the new project.

The medical section of the program is being directed by Marjorie Shantz, Preston, Ont., who is on loan to VS from the Puerto Rico Conference. Dean Falb, Orrville, Ohio, heads the agricultural demonstration phase of the work.

The adult education includes teaching English to Puerto Ricans to better equip them for jobs in the United States, and teaching Spanish to school dropouts. The agricultural demonstration includes banana and coffee growing, as well as raising vegetables in home gardens.

In the medical project Miss Shantz sees patients in a health center and homes, and expects to be involved in school visitation as well. A local furniture maker is teaching others his trade in the job training project.

Carlos and his wife Mabel are from Aibonito. He has taught school in Botijas for the past number of years. Carlos is a university graduate and attended Goshen College one year.

Appreciated Anzac Dorm

Emma Loroque, an Indian girl from Northern Alberta, wrote the following letter to voluntary service administrators, describing her feelings about a dormitory in Anzac, Alta. The dorm was operated by VS and housed students attending a nearby public school.

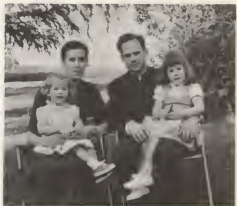
"I feel that the dorm is needed. Many comments have been made from various people expressing their appreciation for the dorm's past service and wishing that it would continue operating.

"Several families along the (Northern Alberta Railway) line have had to send their children away from Northern Alberta so the children can receive some schooling. My brother Rene is not attending school yet because there is no place available.

"Besides the fact that these children were greatly helped education-wise, I think they were helped spiritually also, and this help does not come from any place else.

"I personally want to express my deepest appreciation for the dorm, where I stayed two years ago, and for what it meant and did for me."

Operation of the dormitory by VS has been discontinued after four years. A request for the buildings and property has been made, however, and if successful, VS will resume operation of the dorm, although on a somewhat different arrangement.



Missionaries of the Week

Joseph and Edith (Newslinger) Shenk began their second term of missionary service in Tanzania on July 29, 1966. Joe is a second-generation missionary, son of the J. Clyde Shenks, having been born in what was then Tanganyika.

Both Joe and Edith are EMC graduates, and they taught at Christopher Dock Mennonite School, Lansdale, Pa., for two years following college. The Shenks are now living in Musoma, Tanzania, where Joe is teaching at the Mennonite Theological College, Bukiroba.

The children are Joyce Yvonne, 4, and Diane Louise, 2.

To Lead European Seminar



Paul Peachey, Executive Secretary of the Church Peace Mission in Washington, D.C., has been chosen by the Council of Mennonite Colleges to lead a new kind of study seminar in Europe during the summer of 1967.

The study seminar represents a completely fresh approach to the study of Europe that is expected to have wide appeal to students in Mennonite and Brethren colleges. It will be a traveling classroom for a course, **The Church in Social Change in Europe**. Students from Mennonite and Brethren colleges will be able to enroll in the course for six hours of credit. They will receive lectures from Brother Peachey and other educators that he enlists in the various places that the seminar stops. The seminar will actually visit England, France, Italy, Holland, Germany, Denmark, Switzerland, and Czechoslovakia. At each stop the group will spend several days seeing how that particular part of Europe fits into the social changes and their influence on the church.

The seminar will include also several days at the Mennonite World Conference, which will be meeting in Amsterdam. Following the conference each participant will be included in a small group made up of participants from a variety of countries. These groups will perform some service for about three weeks, and during the time become intimately acquainted with a few people from other countries. The past participants in the European tours operated by the Council of Colleges have underscored this experience as one of the most valuable in their lives.

Brother Peachey brings to this work an unusually rich background of study and experience. He holds the BA degree from Eastern Mennonite College in Virginia, and received the PhD *cum laude*, from the University of Zürich in 1954. In addition he has done graduate work at the University of Pennsylvania, University of Basel, University of Frankfurt, University of Paris, and the University of Chicago. He spent five years in emergency relief work in Europe, under the Mennonite Central Committee, and three years in Japan, as a consultant on international and intercultural problems. He has taught at Eastern Mennonite College, University of Maryland, and Catholic University of America, as well as spending a year as a research fellow at the Institute of Mennonite Studies in Elkhart, Ind.

Further information regarding the seminar is available from the office for Inter-

national Education, Council of Mennonite Colleges, Goshen College, Goshen, Ind.

New Unit in Interracial Situation

Fred and Julie Heller moved into Anderson, S.C., in July, 1966. They were to find ways in which a voluntary service unit could serve in a community struggling with problems of integration. The small Mennonite congregation under the leadership of James Harris welcomed the help of volunteers in developing a significant service

ministry in the community and in demonstrating how that Christian brotherhood crosses racial lines.

Fred has given some help in the used clothing store of the city rescue mission. The nearby children's home was also eager for assistance, and significant opportunities have opened to work with 20 children ranging in age from two to 16. Fred has been transporting them to and from school. First graders return at noon and the rest at 3:00 p.m. The Hellers have been supervising games and play during the afternoon. After supper, help is given with lessons, and then a devotional period is conducted. "They are just searching for love," writes Julie, "and we enjoy working with them."

FIELD NOTES

Conservative Mennonite Institute will be held Jan. 2 to Mar. 24, and **Conservative Mennonite Bible School**, Jan. 2 to Feb. 10, at Rosedale, Ohio. Send to David Shwalter, Irvin, Ohio, for a booklet outlining in full the faculty, the courses offered, and the cost. See news article elsewhere in this issue.

Eldon King's new address is: Route 1, Box 170, West Liberty, Ohio 43357. Phone: 513 465-5388.

A **Bible instruction meeting** is to be held at the Millwood Church, Gap, Pa., Saturday evening and Sunday, Nov. 12, 13. Instructors are Melvin Kauffman Roaring Branch, Pa., and Omar Martin, Chambersburg, Pa.

Speakers at the 20th Annual Christian School Institute at Eastern Mennonite College, Oct. 28, 29, will be Daniel Kauffman, Scottsdale, Pa., and Mrs. Romaine Sala, Goshen, Ind. At the same time and place sessions for board members and administrators will be provided by the Association of Mennonite Elementary Schools.

New officers of the Rocky Mountain Conference are: Moderator, J. E. Gingrich; Pueblo, Colo.; Ass't Moderator, John Oyer, Rocky Ford, Colo.; Secretary, Clifford King, Woodland Park, Colo.

Dedication services of the West Franklin Church, LeRoy, Pa., will be held afternoon and evening of Oct. 29.

Lester Bauman was installed as the pastor of the Baden and Geiger congregations on Oct. 2. Vernon Leis brought the message and was in charge of the installation.

New members by baptism: Nine at the Community Church, South Bend, Ind.; two at Hopewell, Kouts, Ind.; two at Benton, Ind.; ten by baptism and one on confession of faith at White Cloud, Mich.; three at Hesston, Kans., fourteen at East Zorra, Tavistock, Ont.; one at Mattawana, Pa.

Special meetings: Charles Shetler,

Schellsburg, Pa., at Otelia, Mt. Union, Pa.; Oct. 13-23. **Lloyd Weaver, Jr.**, Newport News, Va., at Cottage City, Md., Oct. 23-30. **Lloyd Hollinger**, York, Pa., at Columbia, Pa., Oct. 16-26. **Vernon Leis**, New Dundee, Ont., at Benton, Ind., Oct. 26-30.

Raymond Vogt, Tulsa, Okla., at United, Premont, Texas, Nov. 2-9. **Abner Stoltzfus**, Atglen, Pa., at Maple Grove, New Wilmington, Pa. **Walter Gomez**, Mexican Militant Mission, at Crossroads, Gulfport, Miss., Oct. 30 to Nov. 6. **Isaac Risser**, Harrisonburg, Va., at Conestoga, Morgantown, Pa., Oct. 29 to Nov. 6. **Elam W. Stauffer**, Lancaster, Pa., at New Holland, Pa., Oct. 29 to Nov. 6. **Andrew M. Hartzler**, Newport News, Va., at West Fairview, Beaver Crossing, Nebr., Oct. 30 to Nov. 10. **Joe Esh**, Lyndhurst, Va., at Fairpoint, Ohio, Nov. 2-13.

Paul Erb, Scottsdale, Pa., at Martinsburg, Pa., Oct. 30 to Nov. 7. **M. A. Yoder**, Hesston, Kans., at Bellwood, Milford, Nebr., Nov. 4-13. **Milo Kauffman**, Hesston, Kans., at Perryton, Texas, Nov. 10-13.

Mr. and Mrs. Abram Kulp, Kulpville, Pa., celebrated their 64th wedding anniversary on Oct. 8. They are members of the Plains Church.

Due to reservations coming in so rapidly for the one-day retreat at Salunga, Pa., Oct. 27 with Mrs. Richard Detweiler as speaker, an additional retreat is planned for Oct. 26 at the same place with identical program and speaker. For information to the Women's Retreat contact Mrs. Lloyd H. Weaver, 501 Strasburg Pike, Lancaster, Pa. Phone: 717 687-6019.

At Kwon Ting, Hong Kong, Sunday school was started Sept. 25. Ten pupils came out for the first class. Workers request prayer for adequate Christian staff for both the Sunday school and school. Allen and Elsie Shirk have been praying for a door of entrance to a community of Indian

people numbering 6,000 in Hong Kong, who are without a Gospel witness.

More than 40 Meserete Kristos Church members, Nazareth, Ethiopia, met at the HMMM Hospital compound to discuss ways by which the congregation can better carry out its responsibilities.

The Dresser Bible School students in Nazareth, Ethiopia, sat for the National Public Health examination on Aug. 29. The Dresser School commencement was held Sept. 13.

As a result of responses to the "Try Hunger" campaign, the Eastern Board's relief committee, Salunga, Pa., has authorized special contributions to MCC of \$2,000 monthly, September through December, for Vietnam and India famine relief. These contributions are in addition to regular monthly contributions of \$4,750 for the total MCC program.

VS unit members at Mobile, Ala., are seeking to be helpful to a new believer who reads her Bible and has begun Bible study with unit members, using "God's Great Salvation." She requests prayer that she may overcome the habits of smoking and drinking. "We were deeply encouraged by this move," wrote Robert Musser, unit leader, "and are praying that this may be only the beginning."

A young man who recently accepted the Lord in Mogadiscio, Somalia, gave the following testimony: Two years before he had been angry and threatened the life of a missionary, but the missionary continued to be kind to him. This he could never forget!

Several more requests have come for Bible study, and classes are being conducted with good interest in Mogadiscio and Jamaica. Workers ask for prayer for those who teach new seekers and answer their questions.

Another young lady in Mogadiscio has requested Bible instruction. Two are now being tutored separately, and both are learning eagerly. These three responses are the firstfruits of answer to many prayers because until now the believer group in each place is a fellowship of men.

Myron Augsburg, Harrisonburg, Va., was a chapel speaker at Wheaton College and Northern Baptist Seminary during the Central Dupage Crusade at Wheaton, Ill., Oct. 2-10.

Amos Shertzer, pastor of Bethel Menonite Church, Biglerville, Pa., was ordained to the ministry Oct. 9. O. N. Johns, Louisville, Ohio, officiated and James Shank, Lancaster, Pa., preached the ordination sermon. Bro. Shertzer served Bethel previously as a licensed minister.

Homecoming, 1966, at Goshen College is Oct. 28, 29 instead of the Thanksgiving weekend to avoid the competition of family activities and to condense the traditional four-day weekend to two days.

Some 1,500 to 2,000 alumni are expected to return to campus for the events.

The weekend will begin Friday evening at 8:00 p.m. when the musical revue, "For Heaven's Sake," will be produced in the Union Auditorium.

Saturday morning coffee hours, informal meetings, and seminars for six groups of alumni have been set.

Calendar

Menonite Board of Education annual meeting, Goshen, Ind., Oct. 21, 22.
Allegheny Christian Education Conference, Thomas Church, Hotsoppe, Pa., Oct. 21, 22.
Menonite Commission for Christian Education meeting, Salunga, Pa., Oct. 28, 29.
Association of Elementary Schools annual meeting, Eastern Menonite College, Harrisonburg, Va., Oct. 28, 29.
Christian School Institute, Eastern Menonite College, Harrisonburg, Va., Oct. 28, 29.
Francis Conference Annual Ministerial meeting, Plains, Lansdale, Pa., Nov. 13, evening, and all day Nov. 14, 15.
Southwest Menonite Conference, Sunnyslope Church, Phoenix, Ariz., Nov. 24-26.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

Thank you for Gospel Herald, Sept. 20 issue, regarding the crisis in Christian education. Paul Lederach's article on the crisis pointed out clearly that many of our notions have attained a religious significance. His plea to take Christian education, especially the Sunday school, seriously is a needed concern among us Menonites in "the latter third of the twentieth century." Gospel Herald is the place these concerns need to be voiced. Thank you for giving this issue to these items, ones which really matter.

Arnold Roth's settings emphasize is new and sounds exciting. Sharing ideas like this through our official organ helps those of us who are on the periphery keep a critical Christian attitude toward agencies and institutions we have developed.

Our congregation (Chapel of the Lord) has been analyzing and integrating the traditional parts or agencies of our church work and church week. Finding such timely materials in Gospel Herald at this particular time is appreciated deeply. May this medium continue in its trend of becoming a greater challenge to our Christian faithfulness.—Keith G. Schrag, Fremont, Texas.

John L. Ruth's poem, "Our Father"—1966 (Sept. 27 issue), is a landmark contribution to the Gospel Herald, in my opinion. So much that is called poetry these days may be good reading matter but it isn't poetry. The thought-content of such "poems" just doesn't fall into place. I venture to predict that "Our Father"—1966 will not soon fall to the ground, if ever. Its thought-content and syllabic treatment guarantee its survival, deservedly.

—J. Paul Sander, Tampa, Fla.

Just a short note to express appreciation for your editorials. Again recently I have felt like writing, and then when I read "Beyond the Problem" and "Every Day Isn't Wash Day," I decided to write. Often I feel the same but am not able to express what I feel like others do. You have said so well what I think should be said. I love our church and her standards.

I think they are Biblical and it is painful to me to see what is happening. I grant that we need to grow and change but I long for a closer walk with God as we change. May God guide you in the work as editor.—David Yoder, Concord, Tenn.

"Divorce" (Gospel Herald, Sept. 13, p. 818) gives rise to some pertinent questions:

1. How can the church best fulfill her call in the evangelism of divorcees?

2. Is it right to break up a home making an honest effort to live for the Lord? What about the children? It is the home we are trying to save by fighting against divorce.

3. Why was David, after his repentance, not required to put away Bathsheba?

4. On what grounds can the church differentiate judgment on persons committing identical sins before and after marriage? Or between married and unmarried persons?

5. What about Menno Simons and the Anabaptist fathers? In conference at Wismar of the Hanseatic League, 1554, they recorded, "if a believer and an unbeliever are in the marriage bond together and the unbeliever commits adultery, then the marriage tie is broken—the innocent party is free—shall consult with the congregation and remarry according to circumstances and decisions in the matter."

6. Shall we not increase our witness against divorce even as against murder, on the highways and other ways, and also increase in compassion and mercy for those involved?

7. Why did God forbid reunion of the original marriage? Deut. 24:1-4.—Frank Horst, Filer, Idaho.

I wish to express appreciation for the solid, positive, spiritual content of the Sept. 13 issue of the Gospel Herald. As you well stated in your editorials, what we need today is answers from the Word given by men who discern the times and who are prophets of not only doom but also restoration. I feel that the articles in that issue—Graybill's "Guilt and Grace," Cressman's "Project 'Consensus,'" Kreider's "The New Passover," Miller's "God's Kindness and Our Holy Living," and Shoemaker's "Dealing with Other People's Sins"—were all constructive, Scriptural, and relevant to current need. Jacobs' article, "Unite or Separate," did not give an answer but did set forth a current problem in a careful, dispassionate way, making it easier to start working at its solution. Haines' discussion of "Christ's Words on Divorce and Remarriage" gave no suggestion for practical ways of helping to solve the problem on divorce, but does give sound, solid Scriptural interpretation upon which to build. Would it be possible now to find someone to discover and describe (or to report) some constructive, Scripturally sound ways for local groups of churches to solve the problems raised in these last two articles—how to remain evangelical and yet concerned for the whole man and how to relate to groups without this full-orbed approach, and how to help people entangled in divorce and remarriage without lowering God's standard?—Clarence Y. Frez, Hagerstown, Md.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Byler, B. Urbane and Janet (Smucker), New Tripoli, Pa., second son, Curtis Todd, Aug. 18, 1966.

French, Raymond E. and Wilma (Smucker), Belleville, Pa., second daughter, Rebecca Susan, Sept. 23, 1966.

Gingrich, Willis and Lorraine (Major), Pe-

tersburg, Ont., third child, second son, Leonard Michael, Sept. 12, 1966.

Kauffman, James A. and Naomi M. (Mast), Kappel, Mont., fifth child, second daughter, Vernetta Marie, Sept. 5, 1966.

Martin, Enos and Ruth (Keener), Hagerstown, Md., first child, Gwen Evonne, June 27, 1966.

Martin, Gene L. and Irene (Ehrisman), Becmer, Nebr., eighth child, fifth daughter, Julie Kay, Sept. 10, 1966.

Metzler, Harold W. and Bonnie J. (Summers), Hanover, Pa., first child, John Kent, Aug. 28, 1966.

Miller, Glenn and Carolyn (Hershbarger), Shiphehewana, Ind., first child, Martin Dean, born July 11, 1966, received for adoption, July 18, 1966.

Miller, Herman and Rachel (Culp), Letonia, Ohio, first child, Herman Jay, Aug. 7, 1966.

Neff, Earl L. and Marian (Leaman), Quarryville, Pa., fifth child, third son, Kenneth Eugene, Sept. 19, 1966.

Oswald, Larry and Shirley (Wyse), Manson, Iowa, first child, Beth Anne, May 27, 1966.

Pearson, Theodore, Jr. and Peggy (Postlewaite), Port Allegany, Pa., third child, second daughter, Ingrid Lee, Aug. 31, 1966.

Schlosser, David C. and Kathryn (Yothers), Harleysville, Pa., second child, Bonita Kay, born Sept. 25, 1966, received for adoption, Oct. 1, 1966.

Schmitt, Carl and Carole (Cash), Kitchener, Ont., Deborah Louise, Sept. 11, 1966.

Sollenberger, Ira and Erma (Zimmerman), Mechanicsburg, Pa., third child, first daughter, Melanie Joanne, Aug. 1, 1966.

Swope, Edwin and Charlotte (Ours), Harrisonburg, Va., first child, Tina Marie, Sept. 22, 1966.

Tyson, James E. and Vera (Gerhart), Lawn, Pa., first child, Darwin Keith, Sept. 21, 1966.

Walter, N. LaVerne and Ruth (Moyer), Line Lexington, Pa., first child, Alan James, born July 2, 1966, received for adoption July 6, 1966.

Witmer, Robert and Barbara (Helmut), Louisville, Ohio, second child, first daughter, Beth Suzanne, Sept. 28, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Brubacher—King.—Maynard Brubacher, Waterloo, Ont., St. Jacobs cong., and Janice King, Goshen, Ind., Hesston (Kans.) cong., by Glenn Brubacher, Aug. 11, 1966.

Clemmer—Shank.—Paul M. Clemmer, Royersford, Pa., Providence cong., and Ronda Jane Shank, Chambersburg, Pa., Marion cong., by Merle Cordell, Aug. 27, 1966.

Cressman—Hunsberger.—David E. Cressman, Harleysville, Pa., Franconia cong., and Nancy L. Hunsberger, Souderton (Pa.) cong., by Russell B. Muscman, Sept. 24, 1966.

Eby—Stoltzfus.—Merle Emerson Eby and Mary Jane Stoltzfus, both of Snow Hill, Md., Snow Hill cong., by Omar Stoltzfus, father of the bride, July 30, 1966.

Griess—Hershbarger.—Larry Griess, Sutton, Nebr., Methodist cong., and Dianne Hershbarger, Milford, Nebr., Bellwood cong., by John M. Hendis, Aug. 6, 1966.

Headings—Beachy.—Jerry Headings and Mary Louise Beachy, both of Plain City, Ohio, Sharon cong., by Abram Kaufman, July 30, 1966.

Hostetter—Shawalter.—John David Hostetter, Hagerstown, Md., and Margaret L. Shawalter, Greencastle, Pa., both of Miller cong., by Reuben E. Martin, Oct. 1, 1966.

Inner—Reall.—Vernon D. Inner, Ridgeley, W. Va., and Gail A. Reall, Pinto, Md., both of Pinto cong., by Mahlon Miller, July 2, 1966.

Kennedy—Miller.—James E. Kennedy, McMinnville, Oreg., Ballston cong., and Elizabeth Beth, Salem, Oreg., Bethel cong., by Marcus Lind, Sept. 3, 1966.

Lehman—Garman.—Lester M. Lehman, Hagerstown, Md., Mt. Airy cong., and Lois E. Garman, Lancaster, Pa., South Christian St. Cong., by Paul G. Landis, Sept. 10, 1966.

Marshall—Farwell.—Joseph K. Marshall, Halethorpe, Md., and Nancy R. Farwell, Arbutus, Md., both of Pulaski Street cong., by Lloy A. Kniss, Sept. 24, 1966.

Metzger—Yoder.—Ernie Metzger, Heidelberg, Ont., St. Jacobs cong., and Helen Yoder, St. Jacobs, Ont., South Union (Ohio) cong., by Roy S. Koch, Aug. 6, 1966.

Nafziger—Toews.—Estel Nafziger, Hopedale (Ill.) cong., and Elfrida Toews, Winnipeg, Manitoba, Elmwood Mennonite Brethren cong., by John A. Toews, father of the bride, Aug. 20, 1966.

Peters—Schweitzer.—Dennis D. Peters, Henderson (Nebr.) cong., and Carolyn Schweitzer, Friend, Nebr., Bellwood cong., by John M. Landis and Abe Krause, Aug. 26, 1966.

Roe—Culp.—Robert Roe, Syracuse, Ind., and Phyllis Culp, Goshen, Ind., Waterloo cong., by Elna Steiner, Aug. 27, 1966.

Scheifele—Goss.—Nelson Scheifele, Elmira, Ont., St. Jacobs cong., and Joy Goss, Willowdale, Ont., St. George's Anglican Church, by J. R. Thompson and Glenn Brubacher, Sept. 10, 1966.

Slabach—Graber.—Olin Slabach, Chesapeake, Va., and Carol A. Graber, Amlin, Ohio, both of Fentress cong., by Abram Kaufman, June 26, 1966.

Stalter—Gerig.—Robert B. Stalter, Portland, Oreg., Waldo cong., and Elaine A. Gerig, Lebanon, Oreg., Fairview cong., by Veri Notzinger, Sept. 10, 1966.

Trost—Doseck.—Richard P. Trost, Pinto (Md.) cong., and Suzanne J. Doseck, Botkins, Ohio, United Church of Christ cong., by Carl Knosh, May 28, 1966.

Yoder—Ulm.—Wayne Yoder, Hartsville, Ohio, Marlboro cong., and Linda Ulm, Hartsville, Ohio, Mt. Pleasant Church of the Brethren cong., by Elmer Brumbaugh, July 23, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Ebersol, Isaac, son of John and Magdalena (Diener) Ebersol, was born in Lancaster Co., Pa., Aug. 15, 1875; died at Marks Nursing Home, near Lagrange, Ind., Sept. 19, 1966; aged 91 y. 1 m. 4 d. On Jan. 16, 1898, he was married to Malinda Alice Miller, who preceded him in death in 1947. Surviving are 5 sons (Leroy A., Joseph A., Menno J., Alvin S., and Emory F.), 2 daughters (Savilla M. and Beulah B. Butts), 7 grandchildren, 12 great-grandchildren, one brother (Andrew D.), and one sister (Fanny D. Stoltzfus). He was a member of the Emma Church, where funeral services were held in charge of Amos Hostetter and Ivan Miller. Services were also held at the Howard-Miami Church in charge of Anson Homert and Emanuel Hochstetler.

Gerber, Frieda, daughter of Daniel and Laura Wilker, was born May 21, 1936; died of cancer Sept. 22, 1966, at Kitchener, Ont.; aged 30 y. 4 m. 1 d. On Mar. 26, 1955, she was married to Ervin Gerber, who survives. Also surviving are 6 children (Dennis, Bonnie, Tamara, Sheila, Shelley, and Denise). One daughter

predeceased her. She was a member of the First Mennonite Church in Kitchener, where services were held on Sept. 25, in charge of Robert N. Johnson.

Groff, Elmer Farmer, son of the late Leander and Martha (Farmer) Groff, was born Jan. 21, 1895, in Lancaster Co., Pa.; died at the Osteopathic Hosp., Lancaster, Pa., Sept. 22, 1966; aged 71 y. 8 m. 1 d. On Feb. 19, 1921, he was married to Anna Ebersol Groff, who survives. Also surviving are 3 children (B. Frank, John E. and Anna Martha—Mrs. Werner Fetter) and 3 granddaughters. He was a member of the Elmbeth Church, where funeral services were held Sept. 25, 1966; interment in Mt. Tunnel Cemetery.

Kauffman, Anna Gertrude, daughter of Joseph D. and Emma (Dietz) Bontrager, was born Dec. 12, 1878, in Fairview Co., Ohio; died at Mary Rutan Hospital, Bellefontaine, Ohio, Sept. 24, 1966; aged 87 y. 9 m. 12 d. On Dec. 19, 1901, she was married to Oliver A. Kauffman, who died July 12, 1954. Since that time she made her home with her daughter, Leota—Mrs. Ernest Greer, who survives. Also surviving are 2 sons (Adrian J. and Howard Leroy), 2 daughters, one brother, 2 half brothers, one half sister, 9 grandchildren, and 10 great-grandchildren. Two daughters, 2 brothers, and 2 sisters preceded her in death. She was a member of the Bethel Church, West Liberty, Ohio. Funeral services were held at the Hostetter-Kauffman Funeral Home with Ralph M. Smucker officiating; interment in Fairview Cemetery.

Martin, Joseph B., son of Nicholas and Katherine (Birkey) Martin, was born in Tazewell Co., Ill., April 13, 1884; died in Miami Co., Ind., Sept. 25, 1966; aged 82 y. 5 m. 12 d. On Feb. 16, 1907 he was married to Clara Slabach, who died in October 1953. Surviving are 9 children (Velma Litwiler, Laurel, Willard, Melvin, Raymond, Ruth, Rozella, Beulah Potell, and Inez Litwiler), one brother (Daniel), 24 grandchildren, and 25 great-grandchildren. He was a member of the Howard-Miami Church, where funeral services were held on Sept. 27, 1966, in charge of Harold Mast; interment in Schrock Cemetery.

Shaffer, Allen A., was born in Lancaster Co., Pa., June 24, 1878; died at the Epler Nursing Home, Mountville, Pa., Sept. 23, 1966; aged 88 y. 2 m. 30 d. He was married to Ellen Benk Shaffer, who died April 24, 1942. Surviving are 3 sons (Jacob F., Roy F., and Elmer) and one daughter (Ora—Mrs. Elmer Hostetter), 10 grandchildren, 28 great-grandchildren, and one half brother, Eli Fauf. He was a member of the Risher Church. Funeral services were held at the Beck Funeral Home, Manheim, Pa., with Clarence E. Lutz and J. Harold Forwood officiating.

Slaubaugh, Lewis Sylvester, son of Daniel and Salina (Mamer) Slaubaugh, was born in Iowa Co., Iowa, Dec. 31, 1895; died Sept. 17, 1966, in Mercy Hospital, Iowa City, Iowa; aged 70 y. 8 m. 17 d. On Feb. 19, 1922, he was married to Myrtle Bender, who survives. Also surviving are one daughter (Janette), 4 sisters (Mrs. Ella Yoder, Sarah—Mrs. Clarence Detweiler, Irene—Mrs. Roy Yoder, Carrie—Mrs. Lester Yoder). Two daughters one sister, and one brother preceded him in death. He was a member of the West Union Church, where funeral services were held Sept. 19, with Herman E. Ropp and Emory Hochstetler officiating.

Swartzentruber, Jacob B., son of Christian J. and Susan (Beachy) Swartzentruber, was born Aug. 9, 1901, near Plain City, Ohio; died in the Meyersdale Community Hospital, Meyersdale, Pa., Sept. 23, 1966; aged 65 y. 1 m. 14 d. On Aug. 24, 1922, he was married to Fannie Kinsinger, who survives. Also surviving are 4 children (Sarah—Mrs. Monroe Tice, Crist, Nancy Jane, and Mary), 5 brothers and 2 sis-

ters (Lloyd, Enos, Norman, Anna, Amanda, Jonas and Eli) and 10 grandchildren. He was preceded in death by his parents, 2 brothers, and one sister. He was a member of the Springs Church, where funeral services were held Sept. 26, 1966, with Walter Otto and James Burkholder officiating.

Weaver, Alvin Chester, stillborn son of Samuel B. and Nora (Kauffman) Weaver, was born at Evangelical Hospital, Lewisburg, Pa., Sept. 24, 1966. Surviving are his parents, 4 sisters (Kathryn Arlene, Marie Elizabeth, Ruth Emma, and Anna Mae), one brother (Melvin Samuel), his grandparents (W. Banks and Anna Weaver and Oscar B. and Emma Kauffman). Graveside services were held on Sept. 26, 1966, with John H. Erb officiating; interment in Buffalo Mennonite Cemetery.

Widders, Reuben B., son of the late Monroe B. and Anna (Bucher) Widders, was born near Millway, Pa., July 29 1892; died at the Hamilton Arms Convalescent Home, Lancaster, Pa., Sept. 18, 1966; aged 74 y. 1 m. 19 d. His wife, Bertha M. Stauffer, preceded him in death 8 years ago. Surviving are 6 children (Edith S.—Mrs. John H. Boll, Isaac S., Verna S.—Mrs. Robert B. Noll, Mabel S.—Mrs. Clarence D. Neff, Irvin S., Kathryn S.—Mrs. Parke K. Harnish), 25 grandchildren, and one great-grandchild. He was a member of the Hammer Creek Church, where funeral services were held Sept. 21, 1966, with Ira M. Good and Parke M. Heller officiating.

Items and Comments

The loss of valuable church records by fire, vandalism, vermin, or sheer carelessness is approaching a crisis stage, according to a warning from the Genealogical Society of Pennsylvania.

The Society is calling on churches and synagogues to make sure that records are kept in safes and cabinets that are guaranteed fireproof and can be locked. In addition, the Society recommends that records be copied by local historical or genealogical societies and placed in suitable depositories.

In accordance with this emphasis, the Pennsylvania genealogical body is stepping up its program of microfilming those church records that come within its scope.

An alarming increase in the number of church fires and mounting problems of vandalism are two factors which make the question of preservation of records more urgent, a Society spokesman said. According to the National Fire Protection Association, the number of church fires in the United States in recent years has run as high as 3,600 a year.

Protestant, Orthodox, and Roman Catholic college students, meeting in Chicago for the first time as the "University Christian Movement," listed military conscription as a current major issue on campuses and launched a detailed study of selective service questions.

All issues involved in the draft, the assembly said, "confront us as Christians with serious moral and theological questions that

we must attempt to answer and then act upon if we are to be responsible."

* * *

Officials of a Protestant denomination, some of whose members "know in their bodies the harmful effects of radiation," have sent an impassioned plea to French President Charles de Gaulle for an end to atmospheric atomic testing in the South Pacific.

Members of the board of directors of the Marshallese Association of Protestant Churches strongly protested the atomic tests conducted only a few hundred miles from their tropical islands. They described their church as the "predominant religious group" in the Marshalls, related to the United Church of Christ (in the United States).

* * *

Today's Sunday school is like the novice in track who starts strong but comes staggering and wheezing across the finish line after everyone else, according to the editor of *Decision*, publication of the Billy Graham Evangelistic Association.

"Presented with a fabulous opportunity to instill Christian truth into the minds and hearts of people young and old, the Sunday school is gradually dropping behind the rest of the world," Dr. Sherwood E. Wirt wrote in an editorial, which appeared in *Decision* and the *Sunday School Times*.

"A cultural erosion is slowly but surely stripping evangelical Christianity of its educative outreach," he warned. "Arteriosclerosis is making the Sunday school wheeze, and it may soon be lapped. All the love and loyalty of hundreds of thousands of volunteer teachers is failing to halt the drift."

Dr. Wirt said some of the things wrong

with the Sunday school are its name, tire-some opening exercises, listless singing, encroachment on the teaching time, and antiquated lessons.

"Must we," he asked, "forever be trotting animals into the ark? Or losing ourselves in the mists between Jehoshaphat and Ahaz?"

Decision's editor said the Sunday school is "crying out to come to grips with the overwhelming issues of life in the sixties, in the light of Bible history and prophecy." He suggested some changes that might be considered:

"If the term 'Sunday-school teacher' has lost some of its sheen, why not substitute 'Bible instructor'? ... Instead of 'Sunday school,' why not something like 'Bible and Life School'?"

"The Scriptures are not, after all, a collection of kindergarten stories; they form the record of real men living out real lives under a real God. The Bible incidents take on meaning as they furnish us with principles to guide us in the choices and decisions we have to make.

"The Word of God speaks from Genesis to Revelation of One who calls men not to verbal games and Mickey Mouse contents, but to utterly committed lives. . . ."

* * *

Anglican parishioners in the southern England cathedral city of Guildford who think they can preach a better sermon than their clergymen have been offered the freedom of the pulpit to prove it. Three churches are involved in the offer—Holy Trinity, the pro-cathedral, St. Mary's, the centuries-old parish church, and St. Luke's.

The offer was made in a parish magazine. It pointed out that football fans think they can do better than the players on the

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How can I determine the road my children will walk? What is the best way to communicate the ideal? Why don't they listen to me? The author gives the answers to these and other questions through reporting the findings of a Christian nurture study committee conducted over a three-year period among Mennonite youth. Hear what the youth have to say. Read the observations of experts in the field of education. You may not always like what you hear, but if you really want to know, here is the book to read. The subtitle is "A Guide for Youth Nurture." A Conrad Grebel book for parents, pastors, and youth leaders. \$4.00



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field, armchair politicians can tell the prime minister where he has gone wrong, and newspaper readers often feel they can show the editor how his job should be done. Why not sermons? it asked.

So far several written sermons have been received at Holy Trinity, but no one has yet volunteered to stand and preach in the pulpit.

* * *

A sharp rise in both the membership and the activities of the Ku Klux Klan this year has been reported by the Anti-Defamation League of B'nai B'rith.

Arnold Forster, general counsel of the League, has estimated Klan membership in the South today at 29,500, an increase of 10,000 since the beginning of the year.

While the bulk of that strength is in the states of the old Confederacy, Mr. Forster stated there has been "a marked increase" in Klan recruitment in Maryland, Delaware, New Jersey, New York, Pennsylvania, Ohio, Indiana, Michigan, and Wisconsin.

* * *

Dr. J. Lester Harnish, pastor of Portland's First Baptist Church, described for the national convention of the Woman's Christian Temperance Union three ways to reject an alcoholic drink at a party without making an unpleasant scene.

"There are three ways," he said, "of saying 'no' to an offered alcoholic drink. One is just plain 'No, thank you,' without making a federal case of it.

"Or you can take the glass, and find a convenient place to set it down.

"Or you can say, 'Do you have something else?' and a good hostess usually has."

In any case, he counseled, "don't avoid drinking people, or refuse to go to a party where there is drinking. . . ."

He called alcohol the "No. 3 killer" in America, ranking after heart disease and cancer.

"There is nothing that drink can do for man that Christ cannot do more effectively. If those who want maturity, sociability, adaptability, poise, and acceptability will turn to Christ and not to the cocktail, they will get what they seek."

* * *

The United Church of Canada voted at its 22nd biennial General Council at Waterloo, Ont., to accept into union the Canada Conference of the Evangelical United Brethren Church in the U.S.

Dr. E. E. Hallman, superintendent of the EUB Canada Conference, Ernest E. Long, secretary of the General Council, outlined the union plan to 400 delegates who expressed no opposition in approving the merger by standing vote.

The two church leaders said that the EUB churches would become United churches and that there would be no change in the Presbyterian style of United Church government.

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Cover art by Jan Gleysteen. Witmarsum Mennonite Church in the Netherlands where Menno Simons is supposed to have preached.

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Motive for Mission

By Donald R. Jacobs

When we think about motivation for mission, we must recognize something not of human making which strikes a chord within us. We say in modern language, "Something is bugging us." Something will not allow us to withdraw or sit back or throw up our hands in the face of world mission. What is it?

First let's check off some things that are not adequate motives for mission:

Our service, our ministry, is not a penance for our having come into grace. Some people get the notion that we get saved by grace freely, and then we consolidate that salvation by giving ourselves completely to the work of God. If this is true, we are turning in our card of grace for a card of law.

Nor is God's command or Christ's command our motive. Some feel that the Lord said, "Go preach, baptize," as an army commander gives orders. A missionary is not going to get very far if he is doing his service as a result of a command.

Nor is the missionary going to be enthused by some theological imperative. Having studied all of the theology of the Christian faith, we may come to the conclusion that we must be in missions as a "total" that comes when we "add" up our theology.

Nor is our basic motivation the fact that we can somehow go a little further than other people and thereby tack down our salvation a little better. There is a great temptation to somehow feel that what we do for God is going to be put into the credit account in our book.

We think we can strike a bargain with God by being a little holier, by being a missionary so to speak. This is nonsense. We are all going to get the same reward.

Now we are not in God's service, either, because the world is suffering. The world has been suffering for a long time. We are not out there presenting the Lord Jesus Christ for people because the world is suffering.

Nor are we in mission work because we have a mission board. Somewhere back along the line, someone started a mission program around the world. Now we have a new generation at the helm, and they have to keep this going.

Not Just a "Call"

Nor are we in missions to increase our membership. Some people say we are not growing at home, so let's send out

people overseas so our church can grow. This is happening, but it isn't why we send out missionaries.

Some people say we are in mission work to help God or Christ get the world prepared for the time when Christ will come in power. This is somehow a tremendous motivation for mission work for some. It is not an adequate motivation.

There are some who say, "I feel a call to Tanzania (or to Timbuktu)." You peck around a little, and maybe this "call" isn't all that meaningful in terms of life.

What then is our motivation? We read the account of the Apostle Paul and his conversion. When the Apostle Paul was struck down with a light, a voice came out of this blinding light as Paul lay there prostrate on the ground. "Saul, Saul, why persecutest thou me?" And I answered, "Who art thou, Lord? Who are you, who is speaking to me?"

Paul, stricken by that light, had enough sense about him to ask the ultimate question. He asked, "Who are you?" It could have been Moses, or Elias, or one of any number of voices. So he asked, "Who?" He didn't ask "Now, okay, where?" That came later. He didn't say, "What do you want me to do?" His first question was "Lord, who are you?" At that moment Paul found his life was tremendously affected by a person, and he asked the question few of us ask.

The answer came through. "I am Jesus of Nazareth." That was His human name. These were the very words that Paul was fighting. From that moment Paul began a journey, a pilgrimage to try to answer the simple question, "Who are thou, Lord?"

Find the Mind of Christ

Writing from the prison in Rome at the end of his life, Paul writes something like this: "All I care for is to know Christ, to experience the power of His resurrection, and to share His sufferings in growing conformity with His death."

Paul says time and time again, "I am seeking to know more about Christ. I am trying to get hold of that which has gotten hold of me." Can you put life in that nutshell? Can you reduce all of life to that?

Knowing Christ takes place in the heart and will, and not simply in the mind. We can be instructors in theology and not know Christ. We can know all there is to know about Christ and not know Him, not know (for instance) what He is thinking now.

From the Damascus road Paul was taken by the Spirit to

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Ananias. The Lord had appeared to Ananias and had given him a message for Paul. That call was not "Now, Paul, I am going to make you a missionary."

The Lord said, "The God of our fathers hath chosen thee, that thou shouldst know his will." The hardest thing we have to do as Christians is to know what Christ wants. *To know His will*, and only His.

A Witness Is

We sometimes turn this around and say, "Now we have chosen you to be a witness." We don't make witnesses that way. A witness is before he *does* anything. The witness is made by knowing, by seeing, by hearing.

Even though I have a lot of respect for the theology of missions, we are not going to make a missionary by convincing someone theologically that he ought to be one. Nor are we going to make a missionary by saying, "You go to Tanzania. We are going to call you a witness, because look what you have done."

It doesn't work like that. Each one of us has embarked on the pilgrimage to know Jesus Christ as a person. He becomes the Friend who transforms and empowers us for service. This is a personal thing I am talking about.

Hasn't Stopped Talking

I am talking about knowing Jesus Christ in everyday relationships, like those of husband and wife. This is where Jesus is known. We get to know the will of the Lord a good deal better in our own relationships (if we want to) than by a sterile study of the Scriptures if our will isn't right. These relationships are the anvil of God on which we strike out the meaning of Christ in our lives.

Later the Apostle Paul was standing trial. He was supposed to account for his life and ministry. He did this very simply in Acts 26. He said, "I was walking along, and a light came out of heaven. A man came there and talked to me, and I said, 'Who are you?' and He said, 'I am Jesus.' That's why I am here today. Because I have met the Lord Jesus.

"I am not here because I have a grudge against the Jews. I am not here because I want to break down the wall between the Jews and the Greeks. I am not here because I want to promote national independence. I am not here because I want to free the slaves. I am not here because I want to break up the army.

"I am here because I met a man called Jesus Christ. And this man changed my life. That's all there is to it." He said, "As far as I know, I have been faithful to the heavenly vision. You can tell me my vision was wrong. You can tell me that I was 'off my rocker.' But for me this is real, and I am not going to stop, King Agrippa, until I draw my last breath. All I desire is to know Him better."

We are transformed not by an idea, but by a person. We are motivated by the presence of God's Son. Get half a dozen men in Christ, being led and directed and inspired—motivated by His presence—and you are going to see old wineskins burst. Nothing can hold the ferment of a man in Christ. This is our motivation.

The Long Step Across

By Dorothy Cronen

"Daddy, may I go to church with Johnny?" our six-year-old Billy asked his father. Bert was stunned by the question. I prayed silently, "Dear God, don't let Bert shout at Billy. Help him to understand."

Ten-year-old Lynn broke the silence. "You can't go to church, silly. You're a Jew."

Billy didn't answer. His chin quivered. I looked at my husband, feeling his struggle. We had often discussed this problem. . . .

We had always known this question would come sooner or later—and had dreaded the thought of it. Now that it had come, we didn't know how to answer it.

Had we been Jews in the literal sense of the word, there would have been no problem. But we had no religion. My father was a Jew and my mother was a Gentile.

I hadn't minded my lack of religious training. I felt it would actually help my marital prospects, because I could "take on" whatever religion my husband practiced. When I met Bert, I discovered he was in the same boat, too. So we started our marriage with no thought of religion.

There was no intolerance in our house. We celebrated Hanukkah and Christmas, a strain on the pocketbook, but not on family ties. Easter Sunday we spent with my folks. On Passover we had the traditional meal at my mother-in-law's home. Our children were learning to live with both religions. They knew they were basically Jewish, but they never gave it much thought.

That is, not until we moved to the South. Then it became necessary to take a stand. There was no temple in our small town. Not that it mattered since we never went to temple. But this was a city of churches. People "belonged." It was more than a simple fact of church membership.

And here, too, were people as varied as you could find. There were those who had come here from all parts of the United States, and those who had been born here and had never traveled more than fifty miles in any direction. There was a strange mixture of both tolerance and prejudice. Suddenly we were faced with a decision we must make: What stand were we going to take? What stand *could* we take?

As Billy's question rang through my ears, I desperately wanted to erase the past few years. I wanted to give our son a religion to guide him. But *which* religion?

My eyes searched Billy's small face, trying to catch a glimpse of his innermost thoughts as he sat there waiting for Daddy's reply.

My husband cleared his throat. "Why do you want to go to church?" he finally asked.

Billy shrugged and his eyes met mine. I nodded—the silent message of approval he had been waiting for.

"All the fellows I play with go to church, Daddy." He bit his lip but the tears still came. "I—I feel left out."

"Well, don't cry," my husband said softly. He reached

over and ruffled Billy's hair. "Go to church if it will make you happy."

As Billy whooped with delight and bounded for his father's lap, I caught the look of disbelief on our daughter's face. Bert saw it, too. "How about you, Missie?" he asked. "Do you want to go to church?"

Lynn nodded, too dumbfounded to speak. I felt the same way. I still couldn't believe what I had heard. I had expected an entirely different reaction from Bert. That night, after the children were asleep, I asked him about his decision.

"What else could I do?" he answered matter-of-factly. "I don't blame the kids for wanting to go to church. Kids need to belong—to feel they're not different." He shrugged. "You know, even though I call myself a Jew, I don't really belong anywhere. And that's wrong."

Suddenly he laughed. "Who knows, maybe letting the kids go to church will help us all."

This happened two years ago, and as I sit here now, Bert's words echo and reecho in my ears. How right he had been. The children going to church began a chain reaction neither of us had anticipated.

At first, after I had explained our situation to the minister, he was content to have just the children attend Sunday church school. But it didn't take long before he began involving me in church activities.

There were family-night suppers to attend and Sundays when I just *had* to go to church to hear the children sing in the choir. To this day, the interest they show in attending Sunday school and church surprises me.

I often hear other mothers complain that they can't get their children up and out on a Sunday morning. In our home, if I'm tempted to oversleep, Billy is right there to remind me of my duties.

But perhaps I shouldn't be surprised. I realize now that in the midst of plenty, we were a starving family—we were starving spiritually. "Man shall not live by bread alone, but by every word that proceeds from the mouth of God," Jesus said. Our family will never again doubt those words.

How can I account for the fact that a Jewish family has put faith and trust in Jesus Christ? The answer is that we finally read the New Testament. And, once having read it through, you cannot turn back. Jesus said that He came to fulfill the law, not to change it. Having heard His words, you know that He was right; and once we knew and accepted Him, things could never be as they were before.

Looking back, I feel that it was not just the opportunity to earn a better living that transported us to the South. It was God's guidance. How else can I explain the change that has come over us all? For changed we are.

Lynn, Billy, and I have already joined the church, professing our faith in Jesus Christ. While my husband is still reticent about going that far, he does attend services with us. And his deep, bass voice singing beside me helps me to realize even more that God does work "in a mysterious way, His wonders to perform."

The Publican

*O God,
I come to you.
And in seeing you
I see myself more clearly.
Against the purity of your purpose
I see my mingled motives;
In the fullness of your self-giving,
I see my seeking for gain;
In the light of your perfect love,
I see my own lovelessness;
In the sight of your strength,
I see my weakness.
Thank you
That you came to save me
And not to shame me;
That your forgiveness
Is meant for such as I.
Purify my purposes.
Fill me with divine love
And magnify Thy strength
Through my weakness.*

Amen.



First Mennonite, La Junta, Colo.

The La Junta Church was organized in Fairmount School House, six miles west of La Junta, Colo., on May 4, 1903. On Dec. 31, 1916, the new brick church at 8th and Santa Fe was dedicated. It was the first Mennonite church in Colorado. On Feb. 20, 1966, the name was changed to La Junta First Mennonite Church, and on March 27, 1966, the dedication of the new sanctuary and fellowship was held. This is an addition to the previous building. Menno M. Troyer is present pastor. The membership is 64.

Nationalism and Religion

Guest Editorial

A yellow-robed monk silently eases down on the pavement. With crossed hands and feet, he appears ready for his morning contemplation. Suddenly there is the flash of a can . . . an odor of gasoline . . . a flicker of flame . . . a blazing fire. A curious crowd gathers around the black, crisp form. And the world debates: was it a pathetic, senseless barbecue?—or was this a modern Joan of Arc, Asian-style?

The religious aspect of this social, political, and military struggle has been quite fascinating for us to watch. It has presented us with an unusual opportunity to observe the interplay of religion and nationalism. Vietnamese Buddhism is undergoing dramatic changes, a fact usually overlooked in the world's comments about the recent immolations.

For over a century of French rule the Buddhists here have noted carefully the power which a religion can employ in a nation's politics. They saw how the Catholic missionaries encouraged and sometimes directed France's political and military moves in Indochina. Through the years they grew painfully aware of the "benefits" reaped by the Catholic Church for its support and aid to the government.

These lessons became unbearably real under the regime of Ngo Dinh Diem. The pressures on the people to join the church stopped only a bit short of the notorious forced marches into the river of the past. The key question for a job seeker or an officeholder often appeared to be the one pertaining to his religion. This situation was especially bitter since this religion was a small minority and many who received special preference were refugees who had just moved into the area.

There were also constant concessions given to the church regarding property, buildings, and organizations for educational, social, and religious work. And of course, on the negative side were the hardships and suppressions which the other religions felt bearing down on them. And the wonder is not that Buddhism is changing, but that it waited so long to do so.

Thus, perhaps we should admit that if today's monks are being "perverted," it is because of the lessons they have learned well from Christianity. It is true that traditional Buddhism emphasizes noninvolvement, escaping evil through meditation and isolation. Yet what we are seeing in Vietnam is another attempt of the ancient religions to speak meaningfully to current issues. *And it is probably easier to reconcile an immolation to Buddhist philosophy than a warring spirit to Christian philosophy!*

We are quite sure that the Protestant churches in America are unaware of what the Asians are learning about them during these days. The spirit of unreserved nationalism being voiced by Christians across the United States (and which

echoes around the world) is making a big impact on Asia's masses. And American missionaries will realize this for years to come.

Some months ago a Japanese church leader told us that he is quite appalled at the stubborn nationalism expressed by "all the American missionaries" he has met in Japan. (The same people, he said, who are the first to throw up their hands and cry "nationalism" as soon as a Japanese makes any suggestion of change.) This youth leader had observed numerous times that when these missionaries tried to witness to Japanese youths, they would first be asked about their attitude concerning their country's actions in Vietnam. And after listening to their unquestioning support, the students were no longer interested in what the missionary had to say. Here in Saigon a missionary told me flatly, in reply to my misgivings, that our country "couldn't possibly be doing the wrong thing here."

What are Asians to think when they read that our President invites the reporters to come along with him to church and pray for "our boys" on their bombing raids? They see U.S. chaplains everywhere here in Vietnam, giving blessing and encouragement to what the soldiers are doing. . . . They see pictures of the soldiers praying and receiving communion before going on their mission. . . . The propaganda mills don't hesitate to involve God and Christianity with the Western side of the conflict. . . . Can Asians be blamed if they get the idea that Christ must be helping to direct the bombs on these villages?

Many American Christians are so blind in their support that they cannot fathom how anyone—except a communist—can see things differently. They are so convinced of the whiteness and blackness of their case that they fail to see how selfish and egotistical they appear to others. And when you realize the simple equation of many Asian people: America = Christianity, you grasp what is happening to the cause of Christianity among these multitudes.

Yet with all this at stake, there is the feeling within our own fellowship that those who criticize the government are politically involved while those who fully support the government are not. It is considered that only those who agree with their leaders' policies can honor and pray for them—that to disagree means to dishonor. Many assume that those who join the cry of "anticommunism" are keeping the faith and upholding the Gospel, and that those who feel there are more important issues are ecumenical and secular.

To see ourselves as non-Americans see us is quite a task. To see ourselves as non-Christians see us isn't any easier. It still requires that we sit where they sit. And in Vietnam today that can be quite dangerous.—by James E. Metzler, a leader in the Mennonite Church in Vietnam. From *Missionary Messenger*.

*Robes of glory are
Dropped by the meek like leaves are
Shed by the aspens.*

—RUTH KING DUERKSEN

What Is a Will and Its Purpose?

By Milo Kauffman

For the Christian a will is an integral part of a life of stewardship. His life plan of stewardship is not complete until he has made a will, or has in some other way made provision that his material possessions will be used wisely after his death. We are stewards of what we have, whether we have little or much. It is God who gives man wealth and the power to get wealth. Our possessions are therefore a trust from God and should be administered according to His will. The fact that a man may have given a tithe of his income does not free him from the responsibility of making wise provision for the use of what he has accumulated.

Thousands of dollars that God has entrusted to Christian men and women, that should have been used for the work of Christ's kingdom, have been lost instead in litigation or squandered by ungrateful heirs, many of whom were not Christians. Christian people should see that their wealth serves good purposes after they themselves are gone. If people permit these earthly treasures to be corrupted by moth and rust, or stolen by thieves, they will be robbed of treasures in heaven. It is nothing short of tragic when a person with earthly possessions passes on without having made provision for these treasures to be translated into eternal values. The rich fool laid up much of this world's goods, but without utilizing them was called by death. God asked, "Then whose shall those things be, which thou hast provided?" Jesus remarked, "So is he that layeth up treasure for himself, and is not rich toward God."

Every faithful Christian steward should face up to the problem of what will happen to his possessions after he is gone. How can God say, "Well done, good and faithful servant," to one who has received from his Lord large amounts of material possessions but has made no provision for their use after his death? If the Lord rebuked the servant for hiding his one talent in the earth and not using it, what will He say to one who has not put to good use the thousands entrusted to him? Good stewardship demands not only the tithe but also the proper use of the nine tenths.

A will is a tool in the Christian's hands to safeguard the principal he is using, so that it too may be used for good purposes after he no longer needs it. It prevents the dedicated money of consecrated men and women from falling into the hands of unbelievers, or into the hands of those who would squander or misuse it. In this way man can use the income

during his lifetime for worthy purposes and secure the principal for these same purposes after he can no longer use it.

Expressing Stewardship Through the Will

A Christian's will should be a Christian will. A Christian will is a will made in conscious recognition that God is the Owner of material things, and that man is His steward. In this will the Christian steward expresses his last wish about his possessions. Can a will that leaves large amounts to relatives and friends, but completely ignores the work of God and the church be called a Christian will? Can the testator be called a Christian steward?

One man who had carefully made out his will was told by his Christian attorney that he had left out his best Friend—the one who had done the most for him. This attorney pointed out that God had not been remembered in the will, yet it was God who had given him all that he had. The man saw his mistake and changed the will to include the work of the church. The Christian's will is his last opportunity to confess Christ, and this every Christian with means should do.

To faithfully care for what we have while living and then be careless about its use after we are gone is folly and a violation of the principles of stewardship. The property of dedicated men and women should not fall into unbelieving hands, nor should the wealth of those who toiled honestly fall into the hands of profligates who will squander it in riotous living. This would make it a Christian's duty to have a will unless his property has been made secure in other ways. It is a Christian imperative.

Important Questions to Ponder

A man with possessions should face squarely a number of questions: How much should be left to companion and children? What amount will be best for the children? Will they use it with profit? What amount should be willed to the church? How can he best confess Christ in his will? How will one's property serve the best purposes?

Certainly it would not be right to rob companion and children in order to give more to the church. To fail to provide for one's own is to become worse than an unbeliever and to deny the faith. Most people, however, are more likely to sin in the other extreme. They bequeath large amounts to relatives and friends and completely forget God. And oftentimes they are bringing a curse upon the ones to whom they are leaving large amounts. The statistician, Roger W. Babson, said, "We are striving and even slaving to lay up property for our children, when statistics clearly show that the more we lay up

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for them, the worse off they are going to be. If statistics demonstrate any one thing, they demonstrate that the less money we leave our children, the better off they will be."

The interested parent should ask two questions before leaving large amounts to children: "Will my child be safe with that amount of money?" and "Will my money be safe in the hands of my child?" If these questions cannot be readily answered in the affirmative, it might be wise to give the money to worthy causes.

How Much Shall I Will to the Church?

Recently I read of two wealthy church members in the South, both respectable church members. Their combined estates were valued at \$13,000,000, yet they left not a single dollar to the church or to any Christian institution or mission. This shows an utter lack of a sense of stewardship.

The amount that a Christian should give to the church through his will depends upon a number of things. He may have made provision in other ways for the right use of his money. It will depend upon the number, need, and character of the heirs. It may depend on the amount of money he has. Some Christians believe that a minimum of a tenth of the estate should go to the church. Others will to the church or some church institution an amount equal to that inherited by each child. Others, who have lost a member of the family, remember some church institution with the amount that normally would have gone to that person. No doubt some should will a farm or other possessions to the Mission Board or to one of our church institutions. (It would be better to deed it than to will it. A life lease could be kept on the property. This would avoid the possibility of the will being contested.)

One need not have a large amount of money to remember God in his will. It would mean much to the kingdom if every Christian would remember his church in his will. Whether he has little or much, what he has should be safeguarded by a will. Many well-meaning people neglect doing what they know they should. Billy Graham tells of a man who consulted him about a worthy place to will his quarter million dollars. Dr. Graham gave him good advice. A few months later the man died, and Billy Graham was glad he had the opportunity to help him with his will. When the man's will was opened, it was found he had neglected making the changes, and unsaved relatives inherited his money.

God said to Hezekiah, "Set thine house in order; for thou shalt die, and not live." Is our house in order? We too must die. Jesus said, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Let's remember our church in our wills.

Not It but Him

In connection with the filling of the Spirit, we talk too much about an experience instead of a person. We hear the question, "Have you had it?" In the Old Testament we read about the Hittites; today we have the *Intites*!—Vance Havner. *Pepper 'n Salt* (Revell).

Cry Out of Darkness

By Lorie C. Gooding

Lord, clouds surround, and hide my way,
And my heart weeps. Oh, when I pray
From out the dark, what shall I say
today?

But Thou art with me, with me still.
Teach me to will and do Thy will.
Teach me to walk, in life or death,
by faith.

Teach me again to trust in Thee,
Seeing that faith is victory.
Direct my thoughts. Teach me to pray
Thy way.

My soul is clinging close to Thee,
And Thy right hand upholdeth me;
And thus sustained I shall not fall
at all.

Yea, Thy right hand shall hold me fast
Till, darkness, storm, and danger past,
I see that Thou art leading me
to Thee.

Prayer Requests

Pray for the midwifery students at Abiriba Joint Hospital in Nigeria, that they may take more responsibility in sharing Christ with the patients they serve.

Pray for a doctor to replace Dr. Grasse who will be leaving the Abiriba Joint Hospital in December. The program will be greatly reduced if this need is not met.

Pray for the Nigerian women, that they might learn the value of a balanced diet and thus prevent the loss of so many children due to *kwashiorkor*.

Pray for the government, that those in authority may be men of God so that everything that is done will be God's will for the peace of Nigeria.

Pray that all the Nigerian missionaries under the various mission boards would be led by the Spirit in order that God's will may be accomplished in this country.

Pray that the Abiriba Joint Hospital staff may be directed to make decisions that are according to God's will as various problems arise at the hospital.

Pray for the many Nigerian students who are nominal Christians, that Christ may become an integral part of their lives.

Quickened by the Spirit

By Newton Gingrich

Introduction

I Peter 3:18 provides the setting for our theme. "For Christ . . . hath once suffered . . . that he might bring us to God . . . quickened by the Spirit."

The Old Testament prophet Ezekiel had seen a similar vision. With the breath of God the valley of dry bones made their connections. Suddenly they were living men.

Though less dramatically yet just as profoundly, Peter describes the quickening process. To quicken is to be made alive, to be regenerated, to be made over, to be recharged.

Man in his natural state is dead. His attempts to life are futile. Meritorious works, revival spurts, reform action, or emotional upsurge are all of no avail.

Some would seek to bring new life into the experience of another. Like an oak with dead leaves in spring varied methods may be used for their removal. One may climb up and shake them off. Similarly persons are shocked into departing from their sins. Or again a powerful blower may be turned on the leaves and blow them free. Likewise attempts are made over the pulpit to blast off a man's sins. There is yet another way. Waiting till the sap flows through the trunk and into the branches one finds the leaves suddenly dropping. Equally a man's sins are removed when new life surges within.

What is the nature of this quickening? We note I Peter 3:1-22.

Let It Be the Hidden Man of the Heart

According to verse 4, Christian experience is first of all an invisible, internal reality. It is not an external attachment. There is a constant temptation to substitute good morals and deeds. This has no significance for a dead body.

Frequently, believers err in legalistic Biblical applications. The result may be ridiculous. Similarly a near-blind young lady walking through a meadow with a date sought to impress him with her ability to see. She insisted he should be able to see an apple in a distant tree. Walking anxiously she stumbled over a cow lying in the pasture.

The believer's first attention must be the inner man. The fruit will follow. The external, regardless how good, is corruptible. It will decay. The internal is incorruptible. Verse 4. It is eternal.

Bonhöffer in *The Cost of Discipleship* refers to the "hiddenness of power." This comes by the inner presence of the Holy Spirit. Without that power for beauty of personality and character externals are like dressing up a fencepost.

The terms "meek and lowly" are the only ones used by Jesus in self-description. Matt. 11:29. So we His followers need become in the inner man. What we are is far more important than what we do.

Such inner beauty is highly valued by God. Peter suggests Sarah of old exemplified this in submission. She was not desirous to exalt the ego. So were many others of her day.

Verse 7 challenges husbands to help their wives in this concern. The family unit provides a test for expression of the inner man. Here also can be found the greatest potential for mutual assistance. We are called to help each other effect the lasting inner qualities. Here is the positive thrust of the chapter.

How do verses 1-3 relate? We regret they have often been isolated as a legalistic standard.

In verse one Peter reminds the husbands of their headship responsibility. Further he enjoins the women to manifest submission. The reason? That they may win to Christ their ungodly husbands. This was Peter's first and practical concern in this position. As the wife manifests a "chaste conversation," a spiritual impact would be left.

Furthermore he warns that women do not foolishly seek to impress their husbands by outer adornment. For a spiritual impact the outer must bear witness to the inner. Instead of a concern for detail of attire and ornamentation let there be concern for modesty and depth of personality.

The accompanying principle for attire and conduct—does it enhance the inner meek and quiet spirit? Like feathers on a bird or fur on an animal grows from within so let adornment be becoming to the inner life.

"Finally" in verse 8 is a summary statement. It follows the various exhortations to group members. Note 3:7 husbands; 3:1 wives; 2:18 servants; 2:11 beloved. Here is recognition of a common spiritual unity. There exists a unity by an inner spiritual quickening. Like music the notes may be diverse but in blending there is harmony.

Seldom do families reject members because they are different or have failures. Yet we are prone to do so in God's family. However, erring members need help—not rejection.

How then should we express oneness as believers?

Newton Gingrich is pastor of the East Zorra congregation, Tavistock, Ont., and moderator of the Ontario Conference.

Seminary Training at Home

By J. D. Graber

Have a fellow feeling—"compassion one of another."
Be brethren who are loving—"love as brethren."
Be full of tenderheartedness—"be pitiful."
Have a modest self-opinion—"be courteous."
Exchange blessing for evil—"not rendering evil for evil."
Stop the tendency for an evil tongue—"refrain . . . tongue from evil."

Bend aside from the path as evil approaches—"let him eschew evil."

Pursue peace—"seek peace, and ensue it."

In twentieth-century terms Peter is saying, "Be part of the solution in human relations instead of part of the problem." Why? The answer is in verse 12. "The eyes of the Lord are over the righteous. . . ."

Verses 13 and 14 conclude that believers should burn with zeal for the good. Even if they are called to suffer they should be grateful it was for the good.

Verse 15 suggests the setting for this phrase. It refers to times of interrogation by their prosecutors. For such experiences believers need to have "sanctified" or "set apart" the Lord within. He is a resource and defense in the hour of trial.

A "ready answer" suggests a verbal defense. It is not argument but testimony. The attitude essential is the same meekness and fear of verse 4. The witness ought not be from self-righteous superiority. There needs to be a humble sharing of truth found by an open mind.

Such a testimony is powerful to: make the false accuser feel ashamed. Verse 16. Make the witness ready to suffer for good. Verse 17.

Like the preacher who sought greatness, we need to impress the world with the Saviour. This brother heard three other ministers and was impressed as follows: One had style and oratory declaring—what a man. Another had content and profundity suggesting—what a message. The other had spirit and devotion reflecting—what a Saviour. It is He who has quickened us within.

The following verses 19-22 are an enlargement of the truths regarding our Saviour. He gave quickening to those in bondage, verse 19. Likewise only eight were saved in Noah's day, verse 20.

Thus Peter concludes in verses 21, 22 that as the saints in the Old Testament found salvation before Christ's sacrifice in type, so New Testament salvation precedes baptism in type. In both covenants these were only visible testimonies of spiritual life. They do not produce life. Life comes via the resurrected Christ. Today He is holding all authority.

Thus under His lordship believers can testify with confidence. Here is the basis for an answer to all men.

The thrust of the chapter is an external expression of an internal possession. Believers who have been quickened within will: reveal it in submission; show it in adornment; manifest it in relationships; express it in witness.

Are we alive?

* * *

Remember these are the good old days you'll miss in 1980.

If you can't go to the seminary, the seminary can come to you. It is doing just that among our Mennonite churches in Puerto Rico, Argentina, and Japan. The method of working out the problem is not exactly the same in these different countries but the idea behind the program is the same.

Preparing church leaders and pastors without uprooting them from their immediate culture, from their homes and home churches, and from their jobs is what we are setting out to do. For example, if a young man shows promise in his home church in a rural area he should be given an opportunity for further training. He needs more training if he is to grow in responsibility and effectiveness. But if we send him away from home for three years to attend seminary in a city, he may never be able to return to his home congregation. He may, in these intervening years, have grown far away from them, and thus a potential leader for his home church has been lost.

But he may now be prepared for a larger service in another place. This is very true and in this lies the justification for the centrally located, institutional type of seminary. We do need this kind of school. The church needs a number of well-qualified and well-trained leaders. The advanced seminary, usually located in a large city, meets this need.

But a central, urban seminary cannot meet all the needs of the church for trained leadership. In addition to, and not instead of, the graduate seminary, the church must have facilities for training a large number of local lay people and leadership of the nonprofessional type. Leadership training suited to the local situation can generally only be given locally.

In Japan, Argentina, and Puerto Rico our churches are operating local training centers, usually referred to as "Bible Institutes." Classes are held one or two evenings each week and a regular curriculum is followed. Courses are well worked out extending over a period of several years, leading to a diploma upon completion of the course. In Argentina regular seminary teachers from the Mennonite Biblical Seminary in Montevideo serve as resource persons in concentrated weekend studies in the various churches.

Making scholarships available for seminary study away from home for several years is not the solution. One needs to ask, "After completion of this three-year course, then what?" If a church or mission can employ them as pastors or full-time church workers then all is well. Trained at home, while continuing in their jobs, many church workers are thus prepared for effective church service. Taking the Bible Institute to the local congregation makes this possible.

Open Letter to All Rich Uncles

Dear Uncle George,

This year the church is promoting a special emphasis on wills. Daniel Kauffman, our Stewardship Secretary, asked me to say a word about wills in the GOSPEL HERALD, and I need your help. You are a Christian businessman and a respected brother in the church. As my rich uncle I would like to have your honest reaction to a few ideas before they are printed in the GOSPEL HERALD.

I am trying to square "wills" with the verse in the Bible which says, "Whosoever will save his life shall lose it." I know men who would have been successful businessmen, but they chose instead to give their lives in places of Christian service where they knew from the start that they would never be rich. There are others, like yourself, whose dedication is no less than theirs, but you chose a different path. I know you give liberally to the church because we have discussed it. You could give money because you have concentrated almost all of your energies in making money. And it has paid off. In the terms we use "the Lord has blessed you," and "you were a born businessman." When you die you will have quite an estate. If money, as we are told, is simply "congealed sweat" then you have congealed and saved a good bit of your life. How do you square your large bank account with "Whosoever will save his life shall lose it"? Or to put it bluntly, how come you're going to have *that much* left?

I know you feel that a "will" is the answer. In that way you can give a large proportion of your money to the church when you die. But do you mind a few more questions? I really need help with the answers if I am to get that article written.

I am sure that you have made your will and have remembered the church substantially. Let me ask frankly, is a well-to-do man like yourself tempted to buy a bit of immortality with his will? What I mean is this: Wouldn't you like to give your money to something that will still be there long after you are dead? Wouldn't it be nice to have your name on a plaque or start a foundation in your own name which would do all kinds of fine things after you are gone?

I am sure a good case could be made for this kind of "willing." What troubles me is that this sort of immortality is not available to the poor brother. He is in no position to choose the kind of monument he will be remembered by nor whether he will be remembered tangibly at all. Let me ask, do you think it is right to assure yourself of a kind of immortality on earth which is not available to your poor brother? And is not the New Testament against cheating death by sustaining one's memory with money? I hear it said of Abel, "he being dead yet speaketh," but it occurs to me that had nothing to do with his will. It was his *life* that kept on talking. And it would have talked had he been rich or poor.

Now, I am sure that you would not be caught in this one. But isn't there some danger of attempting to compensate in a will for a slightly guilty conscience on how the money was made? What do you think, Uncle George? What should be the church's attitude when it is willed money that was earned on the shady side of the street? I mean money made because employees were paid less than they deserved or because the deals were "legal" but less than Christian.

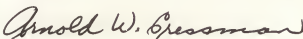
What do you think about extending "control" of one's giving beyond the grave? That is the carefully designated gift which the church must use for this and not for that. This no doubt is wise purely from the viewpoint of business because the businessman learns to *control* his money. But in a "control" type of will, it seems to me, one is extending beyond the grave these same skillful business practices. And I have a problem. I am taught to give my money *unto the Lord*. I am asked to trust the judgment of the brethren in apportioning my gifts to the various current needs. Then why should one's giving through a will be designated? Why should it not also be simply *unto the Lord*? Why should not the whole church program share in a willed gift as it does in money given to the church budget on Sunday morning?

One more thing. If this well-to-do brother feels he *must* designate in his will, could he not more often put his money into *persons* instead of things? There would be no monument, no permanent record, no real control. There would be no assurance that a great deal would come of it. But if we believe the Biblical principle that a grain of wheat sown will bring forth much fruit, then I think we can completely let go of the gift when we give it.

What would you think about a will with no strings attached at all? Then the church could support persons, for example, a person to work with youth for several years? Or it could support a person to work in adult education, churchwide home interests, or congregational renewal? Why not? It might just be that a few substantial wills poured wholly and dangerously into persons who are already committed to the giving of their lives would do more good than thousands given with more concrete strings attached. What do you think, Uncle George?

Well, Uncle George, I would like you to be as frank as I. How does it look from the inside?

Sincerely,
Your nephew,



Arnold W. Cressman

CHURCH NEWS



Attending the meeting of Mennonite and Brethren in Christ mission board secretaries Sept. 29, 30 in the Mennonite Brethren Conference Offices building in Hillsboro were, front row, left to right: J. D. Graber, Henry N. Hostetter, S. Ernest Bennett, Paul N. Kraybill, and Reuben Short; standing, left to right: Ira Stern, Malcolm Wenger, Marion W. Kliever, J. H. Epp, Verney Unruh, Andrew Shelly, and H. R. Wiens.

COMBS Meets

About 15 Mennonites and Brethren in Christ plan to attend the World Congress on Evangelism in Berlin, Germany, this month.

This number was reported by secretaries of Mennonite and Brethren in Christ mission boards as they met in Hillsboro, Kans., Sept. 29 and 30 in semiannual session. The council was hosted by the Mennonite Brethren mission board, which provided meals and lodging, and the General Conference Mennonite mission board, which provided local transportation.

The 15 men going to Berlin are members of Mennonite and Brethren in Christ churches in Africa, Latin America, and North America. The compilation was made in connection with the decision of the missions secretaries to share in financing John Drescher's attending and reporting on the Congress. Drescher, editor of **Gospel Herald**, will submit reports on the Congress to Mennonite and Brethren in Christ periodicals and missions offices. His trip is sponsored by periodicals, MCC, and COMBS.

COMBS is the abbreviation for the Council of Mission Board Secretaries, which Mennonite and Brethren in Christ mission boards have organized. Long-term objectives of COMBS were discussed extensively at this meeting. Discussion reaffirmed the position that COMBS is an instrument for the boards to share and coordinate com-

mon concerns while each board maintains its own identity and program. In the words of one COMBS member during this meeting: "Our primary aim as missions is the proclamation of the Gospel, and our working together in COMBS should strengthen us to that end."

Mennonite and Brethren in Christ participation in the 1967 Inter-Varsity Student Missionary Convention was discussed. Plans were made for individual displays by the several Mennonite and Brethren in Christ churches in the same area under a general identification of Mennonite and Brethren in Christ Missions. Representatives will be at Urbana to meet students and discuss their missionary interest with them. Arrangements are being made by a subcommittee consisting of Boyd Nelson, Elkhart; Marion W. Kliever, Hillsboro; and Verney Unruh, Newton.

Financial contributions by individuals and churches to questionable mission organizations are a concern of members of COMBS. This concern has been studied for some time by a COMBS subcommittee which has prepared a paper suggesting guidelines for contributing to missions entitled "Giving with Understanding." This meeting decided to release this paper to Mennonite and Brethren in Christ periodicals.

Another concern of COMBS is to give counsel to MCC in response to its request

for mission boards to follow up its relief work in certain countries. This meeting discussed MCC-mission board relationships in Korea and Haiti.

Missions at the 1967 Mennonite World Conference was another consideration. The Dutch Mennonites have asked COMBS to assist in the preparation of a brochure and display presenting Mennonite missions around the world. The missions section meeting of the World Conference was also discussed.

Attending the COMBS meeting were: Henry N. Hostetter and Ira Stern, Brethren in Christ World Missions, Elizabethtown, Pa.; Reuben Short, Congo Inland Mission, Elkhart, Ind.; Paul N. Kraybill, Eastern Mennonite Board of Missions and Charities, Salunga, Pa.; Andrew Shelly, Malcolm Wenger, and Verney Unruh, General Conference Mennonite Board of Missions, Newton, Kans.; H. Ernest Bennett and J. D. Graber, Mennonite Board of Missions and Charities, Elkhart, Ind.; and J. H. Epp, Marion W. Kliever, and H. R. Wiens, Mennonite Brethren Board of Missions, Hillsboro, Kans.



Missionaries of the Week

S. Luke and Dorothy Beidler were appointed for service in Saigon, Vietnam, as mission associate teachers on May 17, 1966. They arrived in Saigon on August 28.

The Beidlers are from Quakertown, Pa., and members of the Haycock Mennonite Church, where Luke's father is minister. Dorothy is the daughter of the Norman Godshalls, Spruce Lake Retreat, Canadensis, Pa.

Luke and Dorothy graduated from Eastern Mennonite College, she in 1965, and Luke in 1966. Both have been active in various church activities over the years. Luke also taught at Paradise Mennonite School, Hagerstown, Md., for two years.

Alleviate Personnel Shortage



A severe shortage in reliable personnel for hospitals in the Chicago area is being alleviated partially by the I-W men there. Seventy of the young men are helping to fill the gaps in the Evanston Hospital Association.

One section of the Evanston hospital is closed because of the lack of help. Other hospitals in the area are pleading for personnel, offering to do anything in terms of transportation and housing to attract I-W fellows.

One of the I-W men, Ronald Goebel, Moundridge, Kans., received a letter of appreciation from an assistant administrator at the hospital for his work. Goebel began his service in September, 1965, is active in the Evanston Mennonite Church, and is vice-president of the I-W fellowship.

A part of the letter said: "For over seven months I have received report after report regarding your work performance, from the director of nursing service, assistant directors, and all other echelons of the nursing service."

"The consensus of these reports is that your loyalty, courtesy, and zealous attention to duty has brought great credit to central supply operation, the hospital, and to you personally."

"Your continuing effort to render a meaningful service is appreciated by the executive vice-president of the Evanston Hospital Association, the director, and the undersigned (Harold J. Nelson)."

Investigate Haiti Hurricane

Ivan Martin, vice-chairman of Mennonite Disaster Service, and Edgar Stoess, director of MCC Voluntary Service, were scheduled to leave for Haiti Thursday, Oct. 13, to investigate possibilities for helping Haitians who suffered losses when Hurricane Inez swept across Haiti's southern peninsula recently.

Poor communications have made casualty assessment difficult. Haitians coming into the town of Jacmel report numerous bodies washed down the hills and lying in river beds and roadways.

One church worker, who twice flew over the disaster area, reports 50 percent of the housing destroyed and 75 percent seriously damaged.

Indian Leprosy Increases

The medical service performed at the leprosy home in Shantipur, India, is not the greatest service done there. It is rather the personal ministry that goes on with it, according to John Friesen, missionary on furlough from that location.

Friesen and his wife Genevieve have been missionaries under the Mennonite Board of Missions in India since 1939. He was superintendent of the leprosy home prior to going on furlough. The contacts made with people who come to the home for treatment form a potential for the church, he said.

The type of service offered by the Shantipur leprosy home has changed in recent years because of new efforts by the Indian government to treat persons afflicted with leprosy. Government officials now survey large areas of the country and treat persons with the disease as they find them, Friesen noted.

The reason this is now possible is that persons with the disease can be given a tablet for it, Friesen said. Earlier, leprosy was considered hopeless and persons afflicted with it would come to the Shantipur home to stay on a permanent basis.

With effective treatment, the leprosy victims now come to Shantipur only for emergency treatment or for surgery. A total of 350 can be housed at Shantipur, but now there are only about 225, Friesen said.

Cooperating with the Mission to Lepers and the Indian government's SET program, Shantipur has entered a new phase of its service to lepers. SET—Survey, Education, and Treatment—is carried on block by block. The "block" is the local administrative unit of the Indian government, probably similar to our county. Workers survey each block, house by house, to locate persons suffering from leprosy (Hansen's disease).

Educational activities also change people's attitudes toward leprosy to encourage their getting earlier treatment before the disease progresses too far. Clinics in strategic locations in the block administer medicines orally. Shantipur has stationed workers in two blocks who can also represent the Gospel.

Friesen noted that leprosy is on the increase in India, in spite of all efforts.

Dr. Paul Conrad is now superintendent at the leprosy home with the Friesens on furlough. Friesen said that one percent of the Indian population is afflicted with the disease.

Another concern for the mission work in India that Friesen noted was that of a ministry to Christians who leave the larger towns and move to surrounding villages for work. Many of these people have little contact with the church after they leave a city such as Dhamtari and go elsewhere.



Allegheny Mission Board and Hyattsville Mennonite Church, Maryland, are cooperating in a new International Center in Washington, D.C. They are discussing plans for the center and have been served figs from a tree on the center grounds. They are: H. Raymond Charles, Eastern Mennonite Board of Missions and Charities; Kenneth Good, pastor at Hyattsville Mennonite Church; Paul Erb, field worker for Allegheny Mission Board; and Kamlaker Dandekar, who serves as director.

Discuss Church Organization

Leaders from practically all of our Mennonite district conferences took a cooperative look at our denominational structure in a meeting at Chicago Sept. 7, 8, 1966. They came together at the invitation of the General Conference's Study Commission on Church Organization, for which this was the fourth regular meeting. A total of 54 brethren participated in the discussions.

The stated purpose of the meeting was "to initiate a process of study on church organization at the district conference level, and to plan for district self-studies, for the mutual benefit of the Study Commission and the district conferences."

General Conference Moderator Harold E. Bauman gave a number of answers to the question, "Why are we studying church organization?" In the discussion which followed it was revealed that the majority of our conferences are already in some phase of a self-study and reorganization. The Mission Board is involved in a facilities study, and the Board of Education is in a major study of its structure. In those studies which are well advanced, there is a clear trend toward integration of structure. It is evident that a need for organization study is clearly felt throughout the church.

The chairman of the Study Commission, Paul Miner, reviewed the development of the district conference organization in our denomination, and led the group in discussing what has happened, and why. Then the study conference was divided into six sections to discuss "What are the real problems in district conference functioning?" About thirty problems were reported by the recorders of these groups.

Some of the underlying issues we discovered were the following:

- A. Lack of clarity on the purpose of a conference.
- B. Diversity of ideas and interpretations.
- C. Lack of congregational methods for discipline.
- D. Overlapping of agencies in carrying out functions.
- E. Preoccupation with the structure of the gathered church.
- F. Neglect of matters of life and spirit for lesser matters.
- G. Lack of clarity on the nature of the church.

The group gave to the Study Commission a number of helpful suggestions to keep in mind in its further study. The Commission, in turn, urged upon the conferences the need for self-study, both on the congregational and conference level. A letter has been addressed to the moderators of the several conferences, urging them to a prompt promotion of these studies. Members of conferences will do well to push the conduct of these studies.

The Study Commission, in a session following the larger meeting, agreed that this had been a helpful and necessary sort of meeting. It started thinking that needs to be pushed further. Avenues are now open for carrying on studies on the congregational and district levels.

The next meeting of the Commission, to be held in January, 1967, will carry forward the study on the nature of the church and take a careful look at the organization pattern and problems of the Mennonite Board of Education.

The Commission recommended to Herald Press the publication of a manuscript prepared by Calvin Redekop on the relation of function to form in the church. Reading this booklet, prepared as a Fifth Lecture, should help our whole brotherhood to participate in the thinking on our organization structure.

Paul Erb, Secretary

Campus Ministry Discussed

A consultation involving Mennonites who are faculty members at secular colleges and universities and the student services committee of the General Mission Board met at Elkhart Oct. 1 to discuss common concerns.

Faculty persons attending were Victor Stoitzus, Penn State; Truman Hershberger, Penn State; Jesse Yoder, Western Reserve; Clemens Hallman, Indiana; Ronald Snick, Ohio State; Dale Swartzendruber, Purdue; and Dan Yutzi, Buffalo.

Much of the discussion centered on how faculty and students on nonchurch cam-

puses can become what the church ought to be in these locations. A part of this is in taking the approach that Mennonite students there are adult Christians, and not persons who are to be protected from evil.

Both faculty and student committee members expressed an interest in strengthening contacts with students and providing resources to make campus life more meaningful. One approach to be taken is to make bibliographies available on subjects students talk about, such as morality, war and peace, civil rights, apologetics, and science and religion.

Virgil Brenneman, secretary for student services, said the consultation proved to be worthwhile both for the faculty members and for the committee. He indicated that there may be two hundred Mennonite faculty persons or more teaching on non-church campuses.

Brenneman said that the consultation made the committee aware of the resource the church has in faculty members at the nonchurch schools. They can provide a feedback to the committee on campus activities and trends to assist the committee in its work, he said.

Another outcome of the consultation was to indicate that the faculty members could serve as adult counselors and partners to students on nonchurch campuses. Counseling could be offered in both academic and religious matters. Providing a feedback to the committee and assistance to students in a helpful way were the two items cited by Brenneman as being most beneficial in the consultation.

Members of the student committee in addition to Brenneman are John H. Yoder, Willard Krabill, Ivan Lind, Chester Wenger, Paul Bender, and Albert Meyer.

Lancaster Mennonite School

Lancaster Mennonite School began its twenty-fifth year with 560 students on Sept. 6. This was an increase of 13 over last year.

The dormitories will be home to 153 students this year. Although most of the students come from Pennsylvania, 39 come from other states: Delaware, Florida, Maryland, Tennessee, Virginia, and West Virginia.

Faculty members used the summer months for going to school, farming, serving as guides for tourists visiting Lancaster County, studying, and other work.

New faculty members include Irwin Weaver, an EMC graduate and a former missionary to Ethiopia, teacher of Bible; Daniel Wenger, an EMC graduate also, social studies teacher; Orpha Newswanger, home economics teacher, Goshen graduate; Wesley McNett, hall manager and physical education instructor; and Barbara Beiler, school nurse.

An institute for the local Christian school teachers was held Sept. 15 and 16 at the school. Dr. Roy Lowrie of Delaware County Christian School and David Thomas from LMS were the main speakers.

The first Parent Teacher Fellowship meeting of this year was held Oct. 10 at the school. Jacob C. Wine, associate professor of education and psychology at Millersville State College and a minister in the Church of the Brethren, spoke on "Parents Adjusting to Teenagers." A fellowship hour followed the program.

Raymond Charles, a former teacher at the school, is serving as speaker for the fall revivals which began Oct. 10.

FIELD NOTES

I-W News: Glen Horner, pastor of the Kalamazoo Mennonite Fellowship, has been appointed I-W sponsor in Kalamazoo. Richard Yordy, Champaign, Ill., has been named I-W service counselor in the Illinois Conference. James Longacre has been appointed Christian service counselor in the Franconia Conference by that conference's peace committee.

Mark Lehman, pastor of the Rehoboth Mennonite Church, St. Anne, Ill., spoke at Belleville (Pa.) Mennonite High School during missionary week Oct. 17-21. He spoke at morning assemblies and counseled with students individually.

Nelson E. Kauffman, Elkhart, Ind., met with ministers in the Washington-Franklin Conference (Maryland and Pennsylvania) at Marion, Pa., Oct. 10 and also spoke in their congregations on evangelism and wit-

ness. He was requested by the group to assist in a similar program at a number of congregations next April.

A camp site is being developed by the Franklin County (Pa.) Camp Association on a 140-acre farm near Mercersburg, Pa. Five hundred persons attended a meeting at the site Oct. 9 to discuss the future of the camp. Chairman of the association is Adin Diller, and the secretary is Arthur F. Lehman.

Mrs. David Shank, Genval, Belgium, writes (Oct. 7): "We have experienced deep joy and encouragement in our work here at Rixensart in the five months that we've used our new building. Three Protestant families in the area have decided to send their children to our Sunday school instead of going into Brussels; the parents come to worship with us."

Mary M. Good, missionary on retirement from India, sustained a broken right leg below the knee in an auto accident Oct. 6. Her home address is 1701 Lawrence, Goshen, Ind. 46526.

Mildred Eichelberger and her two adopted Brazilian children, who had been on a four-month furlough in the U.S., left again for Brazil on Oct. 5.

From Mrs. Kenneth Schwartzentruber, Campinas, Brazil (Sept. 27): "You know sometimes we wonder what is the role of a missionary wife. I don't know if I've found out what mine is, but I'm always busy at something. About a month ago an Assembly of God couple arrived without anyone to help them. Since they were tentatively living next door to us, I became their interpreter, house hunter, furniture buyer, grocery buyer, and what have you. In fact, I even supplied dishes until their things came through customs. Well, I got them settled and then the couple that is to live next to us arrived, and I went through the same procedure without house hunting and the furniture buying. I have also been a bookkeeper and have been making out the reports for the bookstore. Besides all this I have my family to feed and keep the clothes clean and mended."

VS unit leader James Ranck, Atlanta, Ga., says, "Growth by Groups is teaching all of us discipline in Bible study." Study sessions take place on Saturday evening. The unit is seeking ways to structure its outreach and witness and to relate to people, both in the church community and in a new area of outreach. Other activities will enable getting next to community youth.

One hundred and fifty young people are serving in 24 Lancaster Conference long-term Voluntary Service assignments, from overseas in Central America to numerous eastern seaboard cities from Florida to Connecticut. In addition to one- or two-year assignments, the Salunga VS office sponsored several summer service assignments in Atlanta, Ga., New York City, and Lancaster, Pa. Nine servanthood work camps provided opportunity for nearly 100 youth to serve the church in various work and witness evangelism assignments.

Harvey and Mildred Miller moved Oct. 14 to Biengen, Switzerland, Bible School where Harvey serves on the teaching staff. The school year, now six months, began Oct. 17. The Biengen School, sponsored jointly by several European Mennonite groups, also serves as headquarters for the German broadcast, *Worte des Lebens*, of which Harvey is director. From Biengen Millers will continue to share in witness outreach in Luxembourg.

Anna Mary Yoder, Wellman, Iowa, returned to Honduras Oct. 10 for her second term of literacy work.

Two doctors serve at Abiriba, Nigeria, under the sponsorship of the Mennonite Board of Missions, Elkhart, Ind. A. Meryl

Grasse supervises the rural health program in the area surrounding Abiriba, and Wallace Shellenberger is the physician in the hospital at Abiriba. In one year Shellenberger carried responsibility for 26,837 outpatient visits, 298 major surgical operations, and 631 obstetrical deliveries. The work supervised by Grasse for one year amounted to: 59,677 outpatient visits, 780 deliveries, 2,812 immunizations of infants, and 4,338 immunizations against tuberculosis.

Arthur and Kathleen Driedger, Leamington, Ont., returned to Bolivia on Oct. 6 after a three-month furlough, to complete the final two years of a five-year MCC assignment. Driedger heads a team of 19 volunteers clustered in five areas. Included in his work is a medical project near Santa Cruz; serving as executive member of COMBASE, the national social service agency of the evangelical churches in Bolivia, and chairman of the Santa Cruz Heifer Project Committee.

The Marietta (Pa.) Mennonite Church now has the Gospel Herald Every-Home-Plan in their congregation.

The Lancaster Homebuilders will hold their fall inspirational meeting in the Neffsville Church, Thursday evening, Nov. 3, at 7:00 p.m. The theme for the program is "Love Builds Homes." Mrs. Mary Clemens and Mrs. Lois Gunden Clemens will be the speakers. All interested women are invited to attend.

The annual literature meeting, sponsored by the Library Committee of the Lancaster Conference, will be held at Stony Brook, York, Pa., Oct. 29, 30.

Special meetings: William R. Miller, North Liberty, Ind., at Morgantown, Ky., Nov. 4-13. Lester Hoover, Pottsville, Pa., at New Danville, Lancaster, Pa., Nov. 5-13. Norman H. Bechtel, Spring City, Pa., at Weaverland, East Earl, Pa., Nov. 13-20. Milton G. Brackbill, Paoli, Pa., at Elizabethtown, Pa., Nov. 6-13. Roy Koch, West Liberty, Ohio, at Smithville, Ohio, Nov. 20-27. Eldon King, West Liberty, Ohio, at North Main Street, Nappanee, Ind., Nov. 6-13. Glendon Blosser, Harrisonburg, Va., at Greenmonte, Stuarts Draft, Va., Nov. 6-13.

Change of addresses: Melvin Nussbaum from Johnstown, Pa., to Goodville Mennonite Home, Grantsville, Md. 21536. Frank A. Keller from Hannibal, Mo., to R.D. 2, Forksville, Pa. 18616. Charles Kalous from 347 Earnshaw Ave., to 3775 Susanna Drive, Cincinnati, Ohio 45239.

The address given for Michael and Mistle Mast in a recent issue of Gospel Herald is incorrect. The name of the city was omitted. Their address is: Spanish Language School, Apartado 1696, Guadalajara, Jalisco, Mexico. This is also the address for J. Mark Frederick, Jr., and David and Karen Powell. It was given incorrectly in the fall missionary directory.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

In "Christ's Words on Divorce and Remarriage" certainly all should agree that Christ said "that divorce and remarriage was sin." I would appreciate some equally scholarly articles on "The New Testament Meaning of Repentance" and "The New Testament Meaning of Forgiveness" with special emphasis on the place of restitution and the real question, What must divorced and remarried persons do to be saved?

Such a study could hardly avoid reference to such notorious sinners as David (Rom. 4:6-9) and Saul of Tarsus (1 Tim. 1:16-16). Upon what strange combination of principles did Nathan the prophet operate when he said that David could not build the temple because he was a man of war (with the help of God) yet, of all the wives of David, he supported Solomon, the son of Bathsheba (married sinfully), to be the next king?

Is it a glory or disgrace to the Gospel that in the genealogy of our Lord we find these words "And David the king begat Solomon of her that had been the wife of Urias" (Matt. 1:6)?

Upon what strange combination of principles did the Apostle Paul operate when he taught the exceeding sinfulness of the unequal yoke of believers and unbelievers yet counsel believers not make an issue of it in marriage even though such a union is never the will of God? May the Word of Christ dwell in us "in wisdom."—Raymond Byler, Blountstown, Fla.

To clarify my position, I do indeed strongly support our witnessing to government. But as relates to war, it must be understood and clearly articulated that our dissent is not a political rationale but is based on Christian principle and commitment. Thus based our position is not to be confused with (how not permeate) the Scriptures.

To illustrate point #2 of my August 30 article, "Nonresistance and the State," we do ourselves a serious disservice by employing or resorting to political arguments against U.S. actions in Vietnam such as it's illegal or the war is a civil war. The results of such discussions are unnecessary and unfortunate but inevitable. First, those who hold opposing political views promptly dismiss us as just another political dissonant group. Second, the inescapable logical extension of the "war" arguments is that there are good wars. To argue that the war is violative of certain legal codes or it kills civilians or we have no vested interest in a foreign civil war or the fighter can't tell who the enemy is—therefore the war is immoral, is to say that if no legal code is violated and no civilians are killed and a vested interest is established (self-defense) and the enemy is distinguishable, the war is moral. Our opposition is to war per se—all war. To tarnish a Biblical issue with political polemics only creates misunderstanding and a spurious impression of deceptivity.

Surely, speak to the state but properly so as not to prostitute our position and thereby lose our hearing. Our Biblical basis commands far greater respect in government circles than any political argument one could conjure. This observation comes from impressions and statements made during personal discussions with government men at the highest levels of the judicial and legislative branches.—Emmett R. Lehman, Burtonville, Md.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beiler, Kenneth and Julia Ann (Zook), Gap, Pa., second living child, first daughter, Carolyn Joy, Sept. 10, 1966.

Broni, Emil and Eudean (Schlach), Kitchener, Ont., first child, James Leon, Sept. 14, 1966.

Detweiler, Tilman and Charlene (Troyer), Germantown, Ohio, first child, Philip Lynn, Sept. 17, 1966.

Douglas, Robert and Marian (Stover), Springfield, Va., second child, first daughter, Deborah Ann, Aug. 17, 1966.

Good, LaMar and Edna (Leiset), Glenview, Ill., first child, Sherry Lynn, Sept. 23, 1966.

Haltzman, Paul, N. and Arlene (Moyer), Telford, Pa., fourth child, second daughter, Betsy, Sept. 30, 1966.

Hartzler, Robert and Phyllis (Freyenberger), Wayland, Iowa, fifth child, second son, Ezra Drew, Sept. 5, 1966.

Hertzler, Marvin and Fern (Brubacher), Powhatan, Va., second child, first daughter, Martha Jane, Sept. 13, 1966.

Hochstetler, Jay and Norma Jean (Chaney), Sugar Creek, Ohio, third child, second son, Douglas Jay, Aug. 6, 1966.

Hoover, Lloyd and Saranna, Goshen, Ind., fifth son, Glen Alan, Sept. 29, 1966.

Kratz, David and Annabelle (Zuercher), Bowie, Md., first child, David, Jr., Sept. 25, 1966.

Lechlitner, Clyde, Jr., and Doris (Yoder), Wakarusa, Ind., eighth child, seventh son, David Ray, Aug. 28, 1966.

Martin, Grant B. and Retha E. (Martin), Hagerstown, Md., sixth child, second daughter, Rachel Lucille, Oct. 2, 1966.

Miller, Henry D. and Ethel (Swartzen-druber), Wellman, Iowa, fifth living child, fourth daughter, Karol Denae, Sept. 11, 1966.

Miller, Richard and Joan (Gerber), Sugar-creek, Ohio, first child, Douglas Norman, Sept. 2, 1966.

Miller, Sammy W. and Susan (Shone), Hobart, Ind., third child, second daughter, Megan Kathleen, Aug. 11, 1966.

Nauman, Kenneth and Miriam (Weaver), Homestead, Fla., third child, second daughter, Bonita Yvonne, Oct. 2, 1966.

Oyer, Larry E. and Mary (Church), Valpa-raiso, Ind., second daughter, Sandra Lea, Aug. 5, 1966.

Riehl, Eli and Ruth Ellen (Yoder), Hyatts-ville Md. first child, John Allen, Sept. 9, 1966.

Schlabach, Henry, Jr., and Lois (Miller), Walnut Creek, Ohio, first child, David Brent, Aug. 1, 1966.

Schlabach, Raymond and Susie (Troyer), Bambu de Talamancia, Limon, Costa Rica, third living daughter, Sherilyn Rose, Sept. 25, 1966.

Short, Lavon Dean and Linda Lee (Schrock), Sarasota, Fla., first child, Lavon Dean, Sept. 30, 1966.

Showalter, Dale L. and Kathleen (Bachman), Kalona, Iowa, third son, Malcolm Scott, Sept. 15, 1966.

Stichter, Donald and Evelyn, Napanee Ind., sixth child, third son, Franklin Ray, Aug. 19, 1966.

Swartzenhuber, Clayton and Margaret (Ris-ser), Kidron, Ohio, fourth child, third son, Lon Lamont, Oct. 4, 1966.

Townsend, George D. and Harriet (Pane), Altoona, Pa., fifth child, third son, Gerald Duane, Sept. 28, 1966.

Yoder, Donald LaVern and Ruth, Flint, Mich., first child, Nathan Lowell, Sept. 24, 1966.

Items and Comments

An analysis of United States policy in Vietnam, **Vietnam en wij**, was recently published by the Dutch Mennonite Peace Group. This twenty-page brochure is being translated into English by the Committee on Peace and Social Concerns for distribution to ministers in conjunction with Peace Sunday, Nov. 6.

"We have waited too long," says L.D.G. Knipscheer, secretary of the Peace Group and author of **Vietnam en wij**, "without defining our position or even informing ourselves about the question of Vietnam. We act as if there were no possibility for World War III and as if the suffering of thirty million Vietnamese were none of our concern."

Evangelist Billy Graham announced Sept. 19 that he has accepted an invitation to return to Great Britain next June for a nationwide crusade.

The crusade at Earls Court is expected to be held June 23 to July 1 and will reach the entire nation through closed-circuit television in approximately twenty-five major centers.

The audience of inquirers who made decisions during the crusade at Earls Court received the news of Graham's return by "applauding for several minutes."

Graham said, "here are many who feel that the work in Britain has just begun. A continuation and expansion of this crusade can make a lasting impact upon this great nation. The moral, spiritual, and economic crises have their religious counterparts. Never before has there been a moment of greater opportunity as well as greater need

than now." He added: "Africa, Asia, Latin America, and North America will feel the impact of next year's crusade in London and Great Britain."

Between the Lines reports: "The administration would hold up the Vietnamese war as a great exercise in patriotism, but enough of the truth is breaking through to influence strongly the better educated segment of our population. The Harris national poll reveals that less than half of those with a college education support the war. The **New York Times** expert, Max Frankel, in a survey of American attitudes toward the war, summarized, 'Few issues of modern times have evoked such dissent . . . by the educated,' not just among professors and students but most of those with a college education who 'find it repugnant morally and see no threat to U.S. security. They see their country interfering in another's domestic revolution and supporting a corrupt government . . . speak with horror of the new weaponry and of possible involvement' with Red China."

Our Sunday Visitor, Catholic publication, in a recent editorial said: In a world in which solutions are not easy but in which decisions must be made, it is good to have pacifists expressing their viewpoint. They hold their position in good conscience and they deserve the opportunity to express their dissent.

But if it is good for those who disagree with pacifists to welcome their dissent, it is equally good for pacifists to remember there are people who believe in conscience

ANOTHER CONRAD GREBEL BOOK RELEASED GOD'S WORD WRITTEN

by J. C. Wenger

As this book is read throughout the church, great help will be given to the understanding of and confidence in the Scriptures. The author emphasizes the authority, reliability, and centrality of the Scriptures, and the role they play in God's dealings with man down through the ages. He documents his statements with illustrations from the Scripture which make the subject fascinating reading. A Conrad Grebel book written for the layman. As the Gospel Herald editor says, "A must for every minister and teacher in the church." **\$3.50**



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what is involved in Vietnam is a defense of the freedom of man.

What we need is for people on both sides of the argument to respect the sincerity of those who disagree with them.

Our observation is that while there are a few of the supporters of the President's Vietnam policy who become combative in their complaints against the pacifists, pacifists ironically are about as combative as it is possible to be in their denunciation of those who disagree with them.

* * *

A granddaughter of the founder of the Miller Brewing Co. of Milwaukee cited religious reasons for selling her controlling interest to W. R. Grace & Co. of New York for an estimated \$36 million.

Mrs. Lorraine Mulberger, 52, granddaughter of the brewery's founder—the late Frederick Miller, quoted these words from Romans 14:13, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way."

* * *

Students, faculty, and clergymen from Protestant, Catholic, and Jewish organizations concerned with campus ministry at Indiana University were organized in April to study and evaluate what the groups are now doing in relation to the specific needs and opportunities on the Bloomington campus. Under the leadership of Prof. William Madden, a Roman Catholic layman, and assisted by the National Council of Churches, National Newman Club, and National Hill Foundation, the commission will spend up to twelve months in researching four main areas. One committee will search the University's recent self-study for findings and implications for campus ministry. A second committee will study the philosophy of campus ministry as stated by each of the participating organizations. A third committee will survey and evaluate the work of each group represented in the commission, including the ecumenical aspect of campus ministry. A fourth committee will consider various strategies of campus ministry employed at similar universities.

Representing the Mennonite Fellowship is Clemens Hallman.

* * *

Fear that Dr. Martin Luther King, Jr., will die a violent death was expressed at Capetown by Pastor Martin Niemoeller, famous German preacher who has been touring and preaching in South Africa.

Asked for his views on the American integration leader, Dr. Niemoeller said: "He's a dear friend of mine and a great Christian, fighting extremists of his own race by preaching non-violence. But I fear he might die a violent death one day at the hands of his own people, many of whom oppose his view that his people must use rights they already have to go ahead under the American Constitution."

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Cover photo: Girl from Libamba, Cameroon. Courtesy of Church World Service.

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GOSPEL HERALD

Tuesday, November 1, 1966

Volume LIX, Number 43



What Does the Church Say?

By Nelson E. Kauffman

On a plane to Washington recently in conversation with a soldier, I asked, "What do you think the church is saying to the world?" He said he did not know. He had been at home for a month and had gone to a Baptist Church three out of four Sundays.

I asked if he heard people talk about the Gospel. He said he had, but he could not tell me anything about it. I asked if he thought the church made any difference in the lives of people. After some thinking he said he thought not. I asked if he knew any real Christians. At first he thought not. Then he said possibly his grandparents and an aunt and uncle.

In a Buffalo, N.Y., workshop I sat with a young Jewish boy and asked what he heard the church say. He told me he would have to reply from the synagogue. As we talked, he said, "Judaism has no message."

In a little town in central Nebraska, I asked a regular churchgoing Lutheran barber, "What is your church trying to say to the world?" He said I would have to ask someone who knew more than he. I suggest the reader use this question and find out what answer he receives in his community. No doubt many Mennonites would be little better able to say what their church is trying to say.

Why do churchgoers not know what the church is saying, or trying to say in its existence and activities? Why, as the soldier reported, is there so little difference to be observed?

At first he said he could tell by observing people which were Christians, but when I asked how, he said he didn't believe he could tell Christians from non-Christians. Would knowing Mennonites help him any? We say we let our lives tell people our faith.

Why No One Hears

I would like to suggest some reasons (they may not be the right ones) why our message is not heard.

1. We are not clear in our concept of the Gospel, our "good news." It gets lost in all we say about Bible teaching and moralizing.

2. We tell what we have to say mechanically without relating its meaning to where people are, here and now. We can say words, good words, such as grace, salvation, faith, etc., but what we really mean is not explained in nontheological weekday language.

3. People in the pews or Sunday-school class don't really listen or don't really hear what we say, or don't really understand. They come to think that the Gospel is "church talk." We give and accept easy answers, and neither we nor they ask

"Why?" or "What do you really mean?" as we talk on spiritual matters. Possibly this is because we are afraid of being exposed as ignorant, or we are hypocrites doing Sunday talk only.

4. It may also be that what we are trying to say, our good words, are just parroting. Perhaps they do not issue from experience of the real Gospel. Then the words kill, because there is no living spirit there to produce life. We speak from the stance of a microphone or loudspeaker saying words, and not from the stance of a living person who speaks from personal experience. Our words are heard mechanically and without a "heartburn."

Now, if there may be some valid reasons for the world not knowing what the church is saying, what can we do to cause our message to be heard, known, understood, and accepted? The following may help:

Translate into Everyday

1. As preachers we can try to put Gospel truth in simple, current, and not religiously stilted words. As, Hertz "puts you in the driver's seat," Avis "tries harder," "things go better with Coke," and "keyed-up executives unwind at the Sheraton," so the church could be saying, "God cares for bad guys" (I Tim. 1:15); "Look, Jesus is boss" (Rom. 10:9); "Things go better with Christ" (II Cor. 2:14); and "You can relax with Christ in control" (Phil. 4:13).

We could give a piece of paper to every person in the pew next Sunday and ask listeners to respond—yes, no, or uncertain—to statements we make. We could thus see if what we say is heard and believed by those inside our church buildings.

2. We could use our adult Sunday-school classes for a few weeks to ask each other what the Gospel is. Each person could be asked to explain what has been received and experienced and in words that would be understood by people on the job.

After a week or two while every member has examined and become familiar with a Scripture (possibly II Cor. 5:10-21) describing the Gospel, has experienced it, explained it to the class, and defended it against possible critics, each could ask three to five persons of various backgrounds during the next week, "What is the church trying to say to the world?" These answers could be reported.

These conversations will invariably open the door to opportunities to give the Gospel away. The Gospel is never really ours until we have given it away to another person.

People in our neighborhoods should be saying, "At least it is clear what the Gospel is according to the Mennonites."

Nelson E. Kauffman, Elkhart, Ind., is Secretary of Home Missions and Evangelism of the Mennonite Church.

Other Bible-believing churches shouldn't be able to say it any better than we, but surely we evangelical churches all should be saying it clearly in our time.

If a church is really clear in what it thinks it is trying to say, it will surely have less difficulty in being heard accurately. We can hardly expect people to respond to a church if its message is unclear.

We also must learn to say more truth with fewer words. As Mennonites we are not merely second, like Avis, but possibly thirty-second. Therefore we must be better people by Holy Spirit power, and let Christ lead us to "try harder" (Phil. 3:13, 14).

The Main Events

By Rosanna Hostetler

Birth, marriage, death—these experiences are also part of the Brazilian Mennonite Church. Three families in our congregations participated in these events in May, June, and July of this year.

On May 25 at noon the pastor, Joaquim Luglio, made a visit to Sr. André. This had happened quite often during the previous two months. Each time they conversed and prayed. Sr. André, Russian-born and in Brazil for 15 years, was a member of the Mennonite church in Valinhos, São Paulo.

It was no secret that Sr. André's days were few. He was dying of cancer of the stomach. Dona Melania, 65, his wife, also a Christian these past four years, could do nothing anymore to ease the pain in his thin, wasted body. She dampened his forehead with a cloth and smoothed his white hair.

When he was able to walk to church in the center of town, they hadn't missed a service. After years of hard living, no love of God, and time in a concentration camp in Siberia, this couple first heard a Russian Gospel broadcast in Brazil and were converted.

Now they found the closest evangelical church and were thrilled to worship with us in the Valinhos Mennonite Church. In prayer meetings they prayed fervently in the tongue most natural—Russian. And we understood the sentiment.

May 25 was Sr. André's last day on earth. When Pastor Joaquim visited him at noon, Sr. André didn't have strength to sing his favorite chorus, "I'll be somewhere working for my Lord."

But he prayed in Portuguese this simple supplication, "My God, I'm so tired. . . ." His words carried a longing—"Dear Lord, that 'eternal rest,' how I long for it. . . ."

Later that afternoon Sr. André stepped from here to there. How wonderful for him and equally so for Dona Melania, who saw him suffer constantly, though now she remains alone.

Dona Melania says there is no one left in her family in Russia, and they had no children. But her immense joy of belonging to the church family is a beautiful thing.

* * *

Samuel Farinelli de Sousa, 2 quilos, 100 grams—a tiny mite of an "homen" for such a big name. He opened his eyes in the new maternity hospital in Campinas, São Paulo, June 8. Samuelzinho doesn't know of the happiness he brought to his Sousa parents, Antonio and Waldeci.

"He doesn't take after either of us yet," said Antonio at the following prayer meeting in the Mennonite church in Valinhos, "but his tithe is already part of our church building fund." At birth each child receives a sum of money in the firm where Antonio is employed.

Samuel, meaning "asked of the Lord," slept through most of the special service in the "culto" at the Sousa home, where church friends came in his honor. But all prayed with his parents that he might grow up to serve his Lord and become a worker in his generation in Brazil.

* * *

"I do," in Portuguese, becomes "sim" (yes) as part of the Brazilian church wedding ceremony. On July 9 two young persons of the Lapa congregation in São Paulo, Josué Melaguides and Luzia Irapuá, were married.

Others have married already in our Brazilian Mennonite Church, but this is the first young couple which has gone to seminary after their marriage.

When there is a wedding in a small congregation, it is similar to having a marriage in your own family. Some helped in sandwich making; others cleaned the church.

Guests came from the Mennonite congregations in Moema, Valinhos, and Sertãozinho. Perennial interested-in-an-evangelical-wedding guests were there. This wedding was a testimony to the establishment of a new Christ-centered home.

Several days after the wedding we said good-bye to Josué and Luzia as they left by bus to travel from São Paulo to the Mennonite seminary in Montevideo, Uruguay. Our small Lapa church misses these young workers, but our churches look forward to dedicated Christian workers so that Brazil will carry ahead the evangelization of her own people.



Brazilian youth who participate in the Sertãozinho congregation.

Mrs. David Hostetler has served with her husband under the Mennonite Board of Missions in Brazil since 1955.

On the Edge of Tomorrow

If you are one of those who think the meetings of denominational program planners are a drag, I must have a word with you. I just returned from Mennonite Youth Council which met at the "Y" in Chicago. This group is made up of the church-wide youth cabinet, the youth secretary and MYF president from each conference, and representatives from other general agencies.

Enough of organization. Those who met were persons. All forty of them were vitally interested in the youth of the church. A good balance of them were, in fact, young people. Youth Council meets annually. It is a current example of vigor and undaunted faith in the future of the church. Youth Council also is an authentic expression of this year's youth slogan, "God's People on the Edge of Tomorrow."

Willard Roth, MCCE Secretary of Youth Work, led Youth Council in discussions on the emerging shape of our youth ministry. It will continue to be flexible. It will be shaped as youth leaders themselves sense God's leading for the proper response to the constantly changing needs in the church and in the world.

The alertness of the youth leaders was most heartening. The lively give and take in discussion periods did not have the character of volleyball teams in battle to win. Discussions were more of a search, of throwing in ideas which would help the group move forward together. At one point Roth suggested that the formality of raising hands and waiting for turns be suspended in favor of the freer say what you have to say in response to what is being said at the moment approach.

Work camps will have top priority in 1967. Like Life Teams, they are not seen as the answer forever, but are accepted as the right move for the moment. Young people like work camps because they provide a setting both to be and to become. In a ten-day period of intensive living, young people learn what a life of servanthood means. Answers to haunting questions are experienced, not read from an answer book. Life at a servanthood work camp is whole. Worship is blended with work, fun with the serious. Work camps express the emerging concept that people are more important than program, that we do things *with* youth rather than *for* them, that we help them *find* answers instead of *telling* them.

So, it will be servanthood work camps in 1967. Youth Council projects 128 of them and 1535 campers. And the projections of the Council in the past have been amazingly accurate.

—Arnold W. Cressman

The Publican

*O my Father,
Give to me the hunger and thirst
Which after fullness of bread and water
Still hungers and thirsts
For righteousness.
Forbid that I may ever
Suspect that I can live
By bread alone,
Or find satisfaction
In manna meant only for a day.
May my real food be your will
And my thirst
The deep desire to do your bidding.
Amen.*



Latehar Church, Bihar, India

The Latehar Church was turned over to the General Mission Board by the British Disciples Mission in 1946 with two members, a man and his wife. The woman later died, and the man was taken back into his former religion. Three couples have joined the fellowship by baptism: one in 1960, 1963, and one in April, 1966. Although Latehar has been a rather sterile area as far as local conversions are concerned, the church house is filled nearly every Sunday. Those who gather to worship are the 70 boarding children in the mission hostels; Mennonite members who are in mission employ; and Christians of other denominations who are farmers, businessmen, teachers, students, and government employees. These worship with us because there is no other church in the area. Twenty-five members are on the church roll.

Objectives are to provide meaningful worship experiences, to nurture both members of the Mennonite Church and those of other denominations, and to spearhead a witnessing program which will add believers to the fellowship.

Guidelines for Action

When millionaire J. Howard Pew protests the church's participation in politics in a recent *Reader's Digest*, I become skeptical. I find myself reacting like the Shakespeare character who told herself, "Methinks he doth protest too much." He sounds to me like he would protect the *status quo*.

Just what participation should the Christian have in political or other affairs of the community or nation? Some guidelines emerge in this issue of GOSPEL HERALD, we think.

When Nelson Kauffman returned from St. Louis recently, he was "on fire" with concern for the people in one neighborhood which he visited. He came away suggesting that some Christian white folk ought to move into that neighborhood and identify with its concerns and its suffering. Then they should be ready to share in presenting those concerns to city hall.

There might be just a little support for this in the life of Jesus, who first identified with man by taking the form of a servant, we are told, and then on His death ascended into heaven, where he sits with the Father as an advocate for His children.

Governor Mark Hatfield of Oregon (*Decision*, September, 1966) seems to suggest another guideline for us. "The state," he says, "can and should do many things to restructure its institutions where there are injustices. It needs always to be aware of its responsibility to fulfill its principles through legislation and also to challenge the people. What individual Christians can do is to help re-create men's attitudes by the power of Christ, teaching them love, as exemplified by Christ's love."

Hatfield says also that laws cannot change men's hearts and minds, but they can govern men's actions. Presumably, changes in men's hearts will come through parallel efforts of the church alongside the legal governings.

While Hatfield does not mention the church specifically, one could hardly avoid involving the church when one suggests actions for individual Christians.

Hatfield seems to be saying that the church and its people need to be taking the lead in a redemptive way to bring about changes in people's hearts and lives. And he clearly removes from the state the prerogative for that kind of effort by implication.

Still another voice in this week's issue comes from Franklin Littell, the respected church historian. On page 966 he is proposing a partnership between the church and the democratic state of modern times with a unique role for each. He suggests in addition that the church's role needs to be a pioneering one.

These are some positive suggestions for Christian responsibility in the world of today. We think they merit sincere and concerned attention. How do you feel about them?—N.

John Henry Jowett, commenting on Elijah's contest with the priests of Baal, wrote: "Any dutiful person can build an altar with the sticks and stones of his own endeavor, but only a living God can supply the fire!"

So it is. Individuals, groups, churches, construct altars everywhere. Every enterprise known to man has its shrines. Our sticks and stones are arranged in marvelous manner. Programs and plans are put in perfect shape. We compose new creeds to keep our beliefs clear. We draw up new disciplines to direct our lives aright.

Yet very often we lack the joy of our faith and the power to do the right. Many of our plans do not get off the ground or die with the doing. Why? Because we cannot rely on our own light alone. "Only the living God can supply the fire." Until He supplies the fire, people will not cry out: "The God that answereth by fire, let him be God" (1 Kings 18:24).

And the Holy Spirit is that fire which we need today. He, not the altar, is the agent of new life. He, the Revealer of truth, is the interpreter of truth. By Him are given the "gifts" so much needed in the church and which man alone cannot create by education or by any other method. He is needed to direct and supplement our righteous responsibilities if there is to be final triumph. In His work is not only encouragement and directive for the continuance of the kingdom of God but also empowerment both to will and to do God's work.

Are we ready for these last days when God will pour out His Spirit? In that first century of the Christian Church the Holy Spirit elevated ordinary men beyond ordinary capacities. He filled them with overcoming joy. He moved them and all who came in touch with them with the message of Christ.

Will we be satisfied to merely build altars? Or will we fall down before the living God calling for His Holy Spirit from heaven? As Christians we are conscious of the Holy Spirit. Why then the lack of power? We experience the presence and power of the Holy Spirit in proportion to the genuineness of our obedience. And the Holy Spirit makes the obedient soul equal to any situation which may appear, no matter how novel or unprecedented it proves to be. It could be that we have quenched the Holy Spirit so often we do not sense His striving to lead us into new life.

Could it be that our unreadiness to move out dangerously and expectantly arises out of our unwillingness to give ourselves to the Holy Spirit's control? It is safer and easier to build another altar and hope that the altar will save us. But our hope is not in some rule, or creed, or position. Our hope is in the living God who sends His Spirit to guide unto all truth.

George Macleod said concerning the Iona Community of Scotland: "To say that the church, in a day of transition, must be prepared to change some of her methods, is not to be impatient but to express confidence in the continued activity of God's Spirit, who has never failed the church, and never confines His promptings to the great and wise: but shares out a sufficiency to any little company prepared to move forward in His name, with however many stumbles."—D.

The New Shape of the Church-State Issue

By Franklin H. Littell



Franklin Littell

Sometime ago *Time* magazine, in its "Religion" column, summarized the confusion wrought in church circles by the vast sums of money now available for public services from the federal government.

"In all, more than 100 federal programs are providing vast amounts of government money to church-related agencies—and uncounted millions of dollars more will be heading their way as a result of

Lyndon Johnson's education and medicare legislation," summarized the popular weekly. Most of the denominations are evidently going along with the rush, including some that but a short time ago enjoyed accusing the Roman Catholics at every opportunity of conspiring to breach the so-called "high wall of separation."

To clarify where we are, however, and the alternatives which confront us, we shall have to avoid not only a shallow and basically unchristian anti-Catholicism but also some of the more subtle temptations of ideological thinking. One reason why we have difficulty in making progress in the public debate is that public opinion has been polarized between two equally mythical and inept interpretations of American history and our present alternatives.

On the one hand we have the self-elected champions of something called "Christian America," who torture their neighbors with Prayer Amendments, white pennants inscribed "under God" (shibboleth), and romantic pictures of the Good Old Days of the Founding Fathers. In those days, we are told, there were giants in the earth—marked by private initiative, states' rights, Christian devotion at home and a ready belligerence abroad. Nothing is said of slavery, bonded indenture, limited voting rights, illiteracy, concubinage and polygamy, denominational warfare, brief life expectancy. For the vast majority of the people, life in the "Christian America"

of Massachusetts in 1660 or Virginia in 1760 was ugly, indeed intolerable to decent Christians and liberty-loving citizens.

At the opposite ideological approach to religious liberty are the thoroughgoing secularists. By them we are assured that the higher the wall is between organized religion and society, the better. Indeed, it might be well if through elimination of tax exemptions, courtesy time on radio and TV, and all residual forms of cooperation, the churches were confined to purely individual and familial religion.

This position is based in an anticlericalism indigenous to the state-church situation in Europe but strangely out of place in America. It ignores the very obvious truth that you can have a radical separation of church and state without enjoying religious liberty. Indeed, this is precisely the lesson to be learned from the church experience with Nazism and communism.

The lesson to be learned from the Christian encounter with totalitarianism is very simple, and very important: the discussion of religious liberty does not begin with the political issue at all, nor even with the question whether establishment or separation most usefully serves political ends. The matter of religious liberty begins at another level altogether: with the nature of Christian obedience, with the view of the church. Any discussion of religious liberty which begins with the political question, whether in friendship or in hostility, is bound to lead to false conclusions and false positions.

The Anabaptist-Mennonite forefathers of the Free Church took their position on the simple conviction that no government or other "outside power" had any right to interfere in those matters of the faith which were subject to the exclusive authority of the head of the church. The political consequences of their affirmation, in the 16th century largely unpleasant, were strictly derivative. Nor did our American forefathers come to their stand for religious liberty on the basis of political considerations.

On the basis of convictions clarified and strengthened by the evidence of the Great Awakening, James Madison and his associates had reached the conviction that the highest kind of religion is that which elicits voluntary devotion and support. One of the most blessed things about our American heritage is that religious liberty, "separation" and voluntarism were achieved by believing men and for the sake of the church, and not—as so often in Europe—by anticlerical dogmatists.

Franklin H. Littell was professor of church history at Chicago Theological Seminary when he gave this address to a Mennonite and Brethren in Christ conference on the church and state, Oct. 7-9, in Chicago. He is now president of Iowa Wesleyan College at Mount Pleasant, Iowa.

The fathers of the American republic were quite clear that they were not "granting" religious liberty: they were recognizing a long-ignored but nevertheless fundamental right. The five fundamental rights embodied in the Bill of Rights, which are the cornerstone of all other rights and powers defined in the Constitution, do not belong to Americans by any patent of toleration or grant of the sovereign. They are what the men of the time called "natural rights," prior (logically, not chronologically) to the frame of government itself, and no proper government can come upon them to limit, to abridge, to sponsor, to aid. The difference between toleration, granted by a wise government, and liberty, under God, is fundamental—even though to the individual subject or citizen the two may feel much the same.

At last there appeared in human history a government which recognized and declared that only that religious service is pleasing to God which is voluntary and uncoerced. The martyr, Claus Felbinger, in that day came into his own. Facing death as an Anabaptist, Felbinger affirmed his faith:

"God wants no compulsory service. On the contrary He loves a free willing heart that serves Him with a joyful soul and does joyfully what is right."

For the first time in history there appeared a truly "secular" government. That is, the government which recognizes the competence and sole authority of the church in matters religious is freed to fulfill its own true magistracy—which is to cease manipulating religious and cultic symbols to mask injustice and structured inequity and concentrate on being a true and representative government. The American government is a limited power. It can never claim to be the exclusive or ultimate voice of the American people. (It cannot be a "state" in the idealistic sense.) There are some reserved areas into which it may not move at all.

A good part of our trouble in dealing with specific decisions, once we have avoided establishment or radical secularism, comes from the fact that both Free Church and popular sovereignty are recent achievements in human affairs. The Anabaptists, for example, were unacquainted with either religious liberty or representative government. They knew only two kinds of government: (1) the one which persecuted the Lord's people; (2) the one which tolerated temporarily, but would probably persecute on the morrow.

Just as the Free Church represents a new level in the understanding of Christian obedience, so representative government is a new level in the political organization and administration of human society.

The 16th century Anabaptists could not be held accountable morally if Ferdinand or Maurice robbed the defenseless, tortured heretics, and exploited their subjects. American Mennonites today pay taxes, and many of them vote. They share with other American citizens a common moral accountability for any misconduct by those to whom we have in God's name entrusted the authority of government. A modern American Mennonite has said.

"The goal which Christians have for the sword-bearing authority is that the exercise of that authority might be directed toward the preservation of peace and that those who

wield his power might remain modest about their importance."

This statement, with which I agree heartily, only makes sense in a setting where the government is to a real degree responsive to the public opinion. It also makes sense only where the government is "secularized" i.e. limited in its responsibilities and scope and modest in its claims to represent final truth.

Even in the classical Anabaptist-Mennonite period, our fathers in the faith were not unaware of the fact that their restored vision of human dignity and right human relations had political implications. They were first and foremost, of course, ambassadors of Christ. But their testimony had a derived or secondary significance which has had, in the fullness of time, ennobling effect on many "unbaptized" institutions and situations. When Michael Sattler was sentenced to torture and death in Rottenburg, in 1527, by a sacral government, he warned the mayor:

"You know that you with your fellow judges have sentenced me contrary to the law: therefore take care and repent. If you do not, you will with them be condemned to eternal fire in God's judgment."

He certainly meant not only that they were persecuting the church, and therefore in danger of judgment, but also that they were denying civil justice.

In this reference Brother Michael was following the example of St. Paul, who was not ashamed to appeal unto Caesar when his jailers proposed to treat him in a way unworthy for a Roman. Acts 22:25-29. But the question involves historical development as well: specifically, whether "secular" government, representative government which specifically shuns sacral pretensions, is not worthy of the goodwill and support of Christians to a degree of affirmation impossible toward despotisms of the earlier type.

Distinct from "secularism," another ideology Christians repudiate, the process of "secularization" represents in some respects a higher level of human development. The notion that governmental function is purely negative, and that what is good and positive must be done in the name of the church, seems to me to reflect the earlier experiences of Christians with sacral societies. Of such, it could truly be said that the less they did the better. But today we see evidence everywhere that responsibilities which were once accepted only by the Christians are now increasingly carried by the society as a whole. Even the word "secularization" itself suggests the process by which properties once uniquely held by the church become those of the society at large.

We know that there were centuries during which the Christians alone provided medical care, orphanages, homes for the aged, schools for children, universities, care for the helpless. We know that the town meeting grew up out of the church meeting, and that the practice of governing by consensus is emerging slowly and painfully from the satisfactory way in which religious congregations learned to govern their affairs. Isn't it precisely the pioneering function of the church to conquer and to civilize the yet unsubdued jungles of human existence?

There is certainly every reason for Christians in Hong

Kong to maintain orphanages today, to rescue the infants who are every night exposed on the streets. But, to put the question bluntly, is there any reason for church bodies in a society which maintains orphanages and hospitals and homes to levy their annual budgets to maintain competing institutions? Might not our attention be better directed to training the kind of persons who can staff such institutions in the right way, to guarantee that an impersonal and technically proficient social welfare service never replace the Spirit which graces the cup of water given in His name?

Much of our discussion is predicated upon hostility to government, rather than upon the nature of Christian discipleship and the unique witness and mission of the church in the world for which Christ died. We are excessively defensive, and perhaps forget that no passage of Scripture was more dear to the hearts of the fathers than the great commission:

"All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matt. 28:18-20).

By this we are commissioned not only to call all men to a mature and voluntary commitment, to total stewardship of life, but also to proclaim the lordship of Christ in many ways and places where devils are being cast out and men made whole by One who is not yet known by name.

My thesis is that we should span the bow more tightly, that we should think more dialectically, that we should take both the church and the secular society more seriously. Mennonites have not acculturated as completely as Baptists and Methodists or United Church, but they have nevertheless shown in Danzig and in Russia and in America a striking tendency to sink back into some form of culture-religion. What is needed of us, however, is a church with spirit to be truly the *ecclesia viatorum* and secular institutions—government, university, hospital, bar association, dairy farmers' league, elementary school, and the like—with greater sense of the integrity and worth of their own limited but essential function. We need a church with more devotion and discipline and a "world" with more self-respect and modest attention to duty.

What does this mean to the issues at hand? It means that the first matter in standing up for religious liberty and voluntarism is devotion to the "free exercise of religion." Voluntary religion will not long outlive neglect of its uses, though an established cult can continue to maintain a facade long after the spirit has departed from it. "Separation" begins with the life and work of a faithful Christian people. The first point in the historical achievement of religious liberty has been stated this way:

"Probably the most elementary meaning is that the government is freed from sacred pretensions to perform limited functions. That is, the conspiracies and cabals which in former times sought to reinforce special religious ideas by manipulation of government are relegated to the limbo of history. When next you hear the obscene voice of some spokesman

of our spiritual underworld, who would deny our pluralistic religious situation and 'defend Christian America,' remember that you are listening to the last gasp of a dying age. And thank God."

Government is not the enemy, certainly not in a situation where all of us share in the magistracy. There is no intrinsic reason why, according to the federalist theory of government, public funds may not be administered by responsible private bodies to perform public purposes. The alternative, that public purposes can only be performed by public agencies, is in this age of the pretentious State far more dangerous. Specifically, and always granted that the churches are wise enough to avoid giving any hostages to fortune or to prejudice their essential mission in any way, I see no reason why a church agency cannot cooperate with a governmental agency to serve a public good. The critical question lies elsewhere.

The danger is that the churches, to maintain past institutional commitments, may be diverted from the essential Christian task to pioneer, to witness where no others yet dare to go. Nothing is more difficult to kill than a good work which has outlived its usefulness. One denomination has in recent years committed tens of millions of dollars to founding new church colleges—precisely when the society at large is building a whole new network of well-financed institutions of higher education.

The one thing to be said about those new colleges, and some of those not so new, is that they are neither as Christian as they ought to be to justify their existence Biblically, nor as good educationally as they ought to be to justify their existence socially. Yet almost in every case the administrators are devoting their energies and political skills to get the government loans and grants which can secure their continued existence. The same thing is happening in the field of retirement homes.

I am not arguing against the Christian college or the Christian retirement home. But the real purpose, and the only purpose now that society at large has accepted the responsibilities, is to provide models of what a college and a retirement home of genuine purpose and integrity would be like. Society desperately needs such models, and it is part of our mission to provide them.

And what are the yet unexplored and uncharted sections of the jungle, where there is found scarcely a flickering light of civilization—let alone Christian virtue? What of the jungle of our lack of medical care? What of the jungle of the high-risers and the lack of effective models of decent community housing? What of the jungle of the loan-sharks? (In Illinois 42 percent per annum is the legal rate on loans, and many states have no limits whatever. Even Martin Luther condemned the usurer who required 20 percent 400 years ago!) What might a disciplined and faithful people do to develop credit unions, for example? I am not arguing specifics, but trying to establish a point.

The danger of the new forms of collaboration with government that are developing so rapidly is not that our government is evil; on the contrary, it is a very fine government indeed.

The danger is that we shall use this new resource to fortify old sections of the fortress walls, instead of moving on to open up new fields of witness. Let us rejoice when truths which the church once alone proclaimed are secularized. Let us even train the staff that will help to keep such sound institutions on the highroad of social service. And especially,

let us move forward in mission to the large, neglected areas of human life where no one is as yet engaged in mission. For it is on those frontiers that a small band of well-disciplined Christians can best deploy their limited resources, most tellingly proclaim the lordship of Him by whom all order is made, all peace given.

For Discussion

The Ecumenical Movement—And Why

By James Fairfield

"See you Monday, okay?" The driver of the station wagon, Mrs. Burke, added an afterthought, "Monday at 7:30?"

The three other women agreed, 7:30 Monday for PTA. All four women were neighbors and friends. Did a lot of things together . . . shopping, public library auxiliary, PTA, antique auctions, hairdresser, bowling. "We do almost everything together," says Mrs. Burke, "except go to church."

Mrs. Burke's a Baptist. One of her three friends is a Methodist, another a Catholic, the fourth doesn't go to church very often, but says the church she stays away from most is Lutheran.

"Sunday's the one day we never see each other," laughs Mrs. Burke. But her laugh has question marks in it. The Burkes go to a big church on the edge of the suburb. Their children have a different set of friends through the week than they do on Sunday.

Strange situation? No, just the way of the church, AD 1966. In the United States alone, among the larger religious bodies, there are 24 Catholic groups, with over 37 million members; 27 Baptist groups with 20 million members; 21 Methodist groups with 12 million; 19 Lutheran groups with 7 million; 10 Presbyterian groups with 4 million; 20 Pentecostal and Holiness groups with 3 million.

And as Mennonites, we have the distinct honor to be the most divided family in Christendom, with about 200,000 members in at least 13 groups!

Yet also in AD 1966 a large-scale move toward union is currently involving eight denominations with 24 million members in COCU, the Consultation on Church Union. Churches involved are the Presbyterian Church U.S., Protestant Episcopal, Methodist, Evangelical United Brethren, African Methodist Episcopal, United Presbyterian, Christian Churches (Disciples), and United Church of Christ.

What Is COCU?

What is COCU? The Consultation on Church Union is just that, an ongoing consultation—discussion towards a goal of cooperative union. Currently the participants are considering among their constituent members a proposal called Principles of Church Union. When these are studied, altered, and returned by the churches in due course, they will provide the basis to form a Plan of Union.

The last three denominations named above are committed already to joining the proposed church. Methodists and E.U.B.'s are holding joint meetings this fall to finalize prior plans of uniting, and will be discussing the larger union as well.

Where Are Mennonites?

While General Conference Mennonites are inclined to ecumenical interests, Mennonite Brethren and Old Mennonites are still gun shy—and a million miles from any consideration of COCU. That is, unless another group heading for COCU extends an invitation to discuss union . . . which almost happened earlier this summer.

In July, an American Baptist special conference at Green Lake, Wis., considered a proposal to invite Mennonites, among others, to discussions on church union. But because delegates feared this might complicate their wooing of other Baptist groups, mainly Southern Baptist, the proposal was dropped. Yet the action shows how quickly the Mennonite Church may be faced with ecumenical decisions.

What Are Issues?

What are the issues? Two groups have recently made decisions on COCU. The American Baptist special conference voted to move closer. The Church of the Brethren has decided to move away. Their decisions, and the deliberations involved, can help the Mennonite Church understand the situation.

James Fairfield, Harrisonburg, Va., is a staff writer for the Mennonite Hour.

The American Baptist Convention is historically inclined to ecumenical considerations. In his chairman's report on the special conference, Dr. Robert T. Handy noted how the American Baptists serve "as an ecumenical leaven" among Baptists as a whole. The special conference recommended that as a denomination they "continue to strengthen by financial and personal support all present involvements in the conciliar movement."

With this came the recommendation to take initiative "in calling a consultation on unity with other Baptist groups." And as for COCU, the conference favored full participation in the consultation, "as soon as possible."

Yet this recommendation did not come without controversy. Dr. Handy recorded the concern of some conferees that to move toward COCU would mean a move away from many Baptists, some within and more outside the American Baptist Convention.

Tensions also were in evidence as the conference discussed church union. Three main issues developed, the use of confessional creeds, the place of bishops, and infant baptism.

On creeds it was recalled that Baptists "were not unaccustomed to the use of confessional statements," and as such creeds were acceptable as testimonies of faith, not as tests of membership.

Bishops in the proposed church union raised questions of overcentralization of authority, yet it was recognized that many episcopal functions were being evidenced in the duties of Baptist church executives.

The proposed united church would accept infant baptism as well as believer's baptism. American Baptist conferees decided they could accept infant baptism provided that it was always followed by responsible confirmation at a mature age.

The tensions surrounding these issues merited special attention in the conference report. Conference recommendation No. 5 reads, "Conscious of divided opinions within the American Baptist Convention regarding COCU, and torn between a desire to follow our own consciences and a desire to hold other views, we nevertheless are persuaded that God wills a fuller visible expression of the unity of His church, and that such a unity is necessary for fulfilling its mission. It is urgent that the Convention reconsider full participation in the Consultation if our special concerns are to be effectively registered."

Brethren Back Away

In contrast to American Baptists, the Church of the Brethren has backed away from COCU. In annual conference at Louisville, Ky., in June, the Brethren decided to continue with two-delegate observer-consultant relationships instead of full participation.

What caused the negative vote? C. Wayne Zunkel, Church of the Brethren leader and pastor from Harrisburg, Pa., and a delegate, gave some answers in a recent letter to the *Christian Century*.

"For one thing," says Zunkel, "some of us are not convinced that the end result of COCU will be greater unity in the church."

"The pressure to move all ecclesiastical furniture under

one roof stirs up latent fears in the 'evangelical' and drives the wedge deeper. . . .

"For many of us, the rejection was based not on COCU's being too liberal but on its being too conservative." Zunkel described the agonized decision-making of one seminary faculty member who, having observed COCU, found evidences of "sacerdotalism, sacramentarianism, creedalism and morphological fundamentalism."

Further, the Brethren delegates questioned why national church structures should be formed in exchange for international churches. "A powerful superchurch of Americans," writes Zunkel, "with similar national grouping around the world (means) we will become all the more tied to national interests and prejudices."

Some of the Brethren concern came also for their historic peace position, which has not entered in COCU discussions as a significant agenda item.

Delegates questioned too, a return to bishops and ecclesiastical authoritarianism, when more and more churches are rediscovering the laity and "the priesthood of all believers."

And, while "divisiveness is sin," writes Zunkel, "to say that denominationalism is sin is to disregard the fact that this expression of Christianity has produced a richness of witness and a percentage of active participation unequaled in comparable situations across Christian history."

"To some, the vote rejecting our participation in COCU . . . represented a different judgment on how Christians in our age can best fulfill their mission in the world."

Many Divisions Hinder

In his *History of the Christian Church*, historian Lars P. Qualben suggests that denominationalism is not all bad, that even in diversity there is an element of unity. He sees in the autonomous development of the variety in the church that "no single church branch or denomination has been big enough to minister to the fullness of Christ's message to the entire world."

"But," argues Qualben, "certain main church branches have produced such a superabundance of smaller branches and twigs that these have actually retarded the normal growth of the main branch."

Perhaps this is the situation in the Mennonite Church. Through an eager desire for Biblical obedience, we have been more concerned with the purified witness than the unified witness. Yet we must recognize that these are not alternative options, but parallel prerogatives. Quite possibly there is a place for both—even among Mennonites. It will be our challenge to discover how this can be achieved.

HAIKU

*The light of reason
Fades in storms of anger as
Dust storms dim the sun.*

—RUTH KING DUERKEN.

Stewards of the Grace of God

By Newton Gingrich

Introduction

In recent years as Mennonites, we have been made to realize the meaning of I Pet. 4:10 as never before. The truth had affected us very little prior to the current stewardship education program. Herein is our chapter theme, "... so minister ... as good stewards of the manifold grace of God."

A steward was a manager, caretaker, or custodian. He was the governor of the house. Literally in old English he was the sty (hog barn) keeper. The Latin—*vocatio*—or vocation has equal meaning.

Every sincere believer asks, "What is my stewardship? What is God's trust to me? Is it time, talent, or treasure?" According to Peter it is none of these.

The Christian is a steward of divine grace. All other gifts, resources, and callings are secondary. They are supplementary to the fulfillment of our central stewardship of the grace of God.

Grace is the divine quality in man. Grace is given for redemption, for life and for witness. Grace is the message of the Gospel that saves, sanctifies, and speaks. Grace frees from the penalty, power, and presence of sin. Grace is not to keep but to share.

Whatever we have received of God is for the ministry of grace. Verse 10, "as every man hath received the gift." Every spiritual enablement in whatever quantity or quality is an asset to minister grace. None has all the gifts. All have at least one.

How then shall a "faithful steward" conduct himself?

As One Who Is Accountable

"Who shall give account to him that is ready to judge . . ." (verse 5). This life is a probation. Whether quick (alive) or dead (grave) we shall all give an account. There are various driving forces in Christian experience: awareness of God's holiness, recognition of God's lordship, experience of God's quickening, consciousness of God's accounting.

In this day of grace we might readily forget the latter. Our loving God is also a righteous Judge. He will pronounce either, "Well done" or "Depart from me." No bribe will alter the Judge's decision. In respect to such accounting the steward should:

a. "Cease from sin." Verse 1, 2. Sin and stewardship are incompatible. Peter remembers Jesus. He rather suffered than sinned. We likewise must "arm ourselves." Peter is saying

equip yourself as a soldier for battle. Every steward is in conflict with sin.

Sin is not primarily an act but an attitude. Likewise salvation is not an act but equipment. Believers are not suddenly perfected. The greater possession salvation has of the steward's life the greater is he equipped.

Verse 2 underscores the need to be equipped. The steward's days should be lived in divine will and not in sin. God breaks the bonds of sin. He replaces the sinful nature. Stewards need to live in the sphere of God's will vs. lust. Sinners sin because they are sinners. They are not sinners because they sin.

b. "Not run to excess." Verses 3, 4. For the steward riotous living is past. In the present he passes by such action. Such conduct is a closed issue. The old ways are taboo in the new life.

"Suffice" suggests time was adequate before salvation to indulge. Likewise there was enough indulgence before. "Wrought" indicates to work out to the end. Stewards earlier had adequate opportunity to fulfill the "will" or inclinations of the Gentiles (sinners).

Note the indulgences no longer acceptable.

"Lasciviousness"—sensuality, actions shocking the public. This is currently well illustrated by the topless gown.

"Lusts"—sexual desires, display and pursuit of immorality. We might well refer to the use of nudity in advertising.

"Wine"—excess or bubbling up, all kinds of strong drink. Today we are told men of distinction drink.

"Revelings"—carousals, night life, and wild times. Night clubs and party plungers are good illustrations.

"Banquetings"—drinking and feasting bouts, an end in themselves. Many town and country clubs exist just for this but under camouflage.

"Abominable idolatries"—illicit idols, center of affection. The accounts of immorality and slavery in New York's street gangs are just this.

A steward will not be found in company with these. "Excess" also suggests an overflowing or sloughing off. Some of the above may be justifiable under legitimate control. Normal humans do respond to their senses, sex drives, social desires, and feastings. But stewards draw a line. Accordingly the world is surprised and thinks it foreign that they refuse excess.

Verse 6 suggests the martyrs for the faith are alive in the spirit. Verse 7 indicates for the living steward the end may also be near. Thus it behooves us to "live soberly"—sound minded, "watch"—calm and collected, "pray"—trusting God.

Though many suffer, though life may be at stake, yet believers continue to fulfill stewardship as those accountable. Life's rewards may be meager but the steward is not home yet.

Newton Gingrich is pastor of the East Zorra congregation, Tavistock, Ont. and moderator of the Ontario Conference.

As One Who Is Charitable

Love is the controlling motivation in stewardship. Thus Peter declares in verse 8, "And above all things have fervent charity. . . ."

The original Greek, we are told, translated charity has the idea of love stretching itself out. Stewardship then in this context is love, given by the Holy Spirit, extending itself.

"Above all" implies a fervency of love. It has first priority. Love is the prime requisite for stewardship. It stems from a deep-seated, divinely implanted gift of grace.

Such love stands between God and needy men. According to verse 8, it thus, "shall cover the multitude of sins." It overlooks the failings of another. It covers up the errors of a brother. It ministers grace for salvation from sin.

As stewards in love we always must remember we stand between mercy received and mercy yet needed. Thus to none dare we refuse grace.

How do stewards demonstrate such charity?

By willing hospitality. Verse 9. This had special meaning for persecuted travelers.

By ready ministration. Verse 10. This was to be done according to every divine blessing.

By free expression. Verse 11. God has no other spokesmen. Whatever of grace stewards proclaim it should always be for His glory.

Without love stewards are deprived of the highest motivation, the content of witness, the reason for stewardship and the proper relationship for its accomplishment.

As One Who Is Sufferable

After sharing two profound principles of stewardship, Peter tenderly addresses the readers in verse 12 as "beloved." Literally he is saying, "Divinely loved ones."

Why the reminder? He had a touching truth to share. He wants to tell them as persecuted stewards, "Think it not strange." In other words, "don't be surprised." It is nothing exceptional or unbecoming to experience fiery trials. They are not alien. Like a furnace heated to purify metal so the steward should view suffering.

But Peter quickly adds, "Rejoice." Such trials are an evidence they are sharers with Christ. His reference is not to a smug, self-exalted martyr complex. Happiness in suffering comes only with the knowledge God is glorified. Verse 14. He hastens to warn, let none seek suffering by ulterior action. Verse 15. Suffering for Christ is honorable. Verse 16.

Stewards in suffering should always remember the greater suffering of the unbeliever. Verse 17. If salvation is accompanied by a purifying process, how much more severe the sinner's experience. Verse 18.

Peter finally exhorts that they as stewards accept suffering with an attitude of full commitment to Christ. Let the commitment be as one making a bank deposit. God will care for the soul through all sufferings of stewardship.

Conclusion

Salvation cannot be separated from stewardship. To be saved is to be servant. As believers accept their stewardship,

let them remember they are accountable, charitable, sufferable. As stewards according to verses 10 and 11 we have received a gift, minister manifold grace, speak as heavenly oracles, minister with the ability God has given, do all for the glory of God.

Involved

By Willis L. Breckbill

One day in Columbus I was eating my lunch beside a businessman. We talked about the terrible situation our world is in. He defined the problem. "The cause for it all is greed. Everybody wants what belongs to the other fellow. If we could get rid of greed, our problem would be solved." I concurred that greed did play a big part in society's problem. Then I asked, "How should we get rid of greed?" He gave me a glance and said, "It's time for me to get to the office."

We find it easy to state the problem as we see it, but it is harder to work out the solution. How often we hear others or become involved ourselves in condemning the thief, the prostitute, the murderer, the traffic violator, and the drunk. We can easily say what should be done with them.

An accusing finger is usually pointed at the church, the school, or the state for not doing their work. The church is charged with not making its message relevant to man's need in society. The school is blamed for not teaching proper attitudes or not being strict enough in discipline. The state is reproved for not tightening up on the loopholes and enforcing the laws with greater severity.

There is no reason to excuse any of these organizations if they are not doing their job. But the church, the school, and the state will be able to do their work only as individuals give themselves. You are, or should be, an important part of each of these institutions. You are either adding to the problem or helping to solve it.

The Bible makes some things very clear.

1. All are involved in sinful society and because of a basically selfish nature contribute to the problem. Our best may not be the right, simply because we all have sinned and our hearts deceive us. This makes us responsible for part of society's problem.

2. All can experience God's grace and forgiveness. Jesus' invitation is that all who are weary and heavy-laden should come. God can forgive a man of his guilt and sin if he seeks Him. God is not willing that one should meet destruction, but that all should come to Him. This offers each one a way out of his own predicament.

3. All can become involved in improving society. When a man has solved his own problems, he is ready and equipped to help another with his. God invites all to come to Him for healing and then He sends the healed out to heal. God enables man for this task.

Where do you stand in this order? Why? Is God at fault? Who is?

Is Your House in Order?

By A. M. Vollmer

"In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live" (II Kings 20:1).

Few men receive such notification of their impending departure from this earthly life. As a rule death comes suddenly, unexpectedly, or with little warning. That its coming faces every man, is declared in the Scriptures: "*It is appointed unto men once to die*" (Hebrews 9:27).

Isaiah's piercing message, "*Set thine house in order; for thou shalt die*" is full of meaning. Among other things, it brings into sharp focus an important but too often neglected phase of Christian stewardship; that is, the responsibility of every Christian while he is alive and able, to make proper preparations for the USE of his possessions AFTER his death.

There are two spheres of stewardship of possessions; stewardship in life, and stewardship after death.

The faithful Christian steward acknowledges God's ownership of all things and that his responsibility to God is total and complete. He recognizes that he is a trustee or steward of ALL that he is and possesses. Too many Christians have the mistaken impression that they have or will have achieved the ideal in Christian giving if they tithe. This view implies that they are not accountable for what they do with the remainder of their money and other possessions.

Tithing is the floor, not the ceiling, of Christian giving. A Christian steward is under direction to manage and dispose of ALL his possessions in a manner acceptable to his Master. "*It is required in stewards, that a man be found faithful*" (I Corinthians 4:2).

A Christian Will may determine that a man's life need not end the day his name appears in the obituary column. Death need not destroy his witness for God.

Polls consistently show that only about one in every five adults has a will. Accordingly, thousands of people die without a will every year. Like a broken phonograph record, the same story is repeated over and over. Unnecessary dissipation of estate assets. Undue delay. Needless hardship and headaches for loved ones. The Lord's work suffers heavy losses annually because of a lack of sufficient concern on the part of the great numbers of His stewards who die without wills.

One is not the steward he ought to be until he spells out how his money is to be used after death.

For a Christian, a will can be the climax of a life of Christian stewardship and commitment. It can be a living memorial to his faith in Christ. Through his will he can provide for his

loved ones, for Christian institutions, and for the cause of Christian missions the world over.

One of the most important documents a man ever signs is his will. I can tell better what a man had in his heart by reading his will than I can by reading his obituary. His obituary tells the world what his friends thought of him; his will reveals what he had in his heart. "*For as . . . [a man] thinketh in his heart, so is he*" (Proverbs 23:7). "*Out of . . . [the heart] are the issues of life*" (Proverbs 4:23).

The Christian sees a Christian Will as a way of depositing deathless dollars in the vault of eternity. He senses that the Christian owes—but does not own—what he possesses.

Princess Eugenia of Sweden once sold some rare diamonds to purchase a home for incurables. After leading one of its inmates to Christ she said, "I saw the glitter of my diamonds in her tears of repentance."

As a child I used to watch the lamplighter come down the street. Our street lamps were oil lamps. He would light the lamp in front of our house, then make his way back and forth down the street. In the deepening twilight, I would lose sight of him, but I always knew where he was going by the avenue of light he left behind him.

Here is a parable of life.

We make our way down the avenue of life, first on one side, then on the other side of the street. Sometimes we run, again we walk. Occasionally we stop and rest. But evening comes and twilight wraps its purple mantle around our shoulders. Then it is dark. But our friends, our loved ones, have an unmistakable indication of where we are going by the light we leave behind.

The wise use of money in life, and in death, is but one of the many ways of letting our lights shine.

Christians are stewards of the material possessions of life, and by the faithful disposition of these possessions in their will may preach the glorious Gospel of Christ.

Available in leaflet form from the American Tract Society, Oradell, N.J.
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QUILT OF LIFE

By MARY ALICE HOLDEN

*Life should be padded with patience,
Lined with good humor and cheer;
Then quilted with faith, hope, and mercy
And love that can cast out all fear.*

Mennonite Church Architecture—Where Is It Going?

By William H. Heinrich

American Mennonites came from widely scattered sections of Europe at various times with different social backgrounds. Mennonites in America today have retained, to a large extent, the traditional emphasis of the early Mennonites on right living as an essential part of true religion. The simplicity of Mennonites is largely the reaction to the exaggerated form and liturgy of the Catholic church which has resulted in the elimination of everything "Romish," besides emphasizing the Scriptures related to simplicity. Since the culture of a people reflects what they believe, the Mennonites have a keystone of worship which is simplicity. Their homes, however, do not always reveal the same impression.

The belief is that one should put more faith in God and less in pageantry. The more we think of God and the less ceremonial, the deeper our worship will be.

In colonial Pennsylvania and surrounding areas, Mennonite architecture showed influences from South Germany, but all designs have changed considerably except that of the church. The early Pennsylvania-German meetinghouse was closely related to that of the other plain people, such as the Quakers. The design was patterned after the Quaker meetinghouse which originated in England. Immigrants, when building their first meetinghouse, sometimes changed the structural design in its original form. The congregations in the Midwest at times accepted the prevailing styles in their local communities.

It is possible that Palatinate influence from Southern Germany could have affected the early meetinghouses. Palatines did not have any meetinghouses in Europe until the 1750's because of persecution. After 1815 they came to America, introducing to fellow Mennonites, organs, choirs, and trained ministers.

In the auditorium of the old meetinghouses were one or two wood-burning stoves. The benches were movable and without backs. Above them, suspended from the ceiling, were racks to hang hats and bonnets. The interior design matched their nonliturgical worship, and since images were not used the architecture was not considered very important to produce reverence. Services remain also to be nonsacramental. Since

they are sermon-centered rather than communion-centered, Mennonite churches have no altars.

Some congregations accepted new ideas much faster than others. State codes required changes in some churches which at one time were tabooed. An example of conservatism is a congregation in Mahoning County, Ohio. The congregation grew so large that a new meetinghouse had to be built. So that the entire congregation could see the minister better, a few members suggested that in the new structure, the ceiling should be higher and the pulpit be placed on a platform. But the conservatives declared cries of "Pride" and "Hochmütigkeit." One minister refused to go on the platform because he had "been taught that one should go down and not up, that one should humble himself and not seek a higher place!" So a new meetinghouse was built in the same traditional style as the old.

As larger meetinghouses were built, the conservatives saw to it that the architecture remained severely plain. Long after Mennonite homes had inside bathrooms, carbide lights, comfortable furniture, and central heating units, their churches still had outhouses, kerosene lamps, old benches, and wood-burning stoves.

Many Mennonite customs are no longer alive, and today some of them seem ridiculous, but they did show a strength in ethics, that is, the Mennonites had a deep concern for the application of faith to life.

There are two extremes in church design. First is the design that is ornate, voluptuous, and luxurious. Secondly, there is the design that is cold, barren, and uninviting. For many years the Mennonite church has been in the form of the latter, although in recent decades I believe the church has gone on its way to find a medium. The question is then, when the church does reach the medium, will she recognize it and stop, or will she go to the other extreme? With the customs of our church changing, there do not seem to be new ones being created to maintain the values of our beliefs, therefore we have not established for ourselves a medium at which to stop. Can it therefore be said that until we find new customs, we are slowly on the way to the voluptuous and luxurious extreme in church architecture with declining values in our ethics?

William Heinrich, as part of his studies at Eastern Mennonite College, did some research on Mennonite architecture of church buildings in America. This is a condensation of his report.

Bishop John David Zehr

By Russell Krabill



John D. Zehr

"John D.," as John David Zehr preferred to be called after he reached adulthood, lived intensely. He was small of stature; a bundle of energy.

It was a common practice for him to rise at 4:00 in the morning to study and to write. In addition to his work as a pastor he often carried writing and teaching

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initial call and partly because he felt pastors were so badly needed.

The first congregation he served was the Calvary Church in Los Angeles. He was pastor there for 8½ years, 1950-58. In 1958 he moved to Indiana to teach in the Bible Department of Goshen College. He taught two full years and part time two additional years.

In 1959 he was called to be pastor of the Yellow Creek Mennonite Church, where he served faithfully until the time of his death. In August of 1966 he was planning to move to California to become pastor of the Faith Mennonite Church in Downey, a suburb of Los Angeles.

John D. had a missionary's heart. As a student at Goshen College he was interested in serving in China. The door being closed there, he and his wife, the former Ruth Lais, Hubbard, Oreg., to whom he was married, Aug. 12, 1945, were appointed for Japan with the Becks and Buckwalters. They were, however, rejected for health reasons.

Soon after this disappointment there was a call to the city—a call which John D. could never shake off. He once wrote "The great commission obligates us to take the Gospel to the neopagans of our American cities. There is a new Macedonian call in our generation. The call of the unevangelized millions in our American cities is our Macedonian call. . . . It may not be pleasant or even safe to live in the city, but there are lost souls there."

Even during his service at Yellow Creek he often expressed his burden for the city and his desire to labor there. And so after prayerfully considering his future, he at last decided to return to Los Angeles. But God in His providence had different plans for John D.

It was on July 2, 1966, that he and his wife, accompanied by their son, 12-year-old Bruce, were on their way to Green Lake, Wis., to attend a writer's conference when they were involved in a one-car accident. The other three children had remained behind: Dianne 19, Joan 17, and David 16. All three passengers were taken to the St. Luke's Hospital, Racine, Wis., in serious condition. John D. died 11 hours later. Bruce passed away three days later, on the day of his father's funeral. Ruth recovered and was able to attend her son's funeral. So ended the earthly career of a dedicated man of God with many interests.

John D. was vitally concerned with the issues of his day. He had a burden for Civil Rights. In 1956 he wrote eight articles on the race question which were published in the *Christian Living* magazine. Recently he had done a survey on voting practice in the Mennonite churches of the Goshen area

Russell Krabill is pastor at Prairie Street Church, Elkhart, Ind.

and had given several talks on the subject in local churches.

He was also concerned with certain liberal theological trends he sensed in our brotherhood.

In addition to his writing and pastoral ministries he served on many committees. While in the South Pacific Conference he served as conference secretary and assistant moderator. At the time of his death he was a member of the Indiana-Michigan Church Conference Executive Committee, a member of the Wakarusa Ministerial Committee, a member of the General Council, and on the board of directors for Hope Rescue Mission in South Bend. He was also bishop of several congregations in the Elkhart area, having been ordained to the office of bishop on Sept. 18, 1960.

His clear spiritual thinking and counsel will be greatly missed. He lived a short but full life. His memory lingers and his influence will continue to the end of time.

Missions Today

Is a Cup of Cold Water Enough?

By J. D. Graber

The spirit in which it is given is more significant than the size of the gift. Did not Jesus praise the widow's mite more than the lavish offerings of the Pharisees? Did He not also promise a reward to anyone giving even a cup of cold water?

The cattle on a thousand hills belong to God, the psalmist said. God does not need my gifts; He needs me; He needs my heart and not my money. Tithing, even, is a part of Old Testament legalism, and we live under grace and not under law. It all belongs to God, not merely a tenth. Giving is a secret affair. Did not Jesus warn, "Let not thy left hand know what thy right hand doeth?"

These are truths and half-truths. There is nothing wrong with these statements. What is wrong is the false and self-serving conclusions we draw from them. Let us examine a few of them: Jesus did not praise the fact that the widow gave a mere "mite," but the fact that she gave "all her living." There is no virtue in the cup of cold water itself. The virtue lies in the *dedication* of the one giving even so little when he has no more to give.

What does God require of me? In this affluent society, when we all have more money than we have ever had before, but when, unfortunately, our living standards have outrun our incomes, we also are harder pressed to make ends meet and often have borrowed heavily from the future. We yield to the pressures of advertising and salesmanship until we feel our needs and those of our children are not even being adequately met. What obligations do we then have to Christ and His church?

Let's break the vicious circle. Let's calculate first what Christ needs and then manage on the remainder. Alas, we too often serve all our own needs first and then give the Lord what is left over. In a recent issue of a Mennonite publication appeared an editorial entitled, "Left Over Missions." Here is a quote from a missionary returning to Formosa after furlough:

"I am particularly discouraged (italics mine, JDG.) *when individual churches can spend \$300,000 to \$400,000 on a new church facility when they meet in it only two or three hours a week. At the same time I can't raise even \$35,000 for needed additions to the Hwalien hospital."* This missionary surgeon went back to his make-do hospital with a heavy heart.

Serving ourselves is not giving. Having a \$100,000 budget in a congregation is not significant in itself. We must ask, "What is the giving for?" Is it for self-serving ends? Institutions, facilities, materials, trained persons, etc., or is it heavily slanted toward world-wide outreach, evangelism, and service to the needy?

Redeem self-service by heavier giving to mission and benevolent causes. If God has our heart He will also have control of our financial management.

Direct Mail Held Answer

An "alarming" urbanization trend means that churches must use direct mail if they are to remain alive, an Oklahoma Baptist official predicted at Fort Worth, Texas. The warning came from Floyd A. Craig, Director of Communications for the Baptist General Convention of Oklahoma. In addressing the Direct Mail Club of Fort Worth, Mr. Craig said, "City churches should realize that they are slowly being populated out of business." He cited the phenomenal growth of high-rise apartments as the basic problem which urban churches are facing. "High-rise apartments are dealing a deathblow to churches. There is no way at present to secure entrance into most high-rise apartment buildings by churches or by anyone else except by invitation, but the mail could get through."

He advocated that churches use mailing campaigns "to enlist new members and to get requests from individuals for a representative to call at a convenient time to explain the services of the local church. People are busy and they can learn through the mails, in the leisure of their own homes, how churches can help them. Mailing campaigns ought to be augmented by imaginative use of newspaper advertising. Oklahoma has yet to feel the real impact of the apartment dweller on the church, but symptoms of what is to come are seen very clearly on both east and west coasts.

"I see the mails as playing a major part in not only keeping churches alive, but in reaching people for the churches and to Christ." Direct mail is nothing new, Mr. Craig said, but it may be an area which churches have overlooked. "Of the 27 books in the New Testament, 21 of them are simply direct mail letters."

CHURCH NEWS



Valinhos Mennonite Church, E.S. Paulo, Brazil. Pastor Joaquim Luglio writes:

"We hope to dedicate it to our Lord in December. Everybody in the church is working diligently to finish it in time. The picture is our witness to those who have been sending American missionaries to our country. We ask your prayers that we may be able to build more churches in our city in the near future. We have been praying that God's grace rest upon you and each of your families. May the power of the Holy Spirit fill you each day for His service. We send greetings of Christian love to the churches."

Gap Widens Between Americans and Asians

The widening gap between Asians and Americans was one of the main impressions Wilbert Shenk brought back from a 2½-month administrative tour of mission locations overseas.

Shenk is assistant secretary of overseas missions for the Mennonite Board of Missions, Elkhart, Ind. He visited Europe, Israel, India, Nepal, Indonesia, and Japan in the mid-July to October trip.

The gap is less noticeable in Japan where the economy more nearly matches that of the United States, Shenk noted. He compared Japan to present-day Israel, indicating that both are aggressive and alert, and both have growing economies.

The economic revival in Japan has also revived a traditional hostility between Japan and the rest of Asia, according to Shenk. The Japanese are finding out, as have the Americans, that granting foreign aid does not necessarily mean that love will be returned.

The Japanese Christians are becoming more mission-minded, especially younger persons. Shenk estimated that the country has a couple of hundred missionaries in foreign countries, primarily in Asia.

In Indonesia, where Shenk also served under Mennonite Central Committee a few years ago, the situation is somewhat different from the rest of Asia. Much of this is due to the recently attempted communist coup d'état and the repercussions of that.

Indonesia now is under military rule, but the country is far from being united, according to Shenk. In Djakarta, the capital city, there is free and frank discussion that did not exist a few years ago. Signs can be seen with slogans such as "Down with Sukarno," the country's deposed leader, he said.

In central Java, where a large percentage of the population lives, there is no anti-Sukarno spirit, however. Sukarno was born and raised in this area, where he still com-

mands a considerable following. For this reason ruling General Suharto has been forced to move slowly in assuming complete control of Indonesia.

The attempted communist coup a year ago failed because it happened prematurely and lacked the necessary coordination, Shenk said. The plan involved killing a number of the country's leading persons, primarily in the military. The coup was thwarted, however, when a number of the military leaders learned of the plans and escaped.

Now it is almost mandatory to have some religion. The Muslims, who comprise 90 percent of the population, gained the upper hand after the failure of the communists. They are conducting what amounts to a "holy war" against communist sympathizers, Shenk said.

Five points, including the fatherhood of God and the brotherhood of man, are considered essential by the Muslims, and they will stop persons along the road and demand that the points be repeated. If a person is unable to do so, he is marched off to a nearby booth and drilled until he can repeat the points.

This is one way of weeding out the communists, because they, of course, do not maintain a belief in God. This sort of thing has sparked an overwhelming religious interest in Indonesia, as has a strong fear among the people for the "spirit world," a fear that has existed for some time but now is being aggravated a great deal more, according to Shenk.

Christianity is considered an acceptable "stopgap religion" by the Muslims in their efforts to see that everybody is "religious," although the relations between the two faiths are by no means friendly. The church is successful in winning new followers in the current unrest because of compassion and understanding it is showing to people, Shenk noted.



Three youthful ministers of the Japan Mennonite Conference: Koji Kaneko, pastor at Kamishihoro, and Hiroshi Kaneko, Asahikawa, receive the charge from Takio Tanase, Kushiro, at the time of their ordination.



The group of children with their progress charts in the intermediate department on the last Sunday of August. This group was larger at the peak of the season.

Gospels for Tehri-Garhwali

By Arvilla Flisher

Tehri-Garhwali is the area beyond Landour, Mussoorie, toward Tehri City. Much work and prayer has gone into the preparation of the Gospel of John in the language of the Hill people. This summer this task was completed and the first Gospel was printed.

The staff of the intermediate department of the Kellogg Church (a community church in Landour) chose a very live project for their department. They chose to give their offerings to buy these Gospels to be given out among the Hill people. They set a goal of 600 rupees for the summer. They had various charts showing the progress of their giving: one was a thermometer; another (since donkeys are the burden-bearing beasts in the hills), each time enough Gospels were given to load a donkey, a donkey going up the hill to Tehri City was placed on the chart.

Enthusiasm ran high. Children did all kinds of jobs; used their pocket money and whatever means available to raise money to buy Gospels for the Hill people. They reached their first goal long before the summer was over and went beyond it. The total given was 960 rupees—enough to buy 13,200 Gospels. On the last Sunday of August there was a special dedication service on the steps of Kellogg Church in which all the departments of the Sunday school

took part. The money was given to the Hill Villages Mission, which is the instrument of carrying the Gospel into the hill villages. These children have given their money to give out the Gospel, but our prayers need to follow this work that the Word given may bring forth much fruit.

Many missionaries in Mussoorie during the summer attend the church at Kellogg; therefore some of our Mennonite children participated in the project.

Bethany Christian High School

A faculty retreat at Camp Amigo on Aug. 25 and 26 opened the thirteenth year of Bethany's ministry. The new superintendent, Paul E. Yoder, formerly of Salem, Oreg., discussed his philosophy of Christian education, of administration, and of discipline during the three discussion periods.

Classes began on Monday, Aug. 29. The present enrollment stands at 283, with record enrollment in the junior and senior classes—84 juniors and 83 seniors. Sophomore enrollment is 60, freshman 55, and one special student.

A full-time guidance staff member, Dan Schrock, with an MS from the University of Illinois, has been added to the staff. He will be in charge of the testing and counseling responsibilities.

The inauguration of the new superintendent was held Sunday afternoon, Oct. 30.

Eastern Mennonite College

Registration at Eastern Mennonite College leveled off at an even 800 after late-comers and all part-time students were included on the roll. This figure represents 735 full-time and 65 part-time students.

President Myron S. Augsburger served as speaker during EMC's fall revival week, Sept. 26-30. He used sermon ideas taken from the Apostles' Creed. A large number responded to an invitation for a renewal of faith and commitment to Jesus Christ. "The meetings set a spiritual tone that we would like to see realized throughout the school year," stated Pastor of Students, Truman H. Brunk, Jr.

The following week, Oct. 2-9, President Augsburger served as evangelist in a county-wide crusade in Du Page County, Wheaton, Ill.

Max Lerner, world renowned author, lecturer, and journalist, presented the first of a series of lectures on "Urbanism as a Way of Life" at 7:30 p.m., Oct. 14. Mr. Lerner's lecture was entitled, "From Village to Megalopolis: The Passing of Traditional Society."

Roy Umble, professor of speech at Goshen College, was invited to the campus on Oct. 18 to serve as a consultant in drama. He met with the faculty Drama Committee and student Drama Guild and spoke in the daily chapel service. He also met informally with interested students and faculty members throughout the day.

Seniors in the teacher education program are taking up their positions as student teachers for eight weeks this semester. Among the 9 aspiring teachers are 30 in the elementary curriculum and 19 in the secondary. This group represents 46 percent of the graduating class.

42 Students at Adriel

Forty-two students are attending Adriel School in West Liberty, Ohio, this year. The school, which is for the educable mentally retarded, is operated by the Mennonite Board of Missions.

D. Chauncey Kauffman of West Liberty is interim director of the school, replacing Raymond Troyer, who resigned to accept another position. Students at the school range in age from 12 to 18 and come from Ohio, Indiana, and Pennsylvania. All are dormitory students.

Sara Stoltzfus is principal and senior teacher at the school. New teachers this year are James Brenneman, Belleville, Pa.; and Mrs. Mary King, West Liberty. Returning teachers are Mrs. Dorothea Headings, Arthur Detweiler, and Jacob Leichter, Jr.

Named Administrator



Lee Schlachach

Lee Schlachach, who has been acting administrator of the Huerfano Memorial Hospital in Walsenburg, Colo., since the hospital was opened in December, 1963, has been named the administrator.

The new appointment was made by the health and welfare committee of the Mennonite Board of Missions, which operates the hospital. Schlachach completed a course in hospital administration at Columbia University last June. Part of the time is spent on campus and the remainder of the course is completed by correspondence.

Verda Albrecht, Pigeon, Mich., began her duties as director of nursing at the Walsenburg hospital in August. She replaces Maude Swartzendruber.

Miss Albrecht, a registered nurse, is a graduate of the Lewistown (Pa.) Hospital School of Nursing. She received a BS degree from Eastern Mennonite College, Harrisonburg, Va., and completed a course in midwifery at Frontier Nursing Service, Hayden, Ky.

The dedication of an 18-bed addition to Huerfano Memorial Hospital took place on Oct. 23. The addition will give the hospital a total of 38 beds. There are ten semiprivate rooms in the older section of the building and six private and six semiprivate rooms in the addition.

With the opening of the 18 beds, there is also a need for more personnel. Schlachach said that two or three practical nurses must be added to the staff with the opening of the addition.

An addition is also being made to the hospital laboratory, which means that a registered laboratory technician is needed. Another part of the addition is a pediatrics department, which had not been provided in the original construction.

VS a Possibility in Montreal

Voluntary Service (Mennonite Board of Missions) is considering the possibility of opening a unit in Montreal to assist in the work already being done there by the Ontario mission board.

At a request of the Ontario board, Simon Gingerich, Ray Horst, and John Lehman of the Board staff went to Montreal in early October to investigate the possibility of establishing a service program. The Ontario board is interested in widening its base of outreach in the area.

The Montreal work was begun by the Elkhart board approximately 10 years ago, but was largely taken over by Ontario in 1960. Presently there are four Ontario families in the area, the Tilman Martins, Mel Hursts, Harold Reesors, and Clyde Shannons.

Much of the work thus far has had an evangelistic, verbal nature, and these persons are interested in expanding it to include service projects. Possibilities for service include teaching, working with youth, working with school dropouts, and providing recreation.

One of the Ontario board's two locations in the area is in Montreal-Nord, where there is a mission building. Tilman Martin lives in an apartment there, a room on one floor is used for worship services, and a bookstore with a predominantly teenage clientele is located downstairs.

Gingerich reported that persons attending services there are deeply involved in them. The services are conducted in an informal way, with persons free to break in with comments or questions at any time. This type of service has contributed to the involvement of attending persons.

Membership in the church includes an engineer, a history teacher, a social worker, and other professional persons. Although small, the group is vital.

Martin also is involved in a prison ministry as two or three correctional institutions are located in the area. In many instances the families of prisoners move to an area where the prisoner is being held, and Martin has contacts with these families.

Another mission approach of the Ontario families in Quebec is that of operating farms, and thus making natural contacts with persons living nearby. The Hursts have a poultry farm, the Reesors raise potatoes, and Martin has bought another farm. A summer camp also has been begun on one of the farms.

The Clyde Shannons are located in the city of Joliette, north of Montreal, where he conducts a French evangelistic service each Sunday and makes contacts during the week through the distribution of Bibles and

tracts. There is an opportunity here for teachers as well.

Persons interested in this type of work in Quebec are invited to write to Personnel Office, Mennonite Board of Missions, Elkhart, Ind. 46514. The service work can be challenging because of the needs that exist and the French culture.

Wisner Joins Staff



Donald G. Wisner

Donald G. Wisner, 35, of Ann Arbor, Mich., has recently been appointed to the staff of the Oaklawn Psychiatric Center, Elkhart, Ind., as a psychiatric social worker.

Previous to coming to the Oaklawn Center, Wisner worked with the W. J. Maxey Boys Training School at Whitmore Lake, Mich. He is a graduate of Bluffton College, Bluffton, Ohio, and of the University of Michigan School of Social Work.

Mrs. Wisner is presently teaching in Concord community schools. The Wisner family, which includes three daughters, arrived in Elkhart late in August.



Missionary of the Week

Mary Leaman, RN, Columbia, Pa., arrived in Honduras on July 28, 1966, for a two-year missions associate assignment in nursing service. She is the daughter of Mr. and Mrs. Ivan D. Leaman, a member of the Columbia congregation and a graduate of Eastern Mennonite College. She has been active in church activities of various kinds over the years and served as school nurse at EMC from 1964 to 1966.



"Of course, we believe in voluntary service," Ray Horst says, as the camera catches him, right, on one end of a file cabinet and Delvin Nussbaum on the other. Delvin is director of VS personnel, and Ray is secretary for relief and service.

The relief and service office moved into the fourth building being used by the Mennonite Board of Missions for offices on Oct. 10. The building formerly contained four apartments housing secretarial personnel.

The expanding program of the Board and corresponding need for more space necessitated acquisition of more facilities, especially within the last 10 years. The Board now has seven buildings in the 1700 block of Prairie Street and around the corners on Wolf and Cleveland avenues.

The first Board office building at 1711 Prairie was built by Treasurer G. L. Bender in 1914. Bender, who served the Board from 1893 to 1920, had an office in the front of the building and the rest was used as a hostel for Board members and missionaries and home for his family.

Prior to 1914 Bender conducted Board business from "the top bureau drawer" at his home at 1721 Prairie. That building, which he then sold, later became Mission Board property, the first of six buildings added by the Board in the last dozen years.

Three of the Board's seven buildings are used entirely for offices, one is used for a conference center and offices, one for VS orientation center, one as a mission hostel, and another as a residence. Fifty persons now serve on the Board staff at Elkhart.



Caravan moves toward the new relief and service offices from 1711 (in the background). Right to left, Ron Piper, accountant; Luke Birky, secretary for health and welfare; and John Lehman, VS administrator.

FIELD NOTES

The Lancaster area chapter of the Mennonite Teachers' Association will hold a meeting at the Locust Grove Mennonite School, 2257 Old Philadelphia Pike, Lancaster, Pa., Nov. 11, at 7:30 p.m. Carl R. Koch, former teacher of philosophy at Millersville State College, and presently superintendent of schools in Tamaqua, Pa., will speak on the topic, "Molecules in Motion."

Melville Nafziger, Wilmington, Del., was installed as assistant pastor of the Maple Grove Church, Atglen, Pa., on Sept. 11.

The twenty-fifth anniversary and dedication services will be held at the Woodland Chapel, Reedsville, Pa., on Nov. 5, 6, with Daniel Yutzey, Marilla, N.Y., as guest speaker. The congregation has just completed interior renovations plus an addition to the building. All persons who have shared in the work there during the past twenty-five years are urged to be present for this event.

Life and Times of John B. Senger, Kinzers, Pa., a minister-evangelist of another generation, is now released. It is an illustrated biography by Amos W. Weaver, published by the Lancaster Mennonite Conference Historical Society and can be obtained at their Library and Archives, 2215 Mill Stream Road, Lancaster, Pa., at 20 cents per copy.

Music Messenger is the title of a four-page pamphlet that will be published by the Christian Education Board of Lancaster Conference. This paper is intended to bring help to persons who are responsible for the promotion and direction of music in their congregations.

It is intended that it will be helpful to song leaders and children's departments, carry inspirational articles and items of historical interest, and other helpful hints.

Plans are to publish it bimonthly with the first issue coming in January, 1967. Distribution will be by subscription at \$1.00 a year. If there is enough interest in the paper, it may be published on a monthly basis. Martin E. Ressler will serve as editor, assisted by Aaron H. Hollinger.

Special meetings: Grant Love, Detroit, Mich., at Grace Chapel, Saginaw, Mich., Nov. 4-6. Luke Weaver, Ephrata, Pa., at South Christian Street, Lancaster, Pa., Nov. 5-13. Melvin Delp, Baltimore, Md., at Stony Brook, York, Pa., Nov. 6-13. Ray Horst, Elkhart, Ind., at Pleasant Valley, Harper, Kans., Nov. 11-13.

Richard Yordy, Champaign, Ill., at Blenheim, New Dundee, Ont., Nov. 16-20. Paul Roth, Masontown, Pa., at Bethel, Wadsworth, Ohio, Nov. 20-27. Harold Eshleman, Harrisonburg, Va., at Sonnenberg, Apple Creek, Ohio, Nov. 20-27. Ken-

neth Good, Lanham, Md., at Crown Hill, Marshallville, Ohio, Nov. 20-27. David Derstine, Blooming Glen, Pa., at Kidron, Ohio, Nov. 20-27.

Norman Yutzey, Souderton, Pa., at Bay Shore, Sarasota, Fla., Nov. 20-27. Mahlon Miller, Goshen, Ind., at Community Mennonite Church, South Bend, Ind., Nov. 24-27. Joe Esh, Lyndhurst, Va., at First Mennonite, Norristown, Pa., Nov. 20-27.

New members by baptism: Four at Lambertville, N.J.; one at Sharon, Winton, Calif.; two at Wesley Chapel, Newark, Del.; four at First Mennonite, Johnstown, Pa.; eight at East Bend, Fisher, Ill.; five at First Mennonite, Meadville, Pa.; six at Scottsdale, Pa.; two at North Scottsdale, Pa.; one at Anzac, Alta.

Change of addresses: Millard Shoup from Narvon, Pa., to R.D. 2, Elverson, Pa. 19520. Phone: 215 286-9030. Nelson Kanagy from Bradenton, Fla., to 3830 Sarasota Ave., Sarasota, Fla. 35580. Phone: 355-5239.

Correction: In the Oct. 18 Gospel Herald in the article, "Hesston College," the state of Indiana should have been included as being the fourth highest with 34 students.

The Annual Thanksgiving Preview will be held at Hesston College, Nov. 24-26. High-school seniors, parents of Hesston College students, alumni, and friends are invited to attend.

The program will include a Thanksgiving Day service and a Thanksgiving evening musicale; seniors' college-for-a-day on Friday, with visits to classes and chapel; a Friday evening film-lecture; and parents' day on Saturday with a dramatics presentation in the evening.

David Augsburg, Mennonite Hour pastor, will be the speaker at evangelistic meetings Nov. 8-13 at Hesston College. He will be speaking each morning in an extended chapel period as well as each evening at the Hesston Mennonite Church. The meetings are sponsored jointly by the college and the church.

Daniel Yutzey was elected secretary of the Conservative Mennonite Conference in August.

The Bluesky (Alberta) Mennonite Church now has the Gospel Herald Every-Home-Plan in their congregation.

John M. Drescher, Scottsdale, Pa., in a stewardship conference at Bossler's, Elizabethtown, Pa., Nov. 12, 13.

Florence Nafziger, who was severely injured in an automobile accident this summer, was discharged from Elkhart (Ind.) General Hospital on Oct. 25. Her new address is % Leonard Graber, 4406 Myers Avenue, Elkhart, Ind. 46514.

Calendar

Francia Conference Annual Ministerial meeting, Plains, Lansdale, Pa., Nov. 13, evening, and all day Nov. 14, 15.
 Southwest Mennonite Conference, Sunnyslope Church, Phoenix, Ariz., Nov. 24-26.
 Mennonite Publication Board meeting, Elizabethtown, Pa., March 30 to April 1.
 General Mission Board meeting, Hesston, Kans., June 22-24.
 Mennonite World Conference, Amsterdam, Holland, July 23-30.
 Mennonite General Conference, Francia Conference, Aug. 19-25.
 Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

Readers Say

Submissions to Readers Say column should conform on printed articles and be limited to approximately 200 words.

I want to mention my appreciation for your two editorials in the Sept. 13 issue of the Gospel Herald. For one thing I appreciate them because they were very timely—something that I feel should have been published somewhere long before. You have expressed what I have not been able to, and have given me satisfaction to know that someone can come up with a concrete know-so stand. Being a college student has made me acutely aware of the philosophy in "Beyond the Problem." . . . I feel very strongly that if we are in tune with God, we will realize the weaknesses existing in the church. It is more honoring to Him to receive our directives about needed changes if we follow Him rather than follow advice of the non-Christians just to make them like us better and to speak well of us . . . Keep up the good work of presenting both sides of the issues in the Gospel Herald.—Reuben Yoder, Davenport, Iowa.

What was deleted from the Gospel Herald (Sept. 20 issue) was of more interest to me than what was inserted. To all but the most avid readers I am referring to the article "Missionary of the Week." The reason for deleting this short article in this issue is of no significance, but the fact that it was omitted was. I was happy to see this omission because of the emphasis or lack of it which it represented. The impression one receives is that those who cross the waters are more special messengers of God than those who remain in the home towns. The absence of pictures of "missionaries" who are living their Christianity at home—in the city or in the country—or serving tables in a restaurant in the Capital, gave evidence to this impression. I think those who are living a Christian life while working at a good paying job can be a more effective missionary even though they do not leave the security of home. I think it is time the term "missionary" applies to all Christians who work out of motive of love for God rather than only those who serve under the local mission board. . . .—Richard G. Weber, Scarborough, Ont.

This letter is in reply to the article, "Should Babies Be in Church?" in the Oct. 11 issue of the Gospel Herald. Please, let's not ban the babies. There are still lots of people left who are not bothered by the noise babies make in church. I am not an expert in childhood education, as the writer of

this article claims to be, but I would like to share with you some things I've learned from experience as a mother who had several little ones and took them along to church.

Of course, I agree that we need a mother's room, because babies do need to be changed and quieted occasionally. But a young mother ought not to feel that she has to sit out there by herself because the presence of her baby disturbs the other worshippers. This is especially important if there are other small children in the family, as the best place for them to sit is with their parents.

What is wrong with giving a baby a pacifier or a string of beads to play with? Mother would do the same at home, wouldn't she? The idea of putting all the little ones out in the nursery, with a box of toys to pass around, sounds great. But babies chew things, you know. What happens, then, is that toys (and germs) are often passed around from one little mouth to another little mouth!

Another thing I've noticed about babies is the sense of security they get from being with Mother or Daddy when they are in a large group of people. Our babies would have made much more of a fuss if put into a nursery with strangers, than they made with us. I've seen little ones screaming in terror when they were forced to go out to nursery class against their will.

The writer of "Should Babies Be in Church?" states that there is no evidence to back up the idea that children brought in as infants are any more attentive or reverent than those started a later age. Perhaps not, but we have both kinds in our congregation; and over the years we've discovered a few general rules which help immensely to keep primaries and juniors quiet and attentive, whether they've been started to church at six months or six years.

1. Services should not last too long.
2. Don't permit a long row of children of the same age or class to sit together for the worship service unless an adult sits with them.
3. Don't hand out the Sunday-school papers until after the benediction. A self-service rack will take care of this very easily.
4. Try to keep the worship services from becoming too dry and dignified. There has to be a certain amount of life and spirit, simplicity, variety, and even informality, or children will lose interest. This applies to both the singing and the sermons.
5. There must be a proper attitude on the part of parents. If Mother and Daddy consider the sermon worthwhile, Junior will be more likely to listen, too.

Long ago I read a quote from a church bulletin which I never forgot: "There is more melody in the crying of a baby than in the snoring" of a saint. Bring the babies to church.

So, please, let's not ban the babies.—Mrs. Daniel E. Wenger, Stevens, Pa.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Basinger, Clair and Doris (Maust), Laurelville Church Center, Mt. Pleasant, Pa., a daughter, Debbie Sue, Oct. 5, 1966.

Baum, Richard W. and Jeanette (Derstine), Perkins, Pa., second daughter, Jan Patricia, Oct. 8, 1966.

Bender, Cleo and Joan (Dorsch), New Hamburg, Ont., first child, Charles Douglas, Aug. 20, 1966.

Deaeger, Kenneth and Matilda (Shterzer), West Hyattsville, Md., first child, Donna Michelle, Oct. 11, 1966.

Bunnett, Peter and Ada (Smith), Ailsa Craig, Ont., fourth child, third son, David Russell, Sept. 19, 1966.

Hartman, Melvin and Mabel (Bershire), Wooster, Ohio, fifth child, second son, Roger Keith, Oct. 4, 1966.

Henson, Don and Janie (Stutzman), Colorado Springs, Colo., third daughter, Uyvette Collene, Sept. 15, 1966.

Hershberger, Lee and Joan (Stutzman), North Judson, Ind., fifth child, second daughter, Janelle Annette, Oct. 14, 1966.

Hertzler, James R. and Alta (Martin), Goshen, Ind., second son, Randall Jay, Oct. 9, 1966.

Hosteller, Melvin and Lois (Wagler), Hartsville, Ohio, first child, Rhodora Laure, Sept. 19, 1966.

Kauffman, Viril and Leola (Gage), Midland, Mich., fifth son, Brian Jay, Aug. 4, 1966.

Lapp, Marvin and Mary (Lapp), Atlanta, Ga., second son, Gerald Victor, Oct. 11, 1966.

Martin, Allen S. and Ruth (Nussbaum), Shipshewana, Ind., sixth child, fourth daughter, Linda Christine, Oct. 1, 1966.

Martin, G. Earl and Arlene (Good), Terre Hill, Pa., sixth child, fourth son, Ladd Lamont, Sept. 28, 1966.

Miller, Duane and Valetta (Wyse), Midland, Mich., third child, second son, Jon Kevin, May 1, 1966.

Neubauer, David and Ruth (Sloffer), North Manchester, Ind., fourth child, third daughter, Carol Sue, Sept. 27, 1966.

Oyer, Wm. R. and Virginia (Schaer), Dewey, Ill., second child, first daughter, Jane Ellen, Oct. 11, 1966.

Peachey, Marvin and Avonelle (Metzler), Belleville, Pa., second child, first son, Darren Lynn, Aug. 23, 1966.

Richardson, Virgil and Vada (Hochstetler), Colorado Springs, Colo., fifth son, Clyde Martin, Oct. 4, 1966.

Rush, Willard and Frances (Rush), Sellersville, Pa., fifth child, second son, Stephen Andrew, Oct. 15, 1966.

Saylor, Sid and Joy (Smith), Midland, Mich., seventh child, second son, Joel Dennis, Oct. 6, 1966.

Schrock, Weldon (Abe) and Ellen (Hosteller), Sarasota, Fla., first child, Pamela Jane, Sept. 29, 1966.

Schultz, Abner and Shirley (Jantzi), Milverton, Ont., second daughter, Carrie Lynn, Aug. 31, 1966.

Shenk, Ronald L. and Lois (Sauder), Hammondsport, N.Y., fourth child, third daughter, Pamela Sue, Oct. 2, 1966.

Springer, Royal and Beverly (Taylor), Saybrook, Ill., second child, first son, Timothy Jon, Oct. 10, 1966.

Steckley, Roy and Bernice (Roth), Britton, Ont., third child, first daughter, Yvonne Joy, Sept. 13, 1966.

Wyse, Gilbert and Ardy (Stoll), Midland, Mich., third living child, first daughter, Heidi Jo, May 26, 1966.

Yoder, Laurence and Doris Jane (Schrock), Midland, Mich., second child, first daughter, Marcia Diane, May 4, 1966.

Yoder Paul H. and Marie (Miller), Grantsville, Md., seventh child, second daughter, Marcella Joy, Sept. 27, 1966.

Marriages

May the blessings of God be upon the homes established by the marriage here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Banzhoff-Miller.—Emmett E. Banzhoff, Jr., Chambersburg, Pa., Chambersburg cong., and Helen May Miller, McConnellsburg, Pa., Rock Hill cong., at Amos E. Martin, Sept. 24, 1966.

Derstine-Yoder.—Paul Derstine, Goshen, Ind., Blooming Glen (Pa.) cong., and Eleanor Yoder, Goshen, Ind., College cong., by John H. Moemann, Aug. 20, 1966.

Kauffman-Yoder.—John Kauffman, Middlebury, Ind., Bonneville cong., and Myrna Yoder, Wellman, Iowa, West Union cong., by Herman E. Ropp, Sept. 4, 1966.

Klassen-Umbles.—John Klassen, Steinbach, Man., and Alice Umbles, Goshen, Ind., College cong., by D. D. Klassen, Aug. 20, 1966.

Phillips-Baskins.—Vinney Phillips and Laverne Baskins, both of Bradenton, Fla., Bay Shore cong., by Nelson Kanagy, Sept. 1, 1966.

Ramer-Ramer.—David W. Ramer, Nappanee, Ind., Yellow Creek Wisler cong., and Marcie Joyce Ramer, Goshen, Ind., Salem cong., by Ivan K. Weaver, Oct. 1, 1966.

Brubacher-Birky.—Roy Brubacher, Elmira, Ont., Elmira cong., and Margaret Joy Birky, Detroit Lakes, Minn., Lake Region cong., by Glen I. Birky, father of the bride, assisted by Glenn Brubacher, brother of the groom, Aug. 13, 1966.

Brubaker-Beidler.—Roy L. Brubaker, McAlisterville, Pa., Lost Creek cong., and Anita Hope Beidler, Quakertown, Pa., Haycock cong., by Stanley Beidler, Sept. 10, 1966.

Delagrang-Miller.—Don Leroy Delagrang, Woodburn, Ind., and Gloria Kay Miller, New Haven, Ind., both of Cuba cong., by John Yoder, Oct. 15, 1966.

Hess-Umbles.—Richard Hess, Lancaster, Pa., Melinger's cong., and Mary Ann Umbles, Oxford, Pa., Media cong., by Aaron F. Stoltzfus, Oct. 8, 1966.

Hunsberger-Agar.—Kenneth Hunsberger, Chalfont, Pa., Perkasie cong., and Darlene Agar, Baptist Church, by Norman Sweeting, June 11, 1966.

Kauffman-Miller.—Glen Kauffman, Middlebury, Ind., Bonneville cong., and Mary Ann Miller, Middlebury, Ind., Forks cong., by Galen Johns, Aug. 13, 1966.

Kendordine-Kulp.—Henry Kendordine, Perkasie, Pa., Trinity Lutheran cong., and Betty Kulp, Perkasie, Pa., Perkasie cong., by Charles Ruloff, Aug. 20, 1966.

Miller-Miller.—Gary Miller, Spencerville, Ind., and Mary Miller, Leo, Ind., both of North Leo cong., by Carl J. Rudy, Oct. 1, 1966.

Miller-Troyer.—H. Wayne Miller, Chesapeake, Va., Mt. Pleasant cong., and LeVina Mae Troyer, Mio, Mich., Fairview cong., by David F. Miller, Sept. 10, 1966.

Fletcher-Wagler.—Stanley Eugene Fletcher, Wakarusa, Ind., Olive cong., and Linda Wagler, New Paris, Ind., Salem cong., by Harold D. Myers, Aug. 20, 1966.

Stoltzfus-Bireley.—Jay Ronald Stoltzfus, Macysburg, Pa., Macys Grove cong., and Donna Lynn Bireley, Parkersburg, Pa., Baptist Church, by Abner G. Stoltzfus, Aug. 13, 1966.

Troyer-Newcomer.—Jay Marvin Troyer, Mio, Mich., Fairview cong., and Mary Jean Newcomer, New Paris, Ind., Salem cong., by Harold D. Myers, Oct. 8, 1966.

Villanueva-Zimmerman.—Ralph Villanueva, Bronx, N.Y., and Esther Zimmerman, Mechanicsburg, Pa., both of the Fox Street (N.Y.) cong., by Paul G. Landis, assisted by William M. Weaver and John L. Freed, Oct. 15, 1966.

Yoder-Schmucker.—Jonas R. Yoder and Alice Schmucker, both of Millersburg, Ohio, Berlin cong., by Paul Hummel, Oct. 1, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bishop Leon M., son of Michael B. and Mary (Moyer) Bishop, was born in Bucks Co., Pa., July 5, 1895; died at the home of his son, Lloyd, Perkasie, Pa., Sept. 28, 1966; aged 71 y. 2 m. 23 d. On Jan. 19, 1919, he was married to Lizzie Loux, who died Jan. 19, 1939. On May 8, 1942, he was married to Martha Benner, who died in April, 1962. One son also preceded him in death. Surviving are one daughter (Irene who has been in MCG service in Europe since 1944) 2 sons (Lloyd and Paul), 7 grandchildren, one sister, and 4 brothers. He was a member of the Blooming Glen Church, where funeral services were held Oct. 4, with David F. Densting Jr. officiating. Interment in Mt. Pleasant.

Buerge, Claude Mendel, son of Alf and Effie (Goodman) Buerge, was born at Jasper, Mo., Sept. 3, 1915; died of a ruptured aorta at Albany, Ore., Oct. 5, 1966; aged 51 y. 1 m. 2 d. On Sept. 27, 1936, he was married to Clysta Headings, who survives. Also surviving are 5 children (James, Rhonda, Dennis, Thomas, and Del), 3 grandchildren, and 4 brothers (Maurice, Lowell, Lester, and Waymon). One grandchild preceded him in death. He was very active in church and community affairs. He was a member of the Albany Church, where funeral services were held Oct. 7 with David Mann officiating, assisted by Eugene Leckman; interment in Willamette Memorial Park.

Chupp, Alvin Lloyd, son of Silvester and Sylvia (Miller) Chupp, was born at Goshen, Ind., June 30, 1932, died of a heart attack at his home near Goshen, Sept. 26, 1966; aged 34 y. 2 m. 27 d. On Oct. 11, 1953, he was married to Kathryn Irene Bontrager, who survives. Also surviving are 3 sons (Duane Eugene, Glen Roy, and Richard Lamar), one brother (Verlin), 2 sisters (Lila—Mrs. Vernon Christner and Verda—Mrs. Charles Haney), and his grandmother (Mrs. Emma Nisley). He was a member of the Clinton Farm Church, where funeral services were held Sept. 29, with Vernon E. Bontrager and Stanley C. Shenk officiating; interment in Miller Cemetery.

Frey, John Henry, son of John S. and Magdalena (Snyder) Frey, was born at Breslau, Ont., Feb. 10, 1879; died at the Cross Bow Auxiliary Hospital, Calgary, Alta., Aug. 31, 1966; aged 87 y. 5 m. 21 d. On March 16, 1910, he was married to Irene Clemmer, who survives. He was a member of the Dutchess Mennonite Church. Funeral services were held at Foster's Garden Chapel, Sept. 5, with C. J. Ramer officiating; interment in Queens Park Cemetery.

Harter, Earl C., son of John and Anna (Lechliner) Harter, was born in Olive Twp., Ind., Oct. 5, 1897; died at the Elkhart General Hospital, Sept. 19, 1966; aged 68 y. 11 m. 19 d. On Sept. 6, 1919, he was married to Bertha Weldy, who survives. Her home address is Wakarusa, Ind. Also surviving are 3 daughters and one son (Miriam—Mrs. Willis Nunemaker, Violet—Mrs. Edward Schrock, Letha—Mrs. Dale Nafziger, and Wayne), one brother (Russell), and 17 grandchildren. He was a member of the Holsider Mennonite Church. Funeral services were held at the Olive Church, Sept. 27, with David Cressman officiating, assisted by Simon Gingrich.

Hershberger, Rachel, daughter of Frank and Lovina Burk, was born near Woodburn, Ore., Jan. 12, 1886; died at her home near Canby, Ore., Aug. 27, 1966; aged 80 y. 7 m. 15 d. On

Dec. 25, 1908, she was married to Daniel W. Hershberger, who survives. Surviving are 5 children (Charles, Vera, and Naomi—Mrs. Charles Bond, with whom she and her husband have made their home the past 5 years), 4 grandchildren and 2 sisters (Florence—Mrs. Frank Shank and Velma—Mrs. Paul N. Roth). Four brothers preceded her in death. She was a member of the Hopewell Church, where she was active in WMSA work as long as health permitted.

Hirstein, Martha Elizabeth, daughter of Anthony and Elizabeth (Landes) Showler, was born at Mt. Clinton, Va., Feb. 9, 1885; died at the Methodist Hospital, Peoria, Ill., Sept. 25, 1966; aged 81 y. 7 m. 16 d. On March 21, 1914, she was married to A. B. Hirstein, who died Jan. 9, 1967. Surviving are one son and one daughter (Dale and Velma), 2 stepsons (Eldon and Marvin), 2 sisters (Effie Heatwale and Nannie Showler), 7 grandchildren, and 8 great-grandchildren. One son and one step-daughter preceded her in death. She was a member of the First Mennonite Church, Moravia, Pa. Funeral services were held at the Methodist Church, Colton, Ill., Sept. 26, with Clyde Fulmer and Noel Roeschly in charge; interment in West Lawn Cemetery, Colton.

Kauffman, Christian B., son of Amos L. and Susan (Lapp) Kauffman, was born in Lancaster Co., Pa., March 28, 1906; died at his home near Bird-in-Hand, Pa., Sept. 16, 1966; aged 60 y. 8 m. 15 d. On Oct. 1, 1924, he was married to Susilla Smoker, who survives. Also surviving are his parents and 7 children (Raymond, Allen, Paul, Lillian—Mrs. Calvin Beiler, Verda—Mrs. Eli Glick, Judith, and Iva), 13 grandchildren, 3 brothers (Elam, John, Melvin) 2 sisters (Sadie—Mrs. Crist Beiler and Mary—Mrs. Alvin Karg). Funeral services were held at Weaverstown Church where funeral services were held Sept. 19, conducted by Christian Kauffman and Christian Beiler.

Mishler, Verba, daughter of Peter J. and Ma-linda Miller, was born in Holmes Co., Ohio, June 28, 1892; died at the Lagrange (Ind.) County Hospital, Sept. 18, 1966; aged 74 y. 3 m. 5 d. On July 19, 1915, she was married to James E. Mishler, who survives. Also surviving are one daughter and one son (Mary Ruth and Vernon Ralph), 3 grandsons, one great-grandchild, 2 sisters (Sarah—Mrs. A. Gerber and Ida—Mrs. Ray Mast), and 3 brothers (Malvin, John, and Dan). Three infants preceded her in death. She was a member of the Shore Church, where funeral services were held Oct. 1, with Orvin H. Hooley officiating.

Pratt, Lorena, daughter of Mr. and Mrs. Glenn Ford, was born at Bell Run, Pa., Aug. 6, 1927; died at St. Francis Hospital, Olean, N.Y., of unknown causes, Sept. 29, 1966; aged 39 y. 1 m. 23 d. She was married to Charles Pratt, who survives. Also surviving are 3 sons (Dren (Charles), Linda, James, Judy, Debra, and Joseph), 3 sisters (Mrs. Francis McCaffery, Agnes, and Jessie), 5 brothers (Orville, Roland, Jack, Dennis, and Kenneth). Three children preceded her in death. She was a member of the Birch Grove Church. Funeral services were held at the Howard Church, Olean, N.Y., on Nov. 11, 1966, with Alvin E. Miller and Neil Haines officiating; interment in Bell Run Cemetery.

Swartz, Annie H., daughter of Ellis and Susanna (Hager) Crouthamel, was born in Bucks Co., Pa., Jan. 28, 1874; died at the home of her daughter, Mrs. Rufus Hager, Perkasie, Pa., Oct. 2, 1966; aged 92 y. 8 m. 4 d. On Nov. 11, 1898, she was married to John O. Swartz, who died Dec. 6, 1953. One daughter also preceded her in death. Surviving are one daughter and one son (Nora—Mrs. Rufus Hager and Elmer), 11 grandchildren, 15 great-grandchildren, and one brother (Clarence). She was a member of the Blooming Glen Church, where funeral services were held Oct. 7, with David

F. Derstine, Jr., officiating.

Yoder, Salome, daughter of Joni J. and Lydia Miller, was born near Goshen, Ind., Oct. 20, 1886; died at Calhoun General Hospital, Blountstown, Fla., July 21, 1966; aged 79 y. 9 m. 1 d. On Dec. 22, 1907, she was married to Martin B. Yoder of Sugar Creek, Ohio, who preceded her in death, Jan. 29, 1961. To this union were born 7 sons and 4 daughters. Surviving are 6 sons (Albert, Henry, Perry, Clyde, Monroe, Martin, Jr.), and 4 daughters (Mary—Mrs. Wilkens Howe, Laura—Mrs. Cortas Wiseman, Ella—Mrs. Mark Swartzentruber, and Martha—Mrs. Albin Byler). One son, Paul, died at the age of 17. Also surviving are 80 grandchildren and 37 great-grandchildren. She was the youngest and last survivor of a family of 20 children, and a member of the Bethel Church, where funeral services were held with Raymond Byler in charge.

Zehr, Michael M., son of Michael and Catharine (Martin) Zehr, was born at Indian River, N.Y., Feb. 23, 1871; died at the home of his daughter, Lola—Mrs. Elmer Roggie, Woodville, N.Y., Aug. 7, 1966; aged 95 y. 5 m. 15 d. On Oct. 4, 1894, he was married to Christina Gerber, who died Jan. 15, 1938. One daughter also preceded him in death. Surviving are 7 sons and 2 daughters (Alma—Mrs. Michael Jantzi, Laurence, Harold, Abner, Ben, Vernon, LeRoy, Olin, and Lola—Mrs. Elmer Roggie), 38 grandchildren, and 64 great-grandchildren. He was a member of the Conservative Church at Woodville, N.Y. Services were held at Croghan, N.Y., with Andrew Gingerich and Vernon Zehr officiating; interment in Croghan Church Cemetery.

Bebb, George Roscoe, son of Sylvester and Abigail (Buckman) Bebb, was born at Peoria, Iowa, Sept. 14, 1885; died at Albany, Ore., Oct. 12, 1966; aged 81 y. 28 d. On Sept. 26, 1906, he was married to Clara Tyson, who died April 20, 1965. Surviving are 5 children (Vesta Glasser, Frances Yoder, Sylvia Kautz, Hazel Yoder, and Florence Ropp), 19 grandchildren, 22 great-grandchildren, 2 sisters (Mrs. Dollie Lingo and Mrs. Marie Alvis) and 2 brothers (Ted and Earl). He was a member of the Albany Church, where funeral services were held Oct. 15, in charge of David W. Mann; interment in Twin Oaks Memorial Garden.

Culp, Phoebe Sarah, daughter of Christian A. and Phoebe (Elgisti) Sears, was born at Tiskilwa, Ill., May 29, 1878; died at the Hope-dale Hospital, Sept. 25, 1966; aged 88 y. 3 m. 27 d. On Jan. 7, 1903, she was married to Charles W. Culp, who died Oct. 28, 1942. Surviving are one daughter (Mrs. J. R. Lill-willer), one son (Paul D.), 2 grandchildren, and 5 great-grandchildren. Three brothers, 5 sisters, and one grandson preceded her in death. She was a member of the First Men-nite Church, Morton, Ill. Funeral services were held at First Men-nite Church and Science Ridge Church, Sterling, Ill., with Clyde Fulmer and A. C. Good officiating.

Cutrell, George Washington, son of Marshall and Lillian (Gilliland) Cutrell, was born at Davenport, Nebr., Feb. 22, 1891; died at Denver, Colo., Sept. 6, 1966; aged 75 y. 6 m. 15 d. On June 29, 1916, he was married to Frances Nisley, who survived. Also surviving are 8 children (Orie, G. Richard, Ben E., Helen—Mrs. Paul Holdeman, Janet—Mrs. Melvin Yost, Sam, Ruth—Mrs. Arch Neufeld, and John), one sister (Mrs. Mary Maust), and 25 grandchildren. He worked at the Men-nite Publishing House from 1908 to 1921 and from 1923 to 1944. He also served on the Publication Board of the Mennonite Church, Denver, Colo., where he was a member at the time of his death. Services were held there on Sept. 9, with Marcus Bishop, E. M. Yost,

and John Ventura officiating; interment in Crown Hill Cemetery.

Deputy, Florence, daughter of William and Lydia (Sauerwind) Hendricks, was born in Beaver Twp., Ohio, June 18, 1886; died due to a car accident at King's Daughters Hospital in Madison, Ind., July 31, 1966; aged 73 y. 1 d. In 1913 she was married to Noah B. Yoder, who died Nov. 15, 1955. In 1958 she married Vern Deputy, who survives. Also surviving are 2 sons (William H. Yoder and Gordon Yoder), one sister (Cor-a Paulin), one brother (Henry), and 7 grandchildren. Funeral services were conducted at North Lima Church, Aug. 4, with David Steiner and Victor Stoltzfus officiating; interment in Midway Cemetery.

Erb, David, son of Menno and Mattie (Kennel) Erb, was born at O'Neill, Nebr., June 16, 1896; died at Frazee, Minn., April 26, 1917, he was married to Anna Grieser, who survives. Also surviving are 3 sons (David, Paul, and James), 5 daughters (Mabel—Mrs. Rome Villard, Alice—Mrs. Ezra Stutzman, Ruth—Mrs. Vernon Wegman, Ben—Mrs. Clarence Cook, and Ann—Mrs. Duane Schmidt), one brother (Menno), 30 grandchildren, and 8 great-grandchildren. One daughter, 3 brothers, and 2 sisters preceded him in death. In his youth he was a member of the Mennonite Church and in later years united with the Church of God. Funeral services were held at Lake Region Mennonite Church, Detroit Lakes, Minn., in charge of Glen I. Birky and E. D. Hershberger.

Kaser, Howard Jaberg, son of Ora and Brisbon Kaser, was born in Holmes County, Ohio, March 13, 1913; died at Pomerene Hospital, Millersburg, Ohio, Oct. 7, 1966; aged 53 y. 6 m. 24 d. On June 30, 1937, he was married to Lorene Mast, who survives. Also surviving are 3 children (Frederick, Mary Jane, and Rebecca—Mrs. Robert Brubacher), his mother, 2 brothers (Albert and Don), and 2 sisters (Mrs. Violet Hostetler and Dorothy—Mrs. Albert Menapace). His father and an infant son preceded him in death. He was a member of the Berlin

Church, where funeral services were held Oct. 9, in charge of Paul Hummel.

Kaufman, Irene, daughter of Adam and Ellen (Winger) Edris, was born near Canton, Ohio, Oct. 19, 1914; died at Autauga Hospital, Canton, Ohio, Sept. 27, 1966; aged 51 y. 10 m. 29 d. On Sept. 30, 1937, she was married to Malva Kaufman, who survives. Also surviving are 2 sons (Donferd and Kenneth), 2 daughters (Darlene and Delores—Mrs. Gene Stevanus), 7 grandchildren, her parents, and 1 sister (Clara), and one sister (Helen—Mrs. Leonard Stephens). She was a member of the Walnut Creek Church, where funeral services were held Sept. 30, with Paul R. Miller officiating.

Oesch, Chauncey, son of John and Mary Ann (Troyer) Oesch, was born in Lagrange County, Ind., Oct. 26, 1903; died at his home in Middleburg, Ind., Oct. 4, 1966; aged 62 y. 11 m. 8 d. On Nov. 25, 1925, he was married to Alice Miller, who survives. Also surviving are 2 sons (Max and Myron), one daughter (Doris—Mrs. Donald Bodager), 12 grandchildren, 2 brothers (Freeman and John), and 2 sisters (Amanda—Mrs. Frank Blough and Irma—Mrs. Rollin Hostetler). He was a member of the Forks Church, where funeral services were held Oct. 6, with Sylvester R. Haarer and Earley C. Bontrager officiating; interment in Grace Lawn Cemetery, Middleburg.

Rohrer, Alvin, son of Mr. and Mrs. John D. Rohrer, was born in Elkhart County, Ind., Aug. 24, 1881; died at New Paris, Ind., Sept. 15, 1966; aged 85 y. 22 d. He was a member of the Salem Church, where funeral services were held Sept. 17, with Harold D. Myers and Francis Freed officiating.

Shetler, Ellen Evelyn, daughter of Dan and Emma (Miller) Shetler, was born in Iowa County, Iowa, Oct. 6, 1910; died Aug. 13, 1966; aged 55 y. 10 m. 7 d. She is survived by 3 sisters (Alta, Cordelle, and Ida—Mrs. Carl Martin). She was a member of the West Union Church, Parnell, Iowa, where funeral services were held Aug. 16, in charge of Emory Hostetler and George Miller; interment in Lower Deer Creek Cemetery.

ANOTHER NEW BOOK

WELFARE KID

by Dave Hill

Illustrated by Allan Eitzen

The story of a welfare child growing up with all the escapades and family relationships accompanying this kind of social situation. Written to help youth understand the feelings of one who doesn't have the security they experience. Adults will learn much from this boy who reveals his side of the picture and his feelings. This book is for anyone who wants to grow in his understanding of human relationships. Whether he is 9 or 90 years old makes no difference. The author also wrote Ramon's World published by Herald Press last year. One hundred and ninety-two pages of insight into the world of another. \$3.00



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Yoder, Floyd Robert, son of Samuel P. and Emma (Stutzman) Yoder, was born in Logan County, Ohio, May 8, 1892; died at Mary Rutan Hospital, Bellefontaine, Ohio, Oct. 9, 1966; aged 74 y. 5 m. 1 d. On Oct. 31, 1916, he was married to Kathryn B. Plank, who died Oct. 21, 1959. Surviving are 5 children (Phyllis, Stanley, Ira—Mrs. Everett Yoder, Mary Joan—Mrs. Charles Scooby, and Celis—Mrs. Gayler Hooley), 2 sisters (Gertrude—Mrs. Joe S. Plank and Dorothy—Mrs. Ira Thut), 19 grandchildren, and 5 great-grandchildren. He was a member of the South Union Church, where funeral services were held Oct. 11, in charge of Roy S. Koch, assisted by Homer Knabel.

Items and Comments

Lutheran editors were urged to become concerned about the nation's apparent loss of a sense of purpose.

Robert A. Forsythe, Republican candidate for U. S. Senator from Minnesota, made the plea in a talk at the annual meeting of the National Editors' and Managers' Association, at Minneapolis.

Speaking as a Lutheran layman, Mr. Forsythe said the loss of a sense of national purpose was reflected in confusion over America's role in Vietnam, in the civil rights struggle, and in the war on poverty.

The so-called "credibility gap" involving the Johnson Administration has contributed to confusion over national purpose, Mr. Forsythe charged. He defined the "credibility gap" as "the distance between what we are told by our government and what is actually the truth."

* * *

An offer made last June by three clergymen—a minister, a priest, and a rabbi—to supply 10,000 Hebrew prayerbooks for Jews in Russia was declined by the Soviet government's Committee on Religious Affairs.

The clergymen were informed of the committee's rejection of the offer in a letter from I. Bubnov, first secretary of the Soviet embassy in Washington, D.C.

He said that the granting of permission for entry of the liturgical books was "not pertinent to the scope of responsibilities" of the committee.

The letter also said that the "printing of religious books in the USSR is handled by religious organizations themselves." However, while this may be true, Jewish and other religious groups in Russia have had great difficulties in the past in publishing religious books.

* * *

Two professors from The Methodist Church's Candler School of Theology in Atlanta want the denomination to revise its long-standing requirement that pastors and congregational officers abstain from all use of alcoholic beverages.

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JOHN M. DRESCHER, Editor

Boyd Nelson, Contributing Editor

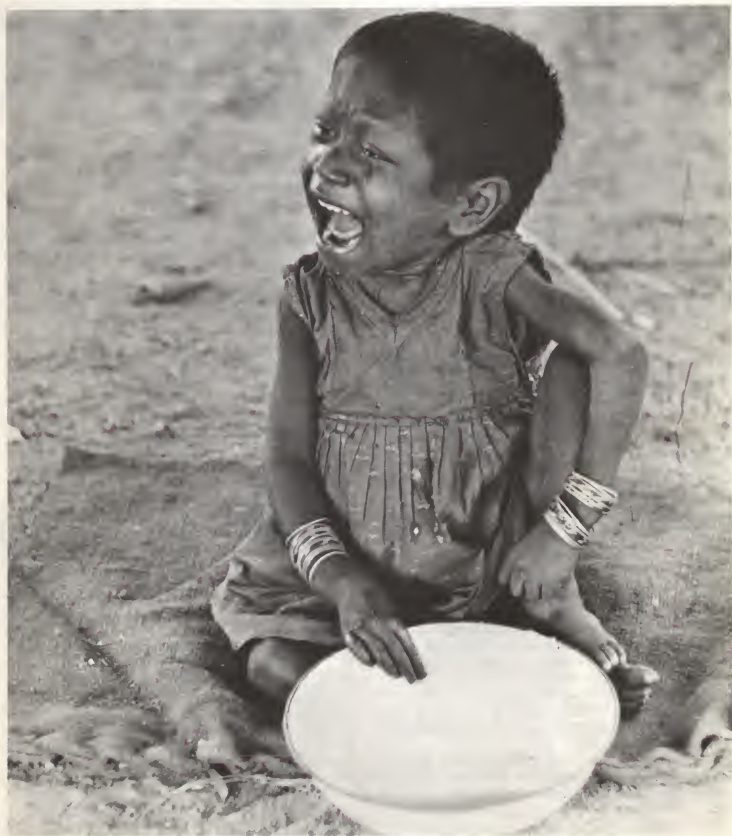
J. C. Wenger, Ellrose D. Zook, Consulting Editors

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GOSPEL HERALD

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What We Expect at the Berlin Congress

By Billy Graham

The World Congress on Evangelism is being called at a strategic time in the history of the church; at a time when there are increasing crosscurrents and many surging movements in the church, both Roman Catholic and Protestant.

My greatest hope and prayer is that the Congress will speak to the whole church with clarity and authority on evangelism and the mission of the church.

This cause of evangelism to which I have dedicated my life is now suffering from confusion. There is confusion about evangelism among both its enemies and its friends. The enemies of Biblical evangelism—which demands a personal confrontation with the claims of Jesus Christ—are keeping the name but substituting another practice. The “new” evangelism says soul winning is *passé*. It wants to apply Christian principles to the social order. Its proponents want to make the prodigal son comfortable, happy, and prosperous in the far country without leading him back to the Father.

Of course, Christian principles must be applied to the social order. Strictly speaking, however, this is not evangelism. The greatest definition of evangelism I have ever read is one written by the Archbishop's Committee in the Church of England. It says: “To evangelize is so to present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour, and to serve Him as their King in the fellowship of His church.”

A Gospel Large Enough

We must have a Gospel large enough and adequate to meet the challenge of every hour, but it must be an evangelism that is winning men and women to Christ. Then they will have a new capacity to love their neighbors and to feel compassion for all men. True evangelism must be redemptive, saving men from their sins.

Contrasting with those whose theology of evangelism is not Biblically oriented are many who have no problems with the theology of evangelism but whose practice of it leaves a great deal to be desired. This is no less deadly than the other.

Evangelicals who can talk good evangelistic theology spend much of their time on peripheral areas. These may be important, but the primary mission of the church is evangelism, winning others to Jesus Christ.

Today there is a small minority of committed Christians in the world, but it is a far greater percentage now than the early church had at Pentecost. They had only 120 Christians to go out and win a world.

They didn't have automobiles; they didn't have airplanes; they didn't have the printing press; they didn't even have Bibles. They had no churches, no seminaries, no schools.

They didn't even have a well-trained clergy. Some of these men had spent just three years with Jesus. Of course, that is plenty, but they did not have university degrees before they went to Jesus' seminary. They were just ordinary businessmen and fishermen and laborers, but they had something we seem to be missing.

Power of the Holy Spirit

They had the power of the Holy Spirit. They had disciplined lives. They had commitment and dedication. They were willing to deny themselves and take up the cross, and they were willing to die in the Roman arenas. They were torn asunder. They were cut apart. But those who remained alive kept on preaching this Gospel. No wonder they turned their world upside down!

As with our Lord, our evangelism must be incarnational, involving us in men's suffering. The word “evangelist” is used three times in the New Testament. The word “gospel,” meaning good news, is used 24 times. “To give good tidings” is in five references, “to preach” in 19 more references. This means there are 120 references in the New Testament to the sounding forth of the saving grace of Christ to a dying humanity. This is the inescapable duty of the living church to the world at this hour. Preach the Gospel.

Thus the World Congress on Evangelism is being called at a strategic time. Confusion, vagueness, and frustration characterize many of the statements being made about evangelism. I was told some time ago by a leader of the World Council of Churches that if the council formed a definition of evangelism, it might split because there are so many divergent views.

I definitely feel that out of this Congress God may have something to say to us that would be impossible in a church council. I believe this Congress can have an impact on the entire field of evangelism and missions.

But I would not try to project what this Congress will say because only God knows that. It could well be that the Holy Spirit will do something different, something unusual, something unique for those who attend the Congress. I am praying for that.

We Should Not Be Distressed

However, we should not be distressed if dramatic and measurable results are not seen immediately. If you had gone to Wesley's England 200 years ago and heard John Wesley preach, you never would have said, “There's a revival on in England.” But everywhere little groups were meeting for prayer. If you had gone to Bristol, or to London, or to Manchester, or to Birmingham, you never would have noticed a

mighty, sweeping religious revival.

No historian at that time said, "This is changing the course of British history." But 50 years later they were saying, "The Wesleyan revivals saved Britain from French Revolution."

I know that even now God is at work in His own way. The Holy Spirit is sovereign. The symbols of the Holy Spirit are wind, oil, and fire. Who can control these elements? We dig our little trenches and we say, "God, you work right here; and if you don't work here, I won't work with you." We try to put God in a corner—we think we can wrap Him up in a neat little package.

But before you know it God comes out of the corner. He breaks out of the package. The mighty sovereign God works in His own way.

There will be times on the Congress program that are not planned. We are going to let the Spirit speak and we are trying not to limit God in this Congress.

I believe the situation in the church and in the world is such today that a Congress of this sort could, with God's blessing, have a worldwide impact on the Christian Church.

My heart beats a mile a minute when I talk about this Congress. It makes my blood run warmer when I meditate on what could come out of such a gathering.

It is my prayer that historians will write of this time—if Christ delays His coming—that the World Congress on Evangelism was used of God to advance the church and that in this meeting the mighty God revealed to us His old power in new dimension.—Reprinted from *World Vision Magazine*.

What's Your Mandate?

By John H. Mosemann

Professed Christians have not been too successful in demonstrating uniqueness of purpose. Their loyalties and goals carry too little distinctiveness in spite of Jesus' words: "You shall be my witnesses."

The church exists for mission in the world, not position. Judged by what we see, even Christians are called to build frantically their little kingdoms of financial security, influence, and power. They yearn to become world fixtures according to their own design. This, after sharing the company, listening to the teachings, and observing the practices of Jesus for three years!

When they asked if their time had come at last (Acts 1:6), Jesus insisted that His previous promise of the Holy Spirit was for a quite different vocation. The Spirit was offered to make it possible for them to become witnesses. No other options permit a disciple to pass up what Jesus identifies as the immediate imperative—witness.

Our mission in the world is witness to Christ. Whatever else we do, there must be clear enunciation of the good news about Jesus Christ. Witness to Christ has to do with the experimental facts about Christ and not only the historical ones. It means that we become bearers of His presence in every situation and relationship. Wherever His people are found, there He is! The Christian presence, therefore, is deployed wherever His people live and work. An intrepid missionary went to live among a Sahara tribe to "be a presence among the people . . . a presence willed and intended as a witness of the love of Christ."

The Christian witness is drawn by his commission to places in the world that are sore and distressed—where healing is needed and hope must be restored. He must be the friend of

the sinner and the poor, and not merely of proper people. Our calling requires that we serve the needs of people even as Jesus did. Our service programs are not second-rate or counterfeit ways of witness if indeed they speak of Christ and are born of His love.

We must, even at great risk, witness by our words. The risks are: (1) that we coin a Protestant Latin which carries no understandable message to persons whom we presume to address, or (2) that the words become little more than "a paid political announcement and do not represent the views of this station."

The occasions of witness are the normal settings of life. It is absurd to think of "church" as a given hour or place in the week. The church is in the world constantly—via vocations, trading, traveling, etc. To witness is to bring into each of these settings an authentic presence of Christ, a readiness to minister in His name, and a willingness to verbalize "the mighty deeds of God" in one's own rebirth. Structured situations are needed for fulfilling our witness, but the church suffers far more from its failure to use these normal day-to-day settings for interpreting Christ effectively.

Our mandate is not an easy one. It is difficult to find the narrow path on which we identify with our world sufficiently to be heard, and on which we maintain sufficient closeness to Christ to have a right to speak for Him. Only the Holy Spirit can help us become such authentic witnesses that we neither become the world nor remain too remote to help and be heard.

John H. Mosemann is pastor of the College Mennonite Church, Goshen, Ind., and president of the Mennonite Board of Missions. He made this article available out of the context of the College congregation's study of its mission and its structure for mission at our request and for publication during Missions Week, 1966.

Nurture Lookout

Exciting New Model

While the papers are splashed full of new car spreads, we should be reminded that the church has its new models too. Every fall there is a totally new P.G. (that stands for *Program Guide*, for the Sunday evening meetings).

We really mean "new model." *Program Guide* gets much more than a style change. It is new all through. You lift the hood and discover forty exciting changes, forty new programs. We have even added three (music programs) to give it that extra punch.

Program Guide continues its basic philosophy. It is "Sunday evening programs will help members to be Christian, not only on Sunday at the church, but all week wherever they go. The Sunday evening service can therefore become the time when the church faces the questions which grow out of the lives of its members through the week."

Arnold Roth, *Program Guide* editor, the group which planned the program, and the writers have done a fine job of creating the '67 model in line with the stated purpose. Note some of the titles:

- "The Effect of Advertising on the Christian"
- "Ethics in Business"
- "Installment Buying"
- "Is God on Our Side?"
- "Patriotism from a Christian Perspective"
- "Corporate Confession of Sin"
- "How to Interpret the Bible"
- "Planning Purposeful Family Vacations"
- "What Color Is Christ?"
- "What About Family Planning?"
- "Bridging Gaps Between Generations"
- "Expecting the Christ"

Well, that's twelve out of forty. In addition there is an entire section of five studies from the Book of Galatians, there are programs for special days, there are adaptations for children's programs, and there are numerous other practical "issue" type programs which can surely help many persons to learn what it really means to follow Christ into the world.

Also, this year's model has a new "safety feature" for those who get in the rut of always having two essays and a speaker. There is a special feature on types of programs and when they may be used. Here are a few which are discussed:

- The Topic Approach
- Symposium
- Panel Discussions
- Buzz Groups
- General Discussion

Every congregation should have a section on a library shelf for copies of the new P.G. Why not suggest to the Sunday evening committee which programs should be first?

—Arnold W. Cressman.

The Publican

*O God,
Forgive when I've sought
Soft contentment
Instead of courage,
Ease instead of endurance,
Shelter from the storm
Instead of strength
To endure
Forgive
When I've begged for blessings
And forgotten you,
The Blesser.
I have known enough of purpose
To recognize the road.
Give to me now
The ruggedness
To risk all
For you.*

Amen.



Lake Region, Detroit Lakes, Minn.

The Lake Region Church had its beginning in 1926 when three families moved into the area near where the church now stands. The first Sunday school was organized that fall, and in May, 1928, the congregation was formed by I. S. Mast, with J. C. Gingerich as the first pastor.

The building was started in 1932, completed and dedicated in July, 1936, and enlarged in 1948. By 1951, the membership was 104. The present membership is 67, with many former members in active service in other congregations and missions throughout the church. Elmer D. Hershberger is bishop; Ben Grieser is deacon, and Glen Birky is the present pastor.

What Gives?

By the time this GOSPEL HERALD has been printed and mailed to the church, the Berlin Congress on Evangelism which Billy Graham writes about on page 986 will be history. Mennonite participation in the Congress will have been considerable.

From the United States among those participating are Myron and David Augsburg and John Drescher (who is representing the Mennonite press). From Mennonite churches abroad, representation will include: Dan Nuesch, secretary for the Argentine Mennonite Conference, who will be going in his capacity as staff member for Billy Graham in Argentina; Elio Milazzo, Florence, Italy, speaker for *Parole di Vita*, the Mennonite broadcast in Italian; David Shank, missionary to Belgium. Other Mennonite groups are also participating heavily.

The Congress was sponsored by the Billy Graham organization and Carl F. H. Henry, editor of *Christianity Today*, among others.

Aside from the Congress the message of this article poses a number of questions for us as a Mennonite Church now at Missions Week time. What is our concept and experience of evangelism? Is one reason we don't become more active in proclaiming the good news that we don't believe the Holy Spirit can work and is working? Aren't we sufficiently committed? Perhaps it is not yet God's time? Has Hollywood infected us so that we look only for the obviously dramatic and exciting?

Billy Graham raises all these questions. John Mosemann on the page across has also probed deeply regarding the life and work of Christ in our world. Just reading these articles should be encouraging and sustaining for any earnest Christian in the witness of his own life. In the midst of the confusion and vagueness, let them also be a call to a covenant of prayer. Let us pray for commitment, witness, and working faith in the life of our brotherhood now at Missions Week, 1966.—N.

Stopping Pornography

Several years ago a new committee was organized in London, England, called London Committee Against Obscenity. It was organized to obstruct the "tens of thousands of harmful magazines" that form what it calls the "river of American dirt."

Many major magazines in America have spoken to the seriousness of the "sex revolution" and "the explosion," pointing out the moral crisis and asking questions that we as Americans and Christians need to face. Further questions are being raised as to how to handle the deluge of pornographic

materials—books, photographs, magazines, movies, calendars, and playing cards.

True, all the moral decay of our day cannot be blamed on pornographic literature. But those who have any inkling as to the power of the printed page know something of what is happening. Pornography is a multimillion-dollar industry that feeds on youth. It is much more serious than most of us realize.

But the correction of this growing problem will not come by legislation or censorship. It is something on which Christians and churches must take a stand and declare their moral standards without fear or favor. If the purity of youth is to be protected, it will take backbone to stand against this great evil first within the church. It would be impossible for non-church members alone to purchase all the pornographic literature sold. Here is a defamation of character on which the church has been strangely silent and it is time to speak out against this sin which is causing such internal rot.

Sometimes we see encouraging signs. Some stores have ceased selling objectionable material and even invite customers to report if they find objectionable reading material on their racks. Some magazines take steps to remove objectionable pictures and advertisements when some express reactions. So keep your words courteous and sign your name when you write, and speak up where you have opportunity. Because God's people are silent, sin abounds.—D.

Bless and Bleed

I am told that "bless" and "bleed" come from the same root word. It is an intriguing idea and an unalterable truth. Those who refuse to suffer with and for others will never be of great blessing or help to others. First there is the bleeding, then the blessing.

In our day we seek to steer clear of any kind of suffering. We too often seek to dodge every kind of inconvenience to ourselves. But how often we are reminded in our own experience that it is not the person with perfect health and ease who is best able or willing to be a blessing to others. Smooth paths are not necessarily safe paths. Shakespeare wrote, "Sweet are the uses of adversity." Another has said, "Tears wash the soul." Without the showers of sorrow, the heart becomes hard. Without the test of trouble, life is devoid of the flowers of compassion.

Blind George Matheson wrote—

There is an Eye that never sleeps,
Beneath the wing of night;
There is an Ear that never shuts
When sink the beams of light;
There is an Arm that never tires
When human strength gives way;
There is a Love that never fails
When earthly loves decay.

I wonder whether he would ever have written his beautiful hymns which have blessed so many had he continued to enjoy sight.—D.

Being Dead, Yet Speaking

By James E. Adams

"Mom just led another wandering sheep into the fold. It was Dad."

The way Dave Saunders said this intrigued me, for his mother had been dead for more than three years. I could understand if he had said God rewarded her tears, prayers, and faith. But to say a dead mother led—

Well, Dave had purposely provoked my interest and he told me the story. Forty-eight years ago, newlyweds Joseph and Martha Saunders set up housekeeping on a tenant farm. They were fine Christian young people. God prospered them, and, as the years passed, they bought the farm.

Dave was the first of six children. He has a very dim recollection of his father attending church. But by the time Dave was seven years old, his father had backslidden. Through the years, Martha Saunders read the Bible to her children, prayed with them, and took them to church. All were saved and are Christians today—one a minister.

As Joseph Saunders' family grew, so did his responsibilities. He worked hard and long. Many times, Martha said, "Joe, there are men around who would be glad to work for you a day or two now and then. You're working too hard."

"I hire help when I need it," he would say.

"Yes, in harvest season. But you need help now and at other times."

"Don't worry," he always answered. "I can handle the farm."

Martha did all she could to help. She even tried to milk Nellie, but Joe would not permit it. Nellie was the one thing on the farm which really provoked Joe. The cow had a habit of crowding him into the side of the stall.

One evening Joe was milking Nellie when a neighbor came in to ask a favor. Nellie chose this time to crowd her master. It had been a long, trying day, and Joe let out an oath. The neighbor said rather thoughtlessly, "Nice language for a church member."

Joe hung his head and said, "Yep. You're right. A man who uses that kind of language has no business in church."

"Now, Joe. I spoke too quickly. You're a good neighbor and church member. Everyone makes mistakes."

No doubt work and tension had sapped Joe's devotional life somewhat. And this incident triggered a resolve to give up. Gradually, Joseph Saunders quit going to church.

However, he got into one religious service every year. The Saunders reunion was a great day for him. He enjoyed it and yet he dreaded the devotional period. They would sing choruses, have personal testimonies, and conclude with a short sermon by Joe's son or one of the other two ministers in the Saunders family.

Two years before Martha died, Joe noticed that everyone who spoke walked over to a microphone. "Some new gew-gaw," he thought and dismissed it from his mind. But later, one of his sons brought a tape recorder home and played back the religious service they had held at the reunion. This was sort of interesting but yet dull to Joe. However, he remembered it.

When Martha died, Joe was sixty-eight—still bright-eyed and sprightly. But the family soon noticed a change in him. He seldom smiled, and everything he did seemed to be a great effort.

Two years later, he injured his right foot. It refused to heal. He had diabetes. With this and the "infirmities of age," he was soon bedfast. Dave and another son took turns sitting up with him at night. The end could come almost any time. It seemed he was going to die as he had lived most of his adult life—without Christ.

One evening, when the old gentleman seemed to be asleep, he startled Dave. "The tape," he said. "The tape."

Dave thought his foot was aching. "Are the bandages too tight, Dad?" he asked.

"No. The tape. The reunion."

Then Dave understood. He was about to say he would get it later, but he didn't. He went to the phone and called his brother. "Say, would it be too much trouble to bring the tape recorder and the tape you took at the reunion several years ago? Dad's asking for it."

"Be right over."

A half hour later, the two sons started the tape recorder and sat down. Their father raised his hand. Dave turned the volume down. "I want to hear Martha," his father said. The sons looked at one another. Dave's brother went to the tape recorder and worked over it. When he turned it on again, the people were singing a chorus. "I think Mom testifies after this chorus, Dad," he said.

The sons sat there tensely, listening to their mother's voice and watching the still form on the bed. A tear trickled down the side of his face. With the completion of Martha's testimony, he said, "Turn it off."

James E. Adams is a free-lance writer from Chambersburg, Pa.

Dave looked at his father. His eyes were closed. His breathing was strong and regular. Perhaps he was asleep. The two sons tiptoed from the room. "I'll leave the tape recorder here," Dave's brother said.

"Yeah, thanks," Dave said. "Pray for Dad." The sons gripped hands and parted.

About two hours later, Dave was sitting by a dimly lit lamp, reading.

"Dave," his father called.

"Right here, Dad," Dave said.

"I want to hear Martha."

"OK." And Dave turned on the tape recorder.

Martha concluded her testimony: "I love the Lord Jesus. He is a wonderful Saviour to me. Won't you let Him be your Saviour, too?"

Speaking almost to himself, the sick man said, "Martha was looking at me when she finished her testimony." There was a pause. Then the old gentleman's body shook with great, choking sobs.

"O Lord—O Lord," he cried. "How I've wasted my life! I failed my family. I made Martha do her job and mine. O Lord, I'm sorry. O Lord, forgive—forgive—"

Dave sat there, his hands clasped in his lap, for half an hour as his father prayed. Then the old gentleman quieted. Dave walked over to the bed. His father was drying his eyes, and a smile creased his face. "It's all right, Dave," he said. "The Lord has forgiven me."

Joseph Saunders did not die. His foot was amputated, and he is asking to be fitted with an artificial limb—at seventy-two years of age! Friends, neighbors, and relatives are amazed at his stamina and his ringing testimony for Christ. The old gentleman is making his latter days count for God. He returned to the fold of the good Shepherd because his Martha, being dead, yet spoke and led him back to the Saviour.

Missions Today

Send No Money

By J. D. Graber

Money is needed for missions, but money is also one of the chief problems of missions. If the dollar gets too close to our eyes, it obscures clear mission philosophy and so our money may do more harm than good in church building. The Apostle Paul did not have this problem. He did not need to administer money in his overseas mission program. When he promoted relief for the brethren in Jerusalem, he insisted on having local church members to share the responsibility with him.

We have to find good ways of using money in missions. There are wrong ways of using money, and church growth, even evangelism, can be hindered by money. So some church members would conclude that to be safe we will just keep our money; we won't run the risk of making a mistake by

giving to missions. The facts are right, but the conclusion is all wrong. The Lord expects us to be good stewards and stewardship means nothing if it does not mean liberal giving of money.

Self-help is strengthening. This is sound philosophy and excellent mission practice. This outlook lies at the base of our pronouncements on partnership in missions. In the colonial age we used our money, to carry out our programs, to build our churches according to our own ideas and ideals. Experience has taught us that this is not a good way to use money. Missionaries have learned that this does not build strong churches.

Partnership involves real sharing on all levels. In missions, home and overseas, we do not do things for people as much as *with* them. Unless the brotherhood in the "mission church" is involved in the planning of a project or undertaking; unless they see the vision with us and share in the sense of call and urgency; and unless the "mission church" makes some significant financial contribution, *we should not undertake the project.*

We have the money; so let us just do it, say some of our western friends. But more important than money is the question of mission strategy and church building objectives. Our Mission Board has adopted a general policy of sharing fifty-fifty the cost of construction of a meetinghouse with a "mission church." In many places the land required represents about half the total cost. So we have frequently purchased the lot and then the congregation, with the help of sister congregations in the same country, erects the building. Sometimes this is a difficult task that requires years of effort.

But the struggle produces strength. Sometimes we loan money, with interest, to a congregation for their share of the cost and they repay the loan over the years. The members then know and feel that the church is theirs and the title remains clear.

Do not try to short-circuit this church building method. Give freely to the Board's share, for this is *our* share. Make a loan available through the Board if you can. But send no money direct to a "mission church" to "help" them do their share. You do them no kindness, for self-help strengthens.

WHEN MUSIC

The song—

It rippled and it bubbled

As it floated out away,

And where its mem'ry lingered

No one could really say;

But the one who heard the message

Had a richer, fuller heart—

For the song had shared a blessing

As the singer lived the part.

—ROBERT D. HOSTETTER

For Speakers, Committeemen, and Other Guilty Ones

By Paul Showalter

Stewardship has been defined as the grateful, obedient response of the whole person to God's redemptive love. When an individual responds, it means he is continuing the work that Christ began. When a group of individuals begin to respond collectively, it means that their energies and efforts intersect with the efforts of other groups or persons. Perhaps we need more instruction on making our responses effective and meaningful where we intersect with other people. For instance, it is very possible for me to respond in my own way without taking into consideration the needs of the other person, and thereby I totally waste his time and his response by my non-thoughtful action.

It is the purpose of this article to introduce a few areas where this kind of interaction occurs and where there seems to be a loss of effectiveness in the response. It seems to me there is a stewardship issue here. These comments are arbitrarily confined to the scope of our Mennonite Church life.

Habitually Late

There are some people who seem to be late habitually. An occasional tardiness is excusable, but what does it mean when one is late every Sunday or is late to every meeting? Could it be that there is a form of arrogance here, that the individual feels he is so important that he can waste every other person's time in order to accommodate his schedule?

Or think about this for a while. Every filmstrip or movie projectionist leader's guide suggests that the director should preview the film and check all equipment so that everything is in order when the film is to be shown. If these details are left until showing, time is unnecessarily wasted when you must focus in a film, be changing bulbs, or discovering that the equipment does not work at all. Furthermore, without previewing, how can the leader direct a good discussion?

Committee membership is another problem. Often small groups cannot proceed unless all members are present. The feeling of responsibility to be present on time in a committee should be just as keen as keeping a doctor's appointment. In fact, to leave any responsibility unfulfilled is bound to cause extra effort on the part of someone to fill the gap.

Those Questionnaires

Another area to ponder is the answering of questionnaires. Most senders of questionnaires are resigned to expect a very poor percentage of returns. But how can we get the facts and

figures for the *Yearbook*, our schools, church-related studies, etc., accurately enough to be useful unless we have one hundred percent response? Have you ever considered how much extra time or cost is involved when extra notices and phone calls must be made in order to get the reports in on time? It seems to be the policy of some people to respond only after the second or third notice. Some people throw every questionnaire in the wastebasket.

Of course, the responsibility for the questionnaire also rests upon the author. Preposterous documents and questionnaires should not be sent to busy people. Every effort should be made on the part of the author to make the answering as simple as possible. If the results of the questionnaire are mainly for the author's benefit, he might slip in a dollar bill if it takes twenty minutes to complete the questionnaire!

Reports and Attendance

Conference delegates also have responsibility. There is always a sizable group of delegates who come to the meeting without taking the trouble to bring along the reports which have been mailed previously; hence, the officials in charge know they must go to extra cost to print extra copies and make room on the crowded agenda to allow time for distributing the copies that should have been read at home.

What about this one? It doesn't seem worth some individuals' time to come for all the sessions of a meeting. Some people always expect to miss the first and the last session. No matter how carefully the conference was planned and announced, these individuals plan to arrive after things are "really humming" and they schedule their plane or train to leave two hours before the last session. I suppose they feel satisfied and efficient in having gotten a part of the meeting. This is decidedly self-centered, to say the least, and disregards the time and efforts of those who have planned and those who were present for the full session.

Then it seems we always have the problem with the poorly prepared and/or long-winded speakers who spend most of their allotted time apologizing for the poor job they are doing, which the audience already knows, or suggesting that someone else could do a better job than they are doing. If they really believe either one of these two statements, they should either prepare better or not have accepted in the first place.

To be sure, stewardship expresses itself through a response and the wise use of one's own time and effort, but the response is not finished until we consider how we are using our brother's time as we are spending our own.

Paul Showalter is pastor at Edson, Alta.

Church Organs and Mennonites

By Philip K. Clemens

The subject of church organs and the Mennonite Church is full of complexities which arise from various backgrounds of tradition, thought, and events. ("Mennonites" in this article refers to the Old Mennonite Church.) To some readers this article may appear entirely out of place in the GOSPEL HERALD because the Mennonite Church traditionally has stood quite firmly against organs. Others may feel that this article is behind the times because their congregations have already accepted organs. However, this presentation is neither to encourage nor to discourage organs within the Mennonite Church. It is rather a suggestion that this subject be brought out into the open for discussion.

Although most Mennonite churches do not have organs, it is important that all of us take part in this discussion. Those who have and those who do not have organs both stand to gain by the valuable insights which most likely will develop. This is because both groups can listen and offer suggestions from different backgrounds and perspectives. In addition, discussion about any one part of church music cannot help encouraging more keen evaluation of its other aspects.

Following are several of my observations of present-day musical practices within the Mennonite Church. It is because of these facts that we cannot avoid, but must eagerly welcome, open conversation.

1. Many congregations regularly play recorded music over their speaker systems. This "secondhand" and, sometimes, poor quality music is generally provided with little creative effort while the musical abilities of members within the congregations are disregarded.

2. Many congregations import organs for special occasions, such as wedding and Christmas programs. The difficulty in finding good organs, organ music, and organists for these temporary setups causes some very serious problems.

3. Some congregations regularly use organs; most do not. The questions of "Why?" and "How?" however, seem to be bypassed because of personal "tastes" and "convictions" when new directions are taken or old patterns are maintained.

4. Small congregations who face the problem of poor congregational singing sometimes turn to the organ as the answer, even though creative musical leadership could possibly discover more adequate answers.

5. Although some congregations have effectively approached the subject of organs, others have made haphazard decisions which have resulted in unhealthy musical and spir-

itual situations. Because decisions of this type are rather new within Mennonite circles, many members do not have the background from which to take intelligent action.

6. Our traditional four-part, unaccompanied singing is being challenged by members who feel that this restricted type of singing is no longer adequate as the only musical expression within Mennonite worship. Others, however, feel that this is the best possible form of worship music. The majority of members like this type of singing but have no strong convictions about it.

With these observations in mind I would like to sketch a few scattered thoughts. Let us, above all, remember that God works within and through His people as they are open before Him and one another.

Because congregations are the frontiers of faith, local music committees and other concerned individuals must deal with this subject of organs. We cannot expect our colleges and churchwide committees to do all the research, teaching, and decision-making. They are invaluable necessary, but they function properly only as they maintain the congregational perspective. This calls for intense cooperation on everyone's part.

Sometimes churches are guilty of "following the crowd." Wanting organs "because other churches have them" or rejecting organs "because other churches have them" are both equally inadequate. Decisions ideally are custom-made for each congregation, because each congregation is in a unique context.

For some strange reason the subject of "quality" is generally omitted when congregations make decisions about music. "What people like" seems to be the rule of thumb which church music committees follow. Oddly enough, one would expect a much different approach within the Christian brotherhood. For, if we were to approach the quality of Christian life by the same rule, Christianity would be in very sad shape—if it existed at all. "What people like" is a very important criterion of decision-making, but it is only one of several. With this in mind, seek out a respectable Christian musician (organist, if possible) with whom you can enter into dialogue. You may want to discuss such ideas as: "What is good music?" "Who is a musician?" "What is church music?" "What is an organ?" "Who is an organist?" "Does organ music either help or hinder congregational singing?" "What is the purpose of worship music?"

Finally, let us remember that there is no simple answer to a subject of such complexity. There may never be one uniform and final answer, for a church on the move is continually

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reevaluating itself and its practices. Even if a congregation were to decide against organs for the present, it must still ask itself such questions as: "What progress are we making with our singing?" "Are the young people active in our music?" "Are the children learning to sing?" "How can we best utilize our vocal potential?" "Would an organ help us to better express our worship of God?" Or, if a congregation were to accept organs for the present, it must ask itself such questions as: "How can organ music best be played in a worship service?" "What music shall be played?" "What type

of organ shall we buy?" "Who will play the organ?" "How can we best maintain effective congregational singing?" "Could we better express praise to God without an organ?"

Whether or not open-minded conversation about church organs happens, remains to be seen. Nevertheless, changes occur even if we do not discuss them. Besides, it is Christian to be on top of changes, not dragging along behind wishing that certain things had happened differently. Therefore, let us be open with one another as together we seek the guidance of the Spirit.

Seventy Times Seven Equals Mercy

By James Sauder

Peter thought he had passed the limit and needed special credit. He forgave seven times! Then he heard a new formula for mercy, "Until seventy times seven" (Matt. 18:22).

But before he reached the 70 mark in this expanded method of bookkeeping, I believe Peter tired of his accounting. He concluded that it was easier to continue forgiving than it was to keep the record. He eventually caught on that Jesus' answer to seventy times seven was mercy, and not a mere 490.

Jesus' formula reminds me of the lubrication of the jeep in Gualaco, Honduras. A mechanic told me, with a twinkle in his eye, that I should change the oil in the jeep each time I cross the river. I began to do some calculating, too. That would require about 250 quarts of oil a month, or 15 barrels a year!

The mechanic says that oil is needed in abundance to save the engine at the points of friction. Jesus says that abundance of mercy is needed in human relations. Recently I needed it, for I forgot a speaking appointment. I was forgiven but that experience led me to meditate on mercy. As I meditated, I discovered that the oil of mercy is needed in abundance in the missionary endeavor.

Abundant Mercy to Bad Characters

"When Jesus was at table in the house, many bad characters—tax-gatherers and others—were seated with him." The ceremonial religionists questioned, "Why is it that your master eats with tax-gatherers and sinners?" The penetrating answer came back, "Go and learn what that text means, 'I require mercy, not sacrifice.' I did not come to invite virtuous people, but sinners" (Matt. 9:9-14).*

Mercy means most at the point where it is needed most. Those bad characters hardly deserve mercy, but Jesus says that the bad characters need it. Mercy is mercy only when it is applied at the point of the offense. The incarnation of Jesus

teaches us that. He didn't forgive us from the distant courts of heaven. When nails were driven into His hands, He offered forgiveness. The mob that mocked Him heard the words, "Father, forgive them; for they know not what they do."

One time the disciples reported a tragedy to Jesus. At the town of Siloam a tower fell and killed eighteen wicked people. Jesus replied, "Except ye repent, ye shall all likewise perish." Was He suggesting that everyone is a bad character and in need of mercy?

Abundant Mercy Among Brethren

On a mountainside one day Jesus told His disciples, "Blessed are the merciful: for they shall obtain mercy." Disciples need mercy, too. But mercy for the disciple has an added feature.

Mercy has a two-way action. The merciful shall obtain mercy. The disciple is both a receiver of mercy and a giver of mercy. The mutual two-way action of mercy is illustrated again by oil. Oil lubricates the parts that rub against one another in order to make the machine operate smoothly. A machine without oil produces self-destroying friction. Friction which at first only announces a squeak can eventually ruin the machine.

As I meditated on mercy, I noticed a small oil can. The label read, "A specially prepared lubricant for household sewing machines." I carried the parable a bit further. Mercy is "a specially prepared lubricant for worldwide missionary endeavor." Mercy lubricates interpersonal relations. Human relations are the stuff of mission activity. Notice the many relationships where persons rub one another: missionary and national, missionary and missionary, missionary and administrators, administrators and administrators, administrators and staff help, administrators and the church, etc. Each is a potential friction point where mercy oils the operation.

How about the times when the missionary works begin to

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sneak? What does a missionary do when a thief who stole his radio comes and asks for favors? Or how does one react when a brother says that the mission board should exercise greater self-denial and later displays his newly purchased powerful farm machinery? It requires an abundant supply of the oil of mercy.

Abundant Mercy Beyond Routine

The demand for mercy is unpredictable. When I feel that I am already using up my supply, I am challenged to use more. Mercy somehow breaks into the planned routine of things.

The people of Jesus' time were troubled by this, too. They had their "perfect" Sabbath routine. Then along came Jesus' disciples and deliberately picked wheat on the Sabbath because they were hungry. The Pharisees complained. Jesus replied by telling how David violated the "perfect" priest code when he went into the temple and ate bread that only the priest was allowed to eat. "But," Jesus continued, "if ye had known what this meant, I will have mercy, and not sacrifice, ye would not have condemned the guiltless."

Jesus quoted from the prophet Hosea, who exercised mercy to the point of breaking the puritanical code when he married a harlot. Jesus' critics thought that mercy should somehow be contained and controlled by a ceremonial, sacrificial system. Jesus meant that mercy goes beyond any routine system. He meant that I should have mercy when:

—I am called from the dinner table for an emergency ambulance trip in the jeep.

—I am accused at one moment of being too progressive and at the next for holding back.

—I meet someone in genuine need even though reason says that I will pauperize him.

—I am required to work overtime without any additional benefits.

Lord, get me ready for my next mercy experience. Help me to be ready to forgive even the accuser. Prepare me for the more difficult task of begging for mercy from a brother. Forgive me for the times that my faulty arithmetic concluded that seventy times seven equals 490 rather than abundant mercy. Amen.

*From *The New English Bible, New Testament*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961. Reprinted by permission.

My Testimony

By Martha Huebert

"All that happens to us is working for our good if we love God, and if we are fitting into His plans" (Rom. 8:28).*

Strange how God works in our lives through seemingly difficult situations. What a difference there is between our immature attitude that the Christian's life should be "a bed

of roses" and the actual thrill of day to day dependence on God!

It seems that, at least in my life, God allows troubles and problems in order to bring me closer to Him, and in order to increase my understanding of His plan and will for my life. Whenever all is going well, and I'm pretty well satisfied with my life, some crisis brings me back to my knees in total dependence on God. And then He works His marvelous miracles, proving once again that all I needed was to trust Him in the first place.

Recently I had to undergo minor surgery. This was my first hospital experience, and I was filled with fear and trepidation at the very thought. At first I felt rebellious, with a "Why does this have to happen to me?" attitude. After much prayer and quiet "waiting on the Lord" I was able to give myself completely into His keeping. Then I experienced His calming presence.

When I got to the hospital, I soon realized how fortunate I was to have such an insignificant ailment. The young woman in the next bed had had a heart attack, and was also awaiting kidney surgery. Not only was she physically sick, but her whole life was mixed up. She was separated from her husband and about to be divorced, was living with another man, and had previously been in a mental institution after attempting suicide. No one came to see her in the three days I was there, while I was encouraged by daily visits from my husband, and a visit from my parents and brother. This lady was terribly lonely and in need of someone to talk to. Suddenly I felt that maybe God had sent me there to be of some service to this lost sheep of His, to listen sympathetically, to give some advice, to pray for her.

She was superstitious and "religious" in a sense. She wore a string of medals around her neck, including one designed to ward off the "evil eye." She said her rosary and received communion from the priest who came every morning. Yet she felt no close relationship to God as a person. We had many interesting conversations, and I plan to continue the relationship now that I am home again.

On the day of my operation I was awakened at 6:00 a.m. (hospital routine), although nothing was to be done until eight o'clock. I was therefore able to spend those two hours praying and reading my "Living Letters" translation of the epistles. I derived great comfort from II Cor. 4:17 and 18:

"These troubles and sufferings of ours are, after all, quite small and won't last very long. . . . The troubles will soon go away, but the joys to come will last forever."

As I was wheeled into the operating room, I was filled with the joy of God's presence, and I knew I had nothing to fear.

I would also like to add a few words of praise for the nurses and aides who serve God daily in hospitals throughout the world. Jesus said that whatever we do for our brothers and sisters in this life, we have done it to Him, and these dedicated people really do serve humanity through their patient service and encouragement.

Now I am again at home, recuperating and feeling fine. I know in a new way that God is always with me, holding me

*From *Living Letters*, by Kenneth N. Taylor. Copyright 1962 by Tyndale House, Publishers. Used by permission.

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in His hand, taking care of all my needs. I have a wider vision of the world's needs, the physical and spiritual illness gripping so many people. And I have a new appreciation of the loving

service given by some people who do not even call themselves Christians. Can we, who are known by His name, do any less? This experience really did "work . . . for good" for me.

The Forgotten Ones

By Gerald Nofsinger

As our vehicle twisted over the tortuous, rock-strewn road winding down toward the mouth of the creek, my mind couldn't help reviewing the encounter of that afternoon with a mountain family in eastern Kentucky.

The father was 44, but he looked 20 years older. His features were etched deep by the elements and the years of hard labor "doggin out" coal from truck mines. He hasn't had a steady job in eight years now, and the decay of self-esteem in both himself and his family is apparent.

There is another type of decay as well. Every time he exerts himself, his labored breathing betrays lungs given to silicosis, a disease to which miners are especially prone. But this man has not been able to obtain the necessary medical attention needed. Why not?

It is difficult to pinpoint the cause in this situation. In the first place, he simply did not know that there was such a thing as Medicare. He had not read—in fact, he could not read—the pamphlets distributed by the public welfare office explaining the free examinations given at the University Medical Health Center.

However, there is another side as well. When he did go to the welfare office, he was shuttled from worker to worker, burdened with forms, told to read them over and to come back later. And then he was promptly forgotten—another statistic for the files.

This has had a devastating effect on the family. There have been months when it has not been possible for them to scrape together the necessary \$12 to apply for enough food stamps to feed the six children. When this happens, the menu for a typical day consists of three meals of corn bread and white gravy. For the noon meal they may also have beans and potatoes.

This is happening in Appalachia, within driving distance of many of us and well within range of all of us. This literally takes place *among us* every day. It can happen in a rural as well as an urban setting. For this particular family, disease and a woefully inadequate diet have become routine, a vicious routine.

Loreen, an attractive, intelligent teenager, is a dropout. She quit school, not because of low grades, but because of a lack of adequate clothing. Unnecessary, you say? Perhaps so, but Loreen has enough pride left to go out seeking work of any type to avoid becoming dependent on "charity."

Merv, just entering his teens, is ashamed to go to school because of his clothing. "They're no good, and I'm no good," he commented. Perhaps so, at least in the eyes of "some folk," but in the eyes of God he is of infinite worth.

And so the narrative could continue on and on.

What can be done in behalf of these people? No doubt the most important thing is to treat them as persons, not things. And even more important is the need to take time to listen to them. They are people whom the world has passed by and forgotten. However, we must first become acquainted before we can listen. Inevitably, the pent-up emotions (not easily shown by the Kentucky mountaineer) and overt hostilities will come tumbling out. In short, they, like all of us, need a sympathetic, understanding ear.

In one instance we were seated on a front porch when the matter of local politics came up. The fellow immediately flashed out in anger, "Look, buddy, 'they' even tell you where you got to trade. There's no such thing as doin' what you want to or should do."

It is true that advice and assistance given in an unassuming manner can help these people to some degree. They need to be made aware of the availability of FHA home loans, of medical benefits, of the advantages of using certified seeds in their gardens, of the potential in craft and guild cooperatives, of the Neighborhood Youth Corps, of child day care centers, of the Job Corps, etc. Much is available but they know little about these services.

These folk, warm by nature, have become wary of outsiders. The past exploitation by landowners and coal and gas companies has ravaged this land and bent or even broken their spirits. It is these forgotten and troubled people—forgotten by too many well-meaning programs and experimental projects—that MCC Voluntary Service is seeking to reach. God is calling us to reach out, to stand beside, and to extend the cup of cold water to these neighbors in His name.

KIND WORDS

*Kind words
Are a flower-strewn path
Which leads to a fresh spring
Of living water, soothing hearts
Of men.*

—EVA R. HARTLEY

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He Careth for You

By Newton Gingrich

Introduction

Throughout the first epistle Peter spoke meaningfully to persecuted, scattered believers. He addressed them on the themes of:

The Call to Holiness—1:1-25.

A Prized Possession—2:1-10.

A Purchased People—2:11-25.

Quickened by the Spirit—3:1-22.

Stewards of God's Grace—4:1-19.

He Careth for You—5:1-14.

It is indeed fitting to remind them that God cares as he concludes his letter.

Then, as now, many undoubtedly felt "no one cares for my soul." There were lonely, discouraged, and defeated hearts. Possibly some were ready to give up faith and even life. But, praise God, He always cares.

This truth is simply, yet clearly, expressed in verse 7. Peter enjoins, "Casting all your care upon him; for he careth for you."

A child's earliest concept of God is that He cares. In fact, it is the profoundest truth a human can ever learn. He cares for our cares (anxieties of life). When we fail to share with Him our cares, we deny His power and exalt self.

The invitation stands. Deposit every concern with Him. We are His eternal concern. He is more concerned for us than we could ever be. Regardless of the struggle, conflict, tension, turmoil, frustration, or burden, God cares. Let us note how He does it.

As a Shepherd

To Peter's readers the shepherd relationship was meaningful. They knew the pastoral settings in Judea. Jesus had also referred to Himself as the great Shepherd. This relationship must have struck a tender and most meaningful chord in their hearts.

Peter speaks of the chief Shepherd. The chief assumes the leading role. He carries the major responsibility. This is indeed Christ. He is Head of the sheepfold—the church. The sheep belong to Him and are His care.

"Shall appear" suggests a current absence. During this time there have been appointed undershepherds. This is the significance of the term "elder" in verse one or "overseer" in verse two. Peter identifies himself as such. But in no way does he consider himself superior to his readers.

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It is essential that the undershepherds have a sense of mission—"witness." They need also to be "partakers of eternal life. In this context they can truly feed the flock. "To feed" is to shepherd, to pastor, to oversee the flock. He is appointed as Christ's servant to care for the flock.

Accordingly Peter gives three warnings to the undershepherd.

a. Do it willingly and not by constraint. To be called to shepherd is a privilege under God. It is not a burden. It is an opportunity.

b. Do it readily and not for material gain. Regrettably some have commercialized the ministry. The true shepherd ministers as God gives grace and opportunity. The material aspect is a secondary consideration.

c. Do it exemplarily and not as lords over God's heritage. The pastor is not an overruler. Christ is Lord of the flock. The undershepherds are to be "ensamples" and not "lords." Ensample has the connotation of an impression left by a hammer blow. Today we might refer to a pattern, imprint, model.

Thank God for such pastors. They are God's gifts for the souls of men. Faithfulness on their part brings a crown of glory. Verse 4. In athletic and military terms, Peter suggests that faithful pastors will receive a garland of flowers in victory which will never fade.

With a Mighty Hand

What is God like? Is He a mighty disciplinarian? Is He a powerful dictator? No! Peter saw God as a mighty arm to lean on. Verse 6. He is a mighty hand to care for us.

To readers the mighty hand of tyrannical rulers was very real. They felt the pressure. They knew the pain. But Peter is saying, "God has a mightier hand." He is declaring in the words of the hymn writer, "My God is able to deliver you."

To experience this aid it is essential for the believers to "humble [themselves]." We need to stand before God as stated in the first of twelve steps of the AA program. We declare our total inability to do anything about our condition. In fact, Peter suggests we should be ready to let God humble us. Persecution was doing this.

Such humbling is the way to exaltation. One writer has stated it well, "The believer must take a low place before God, who would take a high place before men." God asks if we are willing to humble ourselves before Him that He may exalt us.

This truth is graphically expressed in the familiar motto, "No cross—No crown."

Humility? To what extent? Verse 7. To be willing to let God care for our cares is the prerequisite, e.g., sin, guilt, fears, concerns, anxieties, future.

In verse 5 the call to submission precedes that of humility. He speaks of a considered cooperation. This subjection demands a "cloak of humility." This suggests a girding up as a slave aprons ready for work. Humility is a working virtue.

Pride calls out God's armies to resist. Lowliness calls forth His grace.

God's care comes to those who bow low in spirit, as flows the Nile beneath its banks. Humility before God and men is interdependent.

Yes, God cares. He cares via His shepherds. He cares via His mighty hand. And He "[gives] grace to the humble."

In Divine Grace

This passage immediately follows the injunction, "Casting all your care upon him."

He is the God of grace. Thus believers, as they look to Him, should be:

"Sober"—mentally self-controlled.

"Vigilant"—awake and watchful.

Again we ask, Why? Verses 8 and 9 give us the answer. "We have an adversary." He slanders and accuses. He is portrayed as a roaring lion. He is like a beast in fierce hunger. He preys on the believer. Apparently they are more palatable than an old sinner.

Such a one we need to resist. We need to stand with each other in defense. The illustration here is possibly that of the heavily armed Greeks standing in ranks and files, close and deep. A courageous faith and united stand can withhold the enemy.

It is possible to win. Humanly, the knowledge that others face the same enemy gives encouragement. We have an ene-

my. We face him as a corporate body. Herein is our strength under God.

Verse 10 affirms that our God cares. He is the God of all grace. There is none other. He has called all believers to experience eternal glory. Thus He aids the undeserving. For the faithful the present suffering will be turned into eternal glory.

Like the weaver, we later see the side of beauty. As of now He joins us as a mended net suffering much. The future glory includes:

Perfection—all parts will eventually properly fit.

Stabliish—to be steadfast on a foundation together.

Settle—to be secure and at peace with full serenity and assurance.

To our God who so cares belongs eternal glory and dominion. Verse 11.

Conclusion

Peter adds a postscript. Verses 12-14. It refers directly to group resistance of the enemy. Thus he refers to those in the corporate church.

Sylvanus—secretary to Peter—accounted faithful.

Church—at Babylon—literal or a figurative Rome.

Note, Peter and John were good friends. They exchanged salutations re the Babylonian church both here and in II John.

Marcus—John Mark—writer of Mark and laborer in Acts.

These give a salutation. The spirit of love is further underscored in the exhortation to kiss. Here was the symbol of love. In demonstration of such love the church can stand.

Yes, God cares. He does so by the undershepherds, a mighty hand, in divine grace. In humility and confidence we can commit our every care to His care.

Much Needed Modesty

By Ray Brubaker

The breakdown of "modesty" is vividly described by Isaiah the prophet who saw the day when concerning the virgin daughter of Babylon we read: "Thou shalt no more be called tender and delicate. Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh" (Isa. 47:1-3a). Have we not witnessed this trend in our day? Where it will stop we are not prepared to say.

With the coming of the second World War we saw mothers leaving homes by the thousands to work in shops and offices. Today some 25 million women are gainfully employed. That's two out of three. It isn't that such employment is wrong, but it is certainly not conducive to the highest ideals set by God for

womanhood. Working in a place of business, among ungodly men, many have felt the effect in the breakdown of the home, encountered illicit relationships, or some similar tragedy.

The Apostle Paul set forth the standard for the Christian mother. He writes: "I will therefore that the younger women marry, bear children, guide the house . . ." (I Tim. 5:14).

Who can deny that it was when the modern mother left the home to become "Rosy the Riveter" that we saw this sudden decline of morals in America, and a tremendous rise in the divorce rate? So, the first step in the downfall of womanhood, so vividly described by the prophet Isaiah, is taking to the millstone and grinding meal, a figurative term indicating womanly employment in industry.

The second step seen in woman's downfall is the cutting of her hair.

Ray Brubaker, St. Petersburg, Fla., a Brethren in Christ minister, is speaking on God's News Behind the News radio broadcast.

The Apostle Paul declares, "If a woman have long hair, it is a glory to her." In the apostle's day, for a woman to have short hair identified her with harlots. Stripped of her long hair, which God has ordained as her source of beauty and attractiveness, what is left for a woman but to rely upon her physical body to attract the opposite sex? This she has done. And this has led us down the path of immorality and degeneracy in America. In fact, Soviet articles and editorials have come to picture the "nude woman" as the symbol of a decadent America.

In a back issue of *Reader's Digest* it is observed: "After the terror of the French Revolution, all hell broke loose. Women cut their hair first, then took off their clothes." Is this not what is happening in our day? For Isaiah goes on to show the utter abandonment of modesty by women who "make bare the leg, uncover the thigh."

Stephen Orazo, editor of a Roman Catholic publication, states: "With each passing summer the streets become more and more like open-air burlesque houses, with many of our women and young girls parading around publicly in the shortest shorts, and other indecent attire." Continues this editor, "If our modern women continue exposing their bodies as they do publicly on our streets, in movies, TV shows, various fields of American life, this nation may soon suffer a fate as tragic as that which befell humanity because of the fall of our first parents. As the women go, so goes the nation."

Solomon, warning of the woman who parades in the attire of a harlot, declares: "She hath cast down many wounded: yea, many strong men have been slain by her." And then, the wisest of men warns: "Let not thine heart decline to her ways, go not astray in her paths. . . . Her house is the way to hell, going down to the chambers of death."

The editor to whom I referred notes, "Many women will say they wear the modern fashions because they are more comfortable and the weather is hot. But it's hot in hell also," says this editor. "Very hot! And it would seem wise for our women to bear with a little heat and discomfort by being modestly dressed, rather than to make of themselves serious occasions of sin, thus perhaps, leading themselves and other souls into the hot fires of hell for all eternity."

The Apostle Paul wept as he described those who gloried in their shame and he goes on to say they are "enemies of the cross of Christ: whose end is destruction" (Phil. 3:18, 19). He urges Christian women to adorn themselves in "modest apparel, with shamefacedness and sobriety; . . . [as] women professing godliness, with good works" (1 Tim. 2:9, 10). The Scriptures are not urging a return to puritanic plainness, and the Christian woman need not appear drab and austere, but she is told to dress modestly. Modest attire is that which does not call undue attention to itself.

The Watchman-Examiner, fine publication, asks: "Where is that thing called modesty today? Is it almost a memory of yesterday?" And this magazine goes on to observe: "Modesty is no longer considered necessary to the protection of virtue."

Men, too, need to be warned. Jesus said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). David, of whom it was said that he was a man after God's own heart, was led

into this sin of adultery because of lust. It would appear that the only decent procedure for a respectable man to follow is to "look the other way" when confronted with indecent attire.

Beloved, these are serious days. And the problems which confront us bespeak the judgment that one day will befall us. We face the wrath of God that fell upon past civilizations because of decaying morals. The Apostle Jude, referring to Sodom and Gomorrah, says these cities, "giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

We don't expect America to wake up until it's too late! Judgment in the form of an atomic war, or the invasion of an enemy on our soil, may be the means it will take for God to wake us up! Or it may be that at the coming of the Lord many will be left behind because they refused to obey the command to be ready! It is in view of our Lord's coming that He says, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15).

Although this Scripture refers to our being attired with Christ's righteousness, yet I believe it also relates itself to the Christian walk and behavior. To the Laodiceans our Lord speaks, saying: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear . . ." (Rev. 3:18).

How we need this message today when Christians seem so unconcerned about their testimony before an unbelieving world! No wonder we have not been able to convert society, for too often Christians dress, look, and act just like the world around them. But when Jesus comes, I'm afraid many may be in for some shocks and surprises. Like the Laodiceans, who thought they were Christians, they will find they are spewed out into the gaping jaws of the great tribulation. Thus, in the words of Scripture we would urge, "Be ye also ready: for in such an hour as ye think not the Son of man cometh."—Used by permission.

Prayer Requests

Pray for the Indian women as they meet in their annual retreat during the first part of November. Pray for Mrs. O. P. Lal, as special speaker, as she shares her experiences in Japan this past summer. Ask God to lead in the choosing of new officers.

In the spiritual crisis that we find ourselves in M. P., India, we continue to ask for prayer in breaking through the Spirit of God.

* * *

Once Martin Luther was asked, "When the whole world turns against you—church, state, princes, people—where will you be then?" Luther cried, "Why, then as now, in the hands of the Almighty God!" That kind of unwavering faith will give us the spiritual fortitude to stand unafraid and be faithful to God in any situation.—Robert V. Ozmert in *There's Always Hope* (Fleming H. Revell Company).

Goshen College

Religious Series

Six series of messages on religious themes opened at Goshen College on Oct. 11 with Donald R. Jacobs, bishop of Tanganyika Mennonite Church, speaking on "Theology and Missions."

Other Series

The other series are Christian Life and Renewal Week, Feb. 6-10, with Paul Rees, vice-president of World Vision, Inc., and a frequent contributor to *Christianity Today* magazine; the spring Seminars lectures, April 10, 11, with Dr. George E. Mendenhall, of the American School of Oriental Research; and the Bible Lectures, April 25-28, with Dr. Markus Barth, professor of New Testament at Pittsburgh Theological Seminary.

Six Convocation-Lectures, one sponsored by each division of the college, will also speak. The first of these will be Dr. Evelyn Millis Duvall, author of widely used texts and reference books on family life. She will speak on Oct. 21 on the subject of her most recent book, "Why Wait Till Marriage?" a defense of premarital chastity.

Holy Land Seminar

A Holy Land Seminar for pastors and lay leaders has been set for June 29 to July 22, 1967, in connection with Mennonite World Conference.

Sponsored by the Associated Mennonite Biblical Seminaries as part of its continuing education program, the seminar is designed to carry out four objectives for those who take part:

1. To provide firsthand knowledge of the history and geography of Bible lands,
2. To provide opportunities for the study of the Bible in its geographical context,
3. To acquaint persons with current issues in the political, social, economic, and religious life of modern Israel, and
4. To acquaint persons with the efforts of the Christian Church and of the Mennonite Church in particular in evangelism.

Highlights of the seminar will include lectures from Hebrew University, American School of Oriental Research, Tel Aviv University, American Institute of Holy Land Studies, and the United Christian Council. In the itinerary are visits to museums, sites of historical and archaeological significance, and Jewish and Christian communities.

Academic coordinator and resource leader of the seminar will be Anson Rainey, of the faculty of Tel Aviv University and American Institute of Holy Land Studies. Besides being a specialist in the Ugaritic language and a scholar of archaeology and historical theology, he has organized and conducted many tours in Jordan and Israel. He is a longtime friend of the Mennonite

missionaries to Israel, Roy Kreider and Paul Swarr, who will also help in the seminar. Bible study and seminar leaders will be Howard H. Charles, professor of New Testament at Goshen College Biblical Seminary, and Jacob J. Enz, professor of Old Testament at Mennonite Biblical Seminary.

The seminar will be a non-credit course offered by the Associated Mennonite Biblical Seminaries. Graduation from college is not required, but interest in a serious study experience is.

The seminar will be limited to 30 persons. Travel and lodging arrangements will be handled by Menno Travel Service and Sharon Tours, International. The estimated cost of \$850 is exclusive of the transatlantic flight.

Reservations are now being accepted. A down payment of \$100 a person will hold space in the seminar. More information is available from Ross T. Bender, Dean, Associated Mennonite Biblical Seminaries, 3003 Benham, Ave., Elkhart, Ind. 46514.

Choral Groups Named

Three choirs have been organized at Goshen College this fall. Organization of the college orchestra and a choir accompanied by selected instruments, the Collegium Musicum, is still under way.

Thirty-nine have been named to the Chamber Choir, made up of upperclassmen who are primarily music majors and experienced singers. The group studies and sings choral literature of all periods and gives public programs at the college and at churches in northern Indiana and southern Michigan. It is directed by David Falk, assistant professor of music.

Fifty-eight have been named to the A Cappella Choir, the only choral organization that tours for about two weeks during the spring recess each year. Next spring the choir will appear before churches in Ohio, Pennsylvania, and Virginia. The choir sings a variety of sacred music, both classical and modern. It is directed by Dwight E. Weldy, professor of music.

Fifty-four underclassmen make up the Collegiate Choir, also directed by Bro. Weldy. Its selections include hymns, anthems, and motets. The choir sings at campus events and at nearby churches.

Following a college tradition, all three choirs will combine to sing a major work at commencement next June.

\$24,000 in Scholarship Aid

Goshen College has awarded 122 students a total of \$24,580 in scholarship aid this fall for this school year.

A few scholars have yet to be named, which will put the final figure well over \$25,000.

Seventy-six freshmen received a total of \$14,940 in freshman scholarships. Each freshman who ranked in the upper 10 percent of his high-school graduation class was

eligible for an amount up to \$330, depending on financial need, toward the year's tuition.

Fifteen freshmen and 23 upperclassmen have received a total of \$8,000 in Menno Simons Scholarships. These students were selected on a basis of high-school record, character, contribution to church and community life, and performance on a special examination.

Many of the Menno Simons scholars were valedictorians, salutatorians, or in the upper 5 percent of their high-school graduation class. Ranging in value up to a total of \$2,000 for four years, the scholarships are paid in eight semester installments.

Eight students who came to Goshen College from Hesston College received a total of \$1,640 under the Hesston Transfer Scholar program. Depending on financial need, the student may be awarded as much as one third of the cost of tuition for the year.

In addition to the scholarship program, Goshen College also administers loan, grant, work-study, and Educational Opportunity Grant programs. About 360 students will receive a total of about \$275,000 in these four programs this year.

Collegiate Nursing Program at EMC

A four-year Collegiate Nursing Education program was inaugurated at Eastern Mennonite College this fall. Twenty-seven students from seven different states were admitted to the basic collegiate nursing curriculum.

The nursing program consists of four academic years plus one summer. The curriculum is planned to enable nursing students to enjoy the same privileges and assume the same responsibilities as other college students. General education and nursing courses are given simultaneously throughout the program. During the first two years general education courses are predominant, while in the third and fourth years nursing courses increase and general education courses decrease.

The collegiate program in nursing leads to the Bachelor of Science in Nursing degree. Graduates are eligible for state examinations for licensure as registered nurses.

King's Daughters' Hospital, Staunton, Va., and the Virginia Mennonite Home, Harrisonburg, as well as other health agencies will be used for clinical experience.

In addition to the 27 students in the collegiate nursing curriculum, 22 registered nurses who graduated from diploma or associate degree programs are on campus this year for further study.

CHURCH NEWS



Elkhart VS Orientation

Twenty-two volunteers entering service participated in orientation at the General Board offices in Elkhart, Ind., Oct. 11-21. They were, along with their assignments: Front row, Marcia Stutzman, Albany, Ore., to Aibonito, P.R.; Linda Miller, Corry, Pa., to La Junta, Colo.; Doris Wismer, Mt. Joy, Pa., to London, Ont.; Sharon Stevens, Altoona Pa., to Portland, Ore.; Dorothy Stauffer, Goshen, Ind., to Eureka, Ill.; Denny Reschly, Mt. Union, Iowa, to Denver, Colo.; Myrna Miller, Albany, Ore., to Ary, Ky.; Gloria Yoder, Middlebury, Ind., to Pueblo, Colo.; Vera Metzler, Nappanee, Ind., to La Junta, Colo.

Second row, Fannie and Joe Eash, Middlebury, Ind., to Elkhart, Ind.; Walter Kropf, Harrisburg, Ore., to Sturgis, Mich.; David Hartzler, Cable, Ohio, to Aibonito, P.R.; George Smith, St. Johns, Mich., to Hannibal, Mo.; Earl Monroe, Stuarts Draft, Va., to Chicago, Ill.; David Quiring, Goshen, Ind., to St. Petersburg, Fla.; Dale Shenk, Hubbard, Ore., to London, Ont.; Norman Gerber, Dalton, Ohio, to St. Petersburg, Fla.; Gene Miller, Pryor, Okla., to Carlsbad, N. Mex.; Janice Swartzendruber, Parnell, Iowa, to St. Petersburg, Fla.; Mervin and Barbara Slabaugh, Mylo, N. Dak., to International Falls, Minn.

Passes On Responsibility Chicago Needs I-W Men

"I am now passing this ebony cane to the president who succeeded me—as a symbol of authority." With these words Henry F. Garber presented an ivory-tipped ebony cane made in Tanzania to H. Raymond Charles in the Oct. 22 meeting of the Eastern Board executive committee. The cane, originally a gift to the first president of the Board, John H. Mellinger, was bequeathed by him to his successor. Bro. Garber said, "I felt not to wait until my death to pass it on."

On Oct. 27 Bro. Garber departed for a second visit to Africa, accompanied by his daughter and her husband, Mr. and Mrs. Clarence Keener. They will visit grandson William Leatherman and wife in Algeria, spend three weeks in Tanzania where daughter Catharine and John Leatherman served for 30 years. Bro. Garber and his late wife visited them in 1938 during his first deputation to Africa. The Garber party plans to spend Christmas with son Robert and wife in Ethiopia. A visit to Somalia and the Holy Land is also included in their itinerary, with return scheduled for Feb. 13.

Chicago, which has an acute shortage of hospital personnel, has at least three locations where I-W men are needed and requested. The locations are the University of Illinois Medical Center, the Chicago State Hospital, and the Lutheran General Hospital.

Jesse Glick, associate director of I-W Services at Elkhart, Ind., said that two I-W men are now employed at the medical center, Robert Buzzard of Elkhart, a porter, and Ed. Zehr of Scottsdale, Pa., a psychiatric aide. Needed at the center are orderlies and more porters and psychiatric aides.

Zehr, who is interested in pursuing a career in the field in which he is employed, is able to take classes at the University of Illinois free of charge because of his employment at the medical center. He is also a youth director at the Bethel Mennonite Church in the city.

Buzzard is working with young people at the Woodlawn Mennonite Church. According to Glick, there are plenty of opportunities for I-W men to become involved in

plus service activities both on and off the job.

Five or six persons are needed in the next several months at the Chicago State Hospital, a mental hospital located in the northwest part of the city. Pioneering efforts are being made there to assist patients with acute mental illness under the direction of John Miller, who is associated with the Reba Place Fellowship in Evanston, Ill.

Miller is interested in having a team approach in working with the patients, which means that more psychiatric aides and professional persons are needed. A lack of personnel means that the team approach cannot be fully implemented.

Lutheran General Hospital is a hospital with a strong Christian emphasis, Glick noted. Chaplains there devote a great deal of time in relating to both the patient and his family, and the hospital also is interested in hiring Christian personnel. The hospital has 500 beds.

Junior High Attempt Fails

"Was it really a failure?" This is what Pax men Dave Nisely and Eli Hochstedler asked themselves as the first attempted junior high school of Colonia Cuatro Ojitos in Bolivia was brought to a premature close.

Early in 1966 members of the local Union Cristiana Evangelical church formed a cooperative with the help of the Comision Boliviano de Accion Social Evangelical, an interdenominational group of Protestant churches. Shortly after forming the cooperative, several younger members decided they wanted more than sixth grade education. The colony has had public education to the sixth grade only three or four years. The nearest secondary school is 30 miles away. Prospective students asked local elementary teachers, an engineer, a nearby Peace Corps volunteer, and the Pax men to teach. Their national church sent a man to be director and teacher.

When evening classes started on Easter, the future looked promising. There were 15 students, enough teachers, and lots of enthusiasm. Two weeks later reverses began. The director left, no teacher replaced him, an affiliation with another school failed, the elementary teachers went on strike, and a replacement teacher was drafted. On the students' decision the school closed Aug. 26. Pax men are tutoring several students privately and hope that a more permanent school can be opened in February.



Salunga Orientation

Twenty persons attended Voluntary Service and I-W orientation held at the Eastern Board headquarters at Salunga, Pa., Sept. 23-25:

Earning I-W: Earl and Marian (Herr) Kreider, R. 1, Palmyra, Pa., assigned to Fort Wayne, Ind.; Jay Carl Herr, R. 6, Lancaster, Pa., to Allentown, Pa.; John Bender, R. 1, Grantsville, Md., and Jean Witmer, R. 1, Columbia, Pa., to Philhaven Hospital, Lebanon, Pa.; Levi H. Charles, R. 1, Washington Boro, Pa., Clyde E. Hoover and Carvin L. Hoover, 30 Hoover Lane, Leola, Pa., Glenn M. Hoover, R. 1, East Earl, Pa., Barbara Rohrer, Creek Hill Road, Lancaster, Pa., J. David Keener, R. 1, Elizabethtown, Pa., Allen R. Mohler, R. 1, Kirkwood, Pa., Carl Z. Sensenig, R. 1, New Holland, Pa., Noreen Horst, R. 2, Ephrata, Pa., M. Vernon Weaver, R. 1, East Earl, Pa., Anna Martin, R. 1, Stevens, Pa., and James Wissler, R. 1, Reinholds, Pa., to be assigned.

Voluntary Service: Lizzie Hoover, Goodville, Pa., to MCC Unit, Smithville, Ohio; John B. Buckwalter, R. 2, Lititz, Pa., and James K. Landis, Windy Hill Road, Lancaster, Pa., to be assigned.

\$5,000 Aspen Hospital

A young man was hospitalized at the Aspen Valley Hospital, Aspen, Colo., following an automobile accident recently. When he was discharged, his mother came from Chicago to take him home.

Upon discharge she paid her son's hospital bill and told Harvey Hartzler, the administrator, that each year she likes to give a small contribution to a hospital. This year she thought she would give it to the Aspen hospital because of the good care her son had received there.

Hartzler thanked her for her kindness, but did not open the letter until she was gone. To his amazement, he later found a contribution of \$5,000 in the letter. When he tried to contact the lady to appropriately thank her, it was found that the address she gave him was fictitious.

No contact has been made with the donor yet but the check is good.

New Stations Carry Broadcasts

THE MENNONITE HOUR

Illinois	Evanston	WEAW	1330	9:30 a.m. Sat.
Indiana	Goshen	WGCS-FM	91.1	9:00 a.m. Tues.
Mississippi	Philadelphia	WHOC	1490	7:45 a.m. Sun.
Ohio	Holland	WPOS-FM	102.3	Sun.
Ontario	Toronto	CHIN	1540	8:15 a.m. Sun.
Texas	Corpus Christi	KCTA	1030	12:30 p.m. Sun.
Texas	Longview	KLET		3:00 p.m. Sat.
Virginia	Brookneal	WODI	1230	8:45 a.m. Sun.

HEART TO HEART

Colorado	Manitou Springs	KCMS	1490	daily
Colorado	Manitou Springs	KCMS-FM	102.7	daily
Florida	Sarasota	WKXY	930	daily
Kentucky	Louisville	WFIA	900	11:45 a.m. daily
Nebraska	Omaha	KGBI-FM	100.7	8:50 a.m. daily
Ohio	Mansfield	WCLW	1570	daily
Pennsylvania	Butler	WISR	680	10:15 a.m. Sun.
Virginia	Norfolk	WCMS-FM	100.5	9:30 a.m. Sat.
Virginia	Quantico	WQVA	1530	9:10 a.m. and 5:25 p.m. daily

Named to Broadcasts Board

Clayton Beyer, Hesston, Kans.; John Martin, Neffsville, Pa.; and Donald E. Showalter, Broadway, Va., have been named to the board of Mennonite Broadcasts, Inc., Harrisonburg, Va.

Chairman of the board, Lewis E. Strite, in making the announcement said, "We are more than pleased to have the skills and dedication of these men in the service of proclaiming the Gospel."

Clayton Beyer is currently on sabbatical leave from Hesston College where he serves as chairman of the Bible division. He is working on his PhD at Princeton Theological Seminary in Princeton, N.J., in addition to serving as associate pastor of the Salford Mennonite Church near Harleysville, Pa.

John Martin is pastor of the Neffsville, Pa., Mennonite Church. He serves on the Ohio Conference executive committee and is bishop of a number of churches in eastern Pennsylvania. He is also a member of the board of trustees of Eastern Mennonite College, Harrisonburg, Va.

Donald Showalter is an attorney with the law firm of Wharton, Aldhizer and Weaver of Harrisonburg. He is a graduate of Eastern Mennonite College and the School of Law of the University of Virginia.

Showalter was also elected treasurer of Mennonite Broadcasts, Inc., at the October board meeting. He succeeds Harley E. Rhodes who recently resigned after serving in this capacity since its beginning in 1951.

Reelected as other officers of the board were: Lewis E. Strite, president; Winston O. Weaver, vice-president; Daniel B. Suter, secretary. Also serving on the board are Roy Umble, Henry Weaver, Jr., Mahlon Souder, and H. Ernest Bennett.

Mennonite Broadcasts, Inc., is the Mass Communications Division of the General Mission Board, using all forms of mass communication in proclaiming the Gospel. Current developments include literature distribution and print advertisements.

Mennonite Hour is one of Broadcasts major English productions, along with Heart to Heart broadcast for homemakers. Others include minute broadcasts, special seasonal programs, and overseas broadcasts in seven languages.



John Martin and Clayton Beyer, two of the three new Board members serving with Mennonite Broadcasts. (Not shown is Donald Showalter)



Robert and Myrtle Unruh and their daughter.

Unruhs Return to Paraguay

Robert and Myrtle Unruh, formerly of Bloomfield, Mont., returned to Paraguay Oct. 12 for their fourth term of agricultural work in the Mennonite colonies in the Chaco.

"Tremendous changes have occurred in the Chaco since we first went there in 1951," noted Unruh before his departure. He cited economic development of the Mennonite colonies during the last 15 years as one of the chief advances.

Improvement in transportation gets much of the credit. When Unruh made his first trip to the Chaco, he traveled for several days—first by boat and then by rail. For the final 60 miles he bumped along on top of a truckload of flour. The last leg of the journey alone took seven hours.

The Trans Chaco roadway has changed all this. Trucks, buses, and other vehicles now regularly ply the distance between the colonies and Asuncion.

Big changes have also occurred in agriculture. The most significant advance, in Unruh's opinion, is the farmers' better understanding of the land. They now recognize that it has much more potential than they first thought.

In a small personal experiment a few years ago, Unruh planted buffel grass on a small plot to pasture his cow. Farmers looked in amazed wonderment at the luscious knee-deep grass.

Instead of three or four years for a steer to grow to market size, in Unruh's little pasture it took only 1½ years. It didn't take long for the alert Chaco farmers to recognize a new potential for cattle in their area.

Unruh's assignment for the next three years will be to do agricultural extension work in the three Chaco colonies—Fernheim, Menno, and Neuland. They cover an

area 100 miles long and 40 miles wide. He will teach courses in each of the colonies' secondary schools.

After two years' work he received an M.Ed. degree in agricultural education in July, 1966. His thesis was entitled, "A Proposed Agricultural Education Program for the Mennonite in the Chaco."

Myrtle Unruh will teach home economics to the senior girls in the secondary school at Filadelfia, and perhaps also in the other colonies.

The program in which the Unruhs are engaged is being administered by the three colonies cooperatively. MCC and the colonies are jointly providing support.

Observes Europe and Africa

Paul M. Miller, on sabbatical from Goshen College Biblical Seminary, lives at Mennonite Center, Nairobi, Kenya. He has begun his research assignment to assess the needs of the churches of East Africa in theological and leadership training. Miller reports first impressions and first steps in his assignment:

"Our tour through the glittering capitals of Europe was a poor preparation for my plunge into Africa. We spent three days in London, three in Geneva, two in Rome, three in Athens, and three in Turkey, before we got here.

"I am aware that our dunking into air terminals, center of the city hotels, guided bus tours, greedy taxi drivers, etc., exposed us to the superficial side of European life. I am sure that fewer contacts with self-centered tourists and greedy folk who prey upon them, and more contacts with peasants, creative persons, intellectuals, and genuinely devout of the country would have given us a more favorable impression of Europe.

"But I arrived in Africa sick at heart, moved with compassion for the unsheltered masses of Europe, feeling that they are truly 'fainting and scattered abroad' as were the masses when Christ viewed them. I kept asking myself, What constitutes the 'good life' for these multitudes? What central meaning gives coherence to their daily round? What sense of mission and destiny illuminates the life pilgrimage?

"If they could get what they think they need and want, how much of ultimate reality would they experience? Do they even faintly discern that they need to be living within the fellowship and redeeming love of their Creator? Do they know even a little of the fellowship of divine love and forgiveness which other redeemed persons can offer to their lonely and isolated spirits? Is life in the church a thing of divine power?

"I entered Africa with a deep concern that these dear people will not merely copy the glitter, the emptiness, the loneliness, and the estrangement which I sensed among persons in Europe. I hope that the lure of gadgets will not induce Africans to surrender the 'love communities' and deep sense of belonging and of sharing which they have known in their tribalism, for the 'mess of pottage' of proud western individualism and materialism! If they do, their last state may be worse than the first!

"The friends in and around the Mennonite Center, Nairobi, have been a genuine blessing to us. Truly Christian hospitality is one of the channels of divine grace! Just to rest a bit and enjoy a fellowship permeated by Christ's love and lordship is so good. Our little cottage is slowly starting to look and feel like home. I have had the chance to do a few things for Bro. Boaz, head cook at the hostel. He and his family will be our nearest neighbors.

"On Sept. 10 I met with the executive group of the East African Association of Theological Colleges. I was deeply and altogether favorably impressed. I felt in them a measure of concern, coupled with Christian statesmanship, and permeated by a dedication and a childlike faith, which gave me great encouragement. Oneness in Christ was a reality.

"This morning shaped up a *Syllabus of Issues* which is sent to the persons to be interviewed on my safaris through Kenya, Sept. 14-30; Tanzania, Oct. 5-20; and Uganda, Oct. 25 to Nov. 3. Then, after these persons have told me what the issues are, and which ones they would be eager and willing to help to study rather intensively, I hope the management committee meeting on Nov. 5 can set up a series of study conferences for the next phase of this research project.

"Today we will visit local Presbyterian Mission study groups, and tomorrow and Friday I spend on the campus of St. Paul's United Theological College, Limuru."

Brochure Available

Menno Travel Service is planning 12 special tours in connection with the Eighth Mennonite World Conference at Amsterdam July 23-30, 1967.

Tours have been set up to enable conference visitors to make the best possible use of the time they have available both before and after conference sessions. A wide choice of the most interesting areas of Europe and the Middle East will be offered.

A brochure giving the details of all tours is available from the Menno Travel Service offices in Newton, Kans.; Goshen, Ind.; Winnipeg, Man.; and Akron, Pa.

Station Serves Bereaved Family

A story of compassion and persistent concern unfolded by telephone to Heart to Heart broadcasts in Harrisonburg, from radio station WBBW, Youngstown.

The week before, a couple from nearby Canfield, Ohio, listened to Heart to Heart over WBBW. On this program Ella May Miller used a poem which was very meaningful to the man and his wife. It spoke to their hearts in an unusual way.

A few days later the wife died unexpectedly. Since the poem had meant so much to them both, the husband requested that it be read at her funeral. The family's pastor contacted station WBBW, and the station in turn contacted Heart to Heart.

Ella May Miller read the poem to the pastor over the phone, as he recorded it by tape and his wife took it down by shorthand . . . just two hours before the funeral.

Equipment to Vietnam

A longtime physician in Rifle, Colo., has arranged to send his office supplies and equipment to Vietnam. These items have been consigned to the Mennonite Central Committee and will be used by Vietnam Christian Service.

The physician who is donating the supplies is Dr. Harry Knapp, who has had a practice for many years. Although he is still in good health, Dr. Knapp chose to retire and make this contribution to the medical program in Vietnam.

Valley View Hospital personnel in Glenwood Springs packed the items and arranged for overseas shipment. The local United Lumber Yard provided the crating material and the Rio Grande freight lines shipped the items to Reedley, Calif., without charge.

Dr. Knapp was a member of the medical staff of Valley View Hospital, Glenwood Springs, Colo., which is administered by the Mennonite Board of Missions.

War Weariness Dominant

"War weariness is the dominant note in Vietnam," said Atlee Beechy, who has just returned to the United States after seven months as director of Vietnam Christian Service, a cooperative program of the Mennonite Central Committee, Church World Service, and Lutheran World Relief.

Beechy said continued military action in Vietnam has created psychological and emotional problems among the refugee population that are as great as the physical problems they face. An estimated one million Vietnamese live as refugees within

borders of their own country, their lives increasingly showing the scars of repeated dislocation and the disruption of their economic and family life. It is generally agreed, he stated, that while civilian casualties run high in every war, what is happening to the civilian population in Vietnam is greatly intensified due to the nature of military operations.

"Vietnam Christian Service works on the conviction that a group of caring persons with competent skills can help these people recover a sense of hope," Beechy said. Sixty professionally qualified persons are now serving in Vietnam under VCS. Teams, composed of a doctor, nurse, and social workers, are located in key cities with large refugee populations. Agriculturists, home economists, mechanical engineers, and builders are serving both on teams and in connection with specific projects, such as clinics and emergency aid programs under VCS sponsorship. In addition to the training now given in vocational skills, the training of Vietnamese social workers may also be undertaken, Beechy indicated.

Asked about the future, Beechy said that from all appearances, "the situation will get worse before it gets better." He expressed the belief that, if and when fighting ceases, it will take three, five, or even ten years for the people of the country to recover their sense of human dignity and perspective.

With reference to war orphans, he explained that VCS is concentrating on efforts to strengthen family life so as to avoid desertion, which increases the burden on existing orphanage facilities.

In reply to a question as to the extent to which the Vietnamese people distinguish between Vietnam Christian Service and the military, Beechy replied that there is constant need to emphasize the nonpolitical nature of Vietnam Christian Service. In communities where VCS personnel have been living and working, the community recognizes the distinctive nature of the VCS ministry, he said.

Organized in January, 1966, Vietnam Christian Service is, in effect, a continuation and expansion of the refugee program which the Mennonite Central Committee has been conducting in Vietnam since 1954. The program is administered by MCC. Paul A. Leatherman has succeeded Beechy as director of Vietnam Christian Service. Beechy resumes his post as dean of students and professor of education and psychology at Goshen College, Goshen, Ind.

Persons who go to Vietnam under VCS are recruited through the cooperating bodies—Church World Service, Lutheran World Relief, and Mennonite Central Committee. All are professionally qualified persons, whose transportation and support on the field are paid by one of the cooperating agencies or by an individual denomination.

Eastern Mennonite College

Over 100 guests registered for the twentieth annual Christian School Institute which was held on the Eastern Mennonite College campus on Oct. 28 and 29. Guest speakers were Daniel Kauffman, Scottsdale, Pa., Stewardship Secretary of Mennonite General Conference, and Mrs. Romaine Sala, Goshen, Ind., who is well known for her work in children's music. Mr. Kauffman's topics spoke to both the teachers' concept of stewardship and techniques of helping students to understand and grow in this concept. Mrs. Sala spent most of her session with "Tricks That Click" in teaching music to the elementary school child.

The executive committee of the Alumni Association recently announced that furnishings and equipment for the M. T. Brackbill Memorial Planetarium will be the project for the 1966 Annual Fund Drive. The planetarium will be part of the new Science Center which is to be constructed in the near future. The Association hopes to raise more than \$30,000 during the next several months.

President Augsburgsbarger was one of 1,200 delegates invited to the World Congress on Evangelism which met at Berlin, Germany, Oct. 23 to Nov. 4. The conference was sponsored by Billy Graham, Carl F. H. Henry, and associates, and included delegates from nearly 100 different countries.



Missionary of the Week

Vivian M. Beachy, Harrisonburg, Va., arrived for a special one-year assignment at Pine Grove Academy, Tegucigalpa, Honduras, on July 28, 1966. Miss Beachy is principal of the academy.

An alumna of Lancaster Mennonite School and Eastern Mennonite College, as well as Madison College, where she received her master's degree in English, Miss Beachy is the daughter of Mr. and Mrs. Alvin D. Beachy of Greenwood, Del. She holds her church membership in Zion Mennonite Church, Broadway, Va. From 1955 to 1966 she taught English at Eastern Mennonite High School, Harrisonburg.

Hospital Addition

Plans are well under way to launch Phase I of the new development program of Mennonite Hospital, Bloomington, Ill. This will include adding three new additions to the present structure and remodeling the existing facilities. When asked what prompted this decision, Harold Zehr, chairman of the board, had this to say: "For the past several years the Board of Trustees has been endeavoring to determine the appropriate role for Mennonite Hospital in the future health care program of the community. A program offering several levels of service based on a new philosophy of continuous patient care was proposed and approved. No longer are hospitals con-

sidered primarily places for the critically ill or dying, but with the rapid development of newer skills, techniques, and specialized equipment, they are increasingly being used by doctors as diagnostic and treatment centers."

The new services to be offered at Mennonite will be (1) intensive care, (2) a rehabilitation center, (3) an extended care wing (nursing home), (4) self care, (5) home care—to be added to those services for which Mennonite is now known—general acute hospital care, the School of Nursing, and the eye wing and eye bank.

The three new additions will add some 76,300 square feet to the present facility, more than doubling the size of the hospital. Construction plans call for a beginning by early or mid 1967. □

A 200th anniversary and homecoming meeting is planned for the Weaverland Church, East Earl, Pa., Nov. 12, 13.

Lancaster Area Writers' Fellowship will meet at the home of Alvin and Edna Mast, Cochranville, Pa., Friday evening, Nov. 18, at 7:00 p.m. Everyone welcome. Take Route 41 from Gap, go about eight miles, turn left on Gum Tree Road, second farm on left.

Calendar

Francia Conference Annual Ministerial meeting, Plains, Lansdale, Pa., Nov. 13, evening, and all day Nov. 14, 15.

Southwest Mennonite Conference, Sunnylope Church, Phoenix, Ariz., Nov. 24-26.

Mennonite Publication Board meeting, Elizabethtown, Pa., March 30 to April 1.

General Mission Board meeting, Heston, Kans., June 22-24.

Mennonite World Conference, Amsterdam, Holland, July 23-30.

Mennonite General Conference, Franconia Conference, Aug. 19-25.

Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

FIELD NOTES



Bonnie Handrich, daughter of Mr. and Mrs. Forrest Handrich, Fairview, Mich., has joined the staff of the Mennonite Board of Missions, Elkhart, Ind., as secretary in the Student Services office. She is a member of the Fairview Mennonite Church.

The ninth annual Bible Doctrine meeting will be held at the Columbia (Pa.) Mennonite Mission all day Sunday, Nov. 20. Amos N. Hostetter, Mohnnton, Pa., and J. Otis Yoder, Harrisonburg, Va., will serve as guest speakers.

Bishop Eli D. Kramer, Amelia, Va., passed away on Sunday morning, Oct. 23. Obituary will follow later.

The Akron, Pa., and Listowel, Ont., congregations have become members of the Every-Home-Plan for Gospel Herald.

Business and inspirational sessions of the Eastern Mennonite Board of Missions will be held at the Frazier Church, Malvern, Pa., Nov. 15. Speakers include Everett Metzler, Donald R. Jacobs, J. Lester Eshleman, Dorcas L. Stoltzfus, and Chester L. Wenger.

Special meetings: John Lederach, Goshen, Ind., at Yellow Creek, Goshen, Ind., Nov. 16-20. Mahlon Miller, Goshen, Ind., at Community Mennonite, South Bend, Ind., Nov. 24-27. J. Paul Sauder, Sarasota, Fla., at Crestview, Fla., Nov. 13-20. Walter Gering, Normal, Ill., at Waldo, Flanagan, Ill., Nov. 16-19. Milo Kauffman, Heston, Kans., at West Liberty, Inman, Kans., Nov. 30 to Dec. 4. David Thomas, Lancaster, Pa., at Metzler's, Ephrata, Pa., Nov. 24 to

Dec. 4. Ellis Leaman, Manheim, Pa., at Indiantown, Ephrata, Pa., Nov. 6-13. William R. Miller, North Liberty, Ind., at Pigeon River, Pigeon, Mich., Nov. 20-27.

New members by baptism: Two at Evangelical Mennonite, Millersville, Pa.; two at Perkaspie, Pa.; five at Clinton Frame, Goshen, Ind.; one by confession of faith at Park View, Harrisonburg, Va.; five at Bethany, East Earl, Pa.; two at Bethany, Bridgewater Corners, Vt.; five at Lambertville, N.J.

Robert Schindler and family working with the Sudan Interior Mission Hospital at ELWA, Monrovia, Liberia, will speak at Grace Chapel, Saginaw, Mich., Nov. 13. **Lee Arthur Lowry**, from the Ninth Street Church in Saginaw, will be the speaker on Nov. 20.

Clayton Yake will be filling several speaking engagements in the S. Alabama-Va. Florida district of Lancaster Conference while he and Mrs. Yake are en route to their winter home at Sarasota, Fla.

John H. Kraybill, Johnstown, Pa., will be the Missionary Day speaker at Barrville, Reedsville, Pa., Nov. 13.

Melvin Leidig, Saginaw, Mich., at Berean Bible Church, Detroit, Mich., Nov. 20.

The Cumberland (Md.) Mennonite Church building is going to be demolished because of the Urban Renewal Project in the city. There will be twenty-one oak church pews of various lengths and other church furniture for sale by the end of this year. Anyone interested, contact Curtis Godshall, 807 Valley View Dr., La Vale, Md. 21502. Phone: 729-3623.

Members of the Tattall Square Baptist Church, located on the Mercer University campus at Macon, Ga., voted 259 to 189, to dismiss their pastor and two assistants for advocating integrated church services.

While the vote was being taken, deacons turned away Sam Jerri Oni, a student from Ghana, who attempted to attend the Sunday service.

The congregation upheld the board of deacons' recommendation to ask for the resignation of Dr. Thomas J. Holmes, pastor; Douglas Johnson, assistant pastor; and Jack W. Jones, minister of music.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I do appreciate *Gospel Herald* most of the time. Many articles are exceptionally timely and heart-searching. Hubert Swartzenruber's article, "Mission Among Minorities," Oct. 18 issue, is so true. It would be so nice to say it isn't true. The article is written with a heart whose pulse is beating strong and firm with concern. There is lack of real honesty on our part. We sing heartily, but the doing, following—relating—is not of the same fervor. How can we say, Lord, Lord, and yet, these things exist?

The articles by J. D. Graber are very good. Concerning "Without Hope of Reward" (same issue), I feel every pastor should somehow

get into our thinking, to help us consider our values and to help all of us. His fellowship to be more conscious of living in the light of Christ's norm, rather than society's. Too many never read these papers and good articles. Here is one of our major problems, I feel. Should our pastors help more here? So many good articles are written, but the Holy Spirit cannot make them a part of us if we never read.

May God give much wisdom in your work, editors, writers, and all those who do something for His cause through the medium of writing. And those of us who do not write—ours should be the ministry of prayer. He, the Holy Spirit, is faithful. May we by His grace be faithful too. Much joy and satisfaction is my prayer for all concerned.—Helen Lindhorst, Preston, Ont.

• • •

I have just finished rereading the article, "Should Babies Be in Church," in the Oct. 11 issue of the *Gospel Herald*. I would like to say that babies definitely should be in church. I would like to be in a church where they are absent and everything is so cold and formal that it makes one feel uncomfortable.

Jesus wasn't bothered when they brought infants and little ones to Him. In Luke 18: 16, He said, "Suffer little children to come unto me, and forbid them not; for of such is the Kingdom of God."

Usually if the baby cries, a mother will take it out to the mothers' room and make it comfortable. She can see and hear everything that is going on through the glass panel.

Another thing, the volunteers or mothers that have to take care of the babies in the nursery, have quite a job on hand and they have to miss Sunday school or a good sermon and are really glad when they can hand the little babies back to their mothers, as so often babies are afraid of strangers. I think a good Christian mother feels quite comfortable sitting in church with her baby on her lap instead of letting that responsibility up to someone else and worrying how her youngster is doing in the nursery.—Mrs. Mary Terrell, Archbold, Ohio.

• • •

I do appreciate most of the articles in the *Gospel Herald*, but when it comes to excluding babies from our church services (see "Should Babies Be in Church?" Oct. 11 issue), then I have something to say. It is true that they distract the attention of some people, but if the mother sits well back in the audience it will not bother many people to any great extent who really want to listen. It really does not take many years for a baby who is brought regularly to church services from the start to learn that this is a place not for play but for a quiet rest period. The mothers who really want to can train them that way. Just let the baby learn that as soon as he cries a little he will be taken out where he can have his own way and that will happen over again until it is a habit.—Clara Cooprider, McPherson, Kans.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Buckwalter, Leon and Miriam (Bair), Oxford, N.J., fourth child, second daughter, Lorean Lynn, Oct. 17, 1966.

Christophel, Eldon and Esther (Christner), Battle Creek, Mich., second child, first daughter, Oct. 17, 1966.

ter, Jeanette Marie, born April 5, 1966; received for adoption, Oct. 10, 1966.

Eash, Calvin and Delta (Kauffman), West Branch, Mich., second son, Dale Warren, Sept. 13, 1966.

Gehman, John M. and Norma (Groff), Colquitt, Ga., second son, Anthony Kent, Aug. 30, 1966.

Giffard, Raymond and Dorothy (Stutzman), Milford, Neb., fourth child, first son, Samuel D., Oct. 11, 1966.

Hosteller, Clair Vernon and Esther (Miller), Smithville, Ohio, third living child, first son, Stefan Clair, Oct. 20, 1966.

Hoover, Edward and Reba (Ebenshade), Lancaster, Pa., first child, Thomas Edward, Oct. 16, 1966.

Huffman, Randall and Juanita (Turek), Minier, Ill., third child, first daughter, Melinda Sue, Oct. 15, 1966.

Kaufman, Leon and Lois (Kauffman), Sarasota, Fla., third child, second daughter, Mary Lynn, Oct. 1, 1966.

Kehl, J. Lester and Wanda (Schrock), Hesper, Ont., third child, second daughter, Ellen Marie, Sept. 29, 1966.

King, Laurence S. and Shirley (Shenk), second daughter, Jana Louise, Sept. 28, 1966.

Longenecker, Paul L. and Mariana (Ebersole), Colquitt, Ga., fourth child, third son, Jay Lynford, Aug. 12, 1966.

Lutz, John A. and Ruth (Landis), Quechee, Vt., second child, first daughter, Regina Anne, Oct. 16, 1966.

Martin, Clair E. and Carolyn L. (Oberholtzer), Ephrata, Pa., second child, first daughter, Mary Lynn, Aug. 30, 1966.

Miller, Daniel B. and Janet F. (Hochstetler), Elkhart, Ind., first child, Harold Ivan, Oct. 7, 1966.

Miller, Ervin I. and Lois (Bernard), Archbold, Ohio, a daughter, Linda K., Oct. 13, 1966.

Miller, Loren and Marcia Marie (Kauffman), Goshen, Ind., first child, Anthony Drake, Oct. 11, 1966.

Nader, Esam and Esther (Hoover), Goshen, Ind., first child, William Warren, born Sept. 19, 1966; received for adoption, Sept. 23, 1966.

Pile, Elton and Anita (Marnier), Ridott, Ill., third child, first son, Brian Eugene, Oct. 17, 1966.

Prowant, Ronald E. and Janice (Schrock), Northfield, Ohio, third child, first son, Ronald Brett, July 12, 1966.

Reibling, David and Anna (Ramseyer), New Hamburg, Ont., first child, Perry David, July 9, 1966.

Saltzman, Sterling and Ina (Schweitzer), Milford, Neb., eighth child, fifth son, Mark Lee, Sept. 19, 1966. (One son deceased.)

Shenk, Milton and Betty (Good), Denbigh, Va., first children, twin sons, Roger Dean and Rodney Lee, Oct. 13, 1966.

Stoll, Henry A. and Mary Catherine (Swartzentruber), Loogootee, Ind., third daughter, Brenda Darlene, Oct. 11, 1966.

Stoltz, Mervin W. and Mayme (Stoltz), Red Lake, Ont., second son, Linford Ray, Oct. 17, 1966.

Stutzman, W. Wilford and Wava (Breneman), Keota, Iowa, ninth child, sixth son, Stephen W., Sept. 2, 1966.

Thomas, Melvin and Marie (Martin), Bronx, N.Y., first child, Audrey Kay, Oct. 18, 1966.

Weaver, William and Susan (Miller), Dayton, Ohio, first child, William Scott, Sept. 21, 1966.

Yoder, Lee M. and LaVerne (Zehr), Lansdale, Pa., second child, first daughter, Lela Faye, Oct. 22, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Bachert—King.—Robert L. Bachert and Judy Eileen King, both of Hopewell cong., Kouts, Ind., by Samuel S. Miller, Oct. 7, 1966.

Burmester—Litwiler.—Bruce Burmester, Chicago, Ill., Lutheran Church, and Beverly Litwiler, Hopedale, Ill., Hopedale cong., by Ivan Kauffman, June 25, 1966.

Craig—Hosteller.—James Craig, Tempe, Ariz., Church of God, and Orpha Hosteller, Phoenix, Ariz., Trinity cong., by Donald E. Yoder, Oct. 14, 1966.

Johnstone—Kulp.—Jay Johnstone, Woodstock, Vt., Congregational Church, and Lois Kulp, Bridgewater Corners, Vt., Bethany cong., by Kevin J. Bender, Aug. 28, 1966.

Kautz—High.—Earl W. Kautz, East Petersburg, Pa., East Chestnut Street cong., and Nancy J. High, Lititz, Pa., Erb cong., by Howard Witmer, Oct. 8, 1966.

Knepp—Swartzentruber.—Ronald Dwaine Knepp, Indianapolis, Ind., and Pauline Swartzentruber, Odon, Ind., both of Bethel cong., by James Knepp, father of the groom, Sept. 10, 1966.

Kruse—Graber.—Lawrence Kruse, Deshler, Ohio, Lutheran Church, and Geraldine Graber, Stryker, Ohio, Lockport cong., by Walter Stuckey, Sept. 10, 1966.

Martin—Eberly.—James Elvin Martin, Lititz, Pa., Hammer Creek cong., and Sharon F. Eberly, Lititz, Pa., Hess cong., by Mahlon Zimmerman, Oct. 1, 1966.

Miller—Stoll.—Pete Miller, Jr., Grabbill, Ind., Cuba cong., and Lorene Stoll, Montgomery, Ind., Bethel cong., by James Knepp, Aug. 27, 1966.

Muzzy—Litwiler.—Gary Muzzy, Chicago, Ill., Peoria cong., and Judith Litwiler, Chicago, Ill., Hopedale cong., by Samuel Ummel, Oct. 1, 1966.

Yoder—Kulp.—Cecil Yoder, Lansing, Mich., Fairview cong., and Marlene Kulp, Wauseon, Ohio, West Clinton cong., by J. Robert Detweiler, Oct. 1, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bucher, Anna Mabel, daughter of Samuel H. and Anna (Zimmerman) Musselman, was born near Blue Ball, Pa., Jan. 30, 1891; died of a heart attack at the York (Pa.) Hospital, Aug. 17, 1966; aged 75 y. 6 m. 17 d. On Jan. 31, 1914, she was married to Bela L. Bucher, who survives. Also surviving are 4 children (Dr. Samuel J., Anna Lois—Mrs. H. Raymond Charles, Harold M., and John C.), 15 grandchildren, and one sister (Mrs. Katie C. Geigley). One grandson preceded her in death. She was a member of the Stony Brook Mennonite Church of which her husband is pastor, and where funeral services were held Aug. 21, with Willard Delp, Paul Dagen, and Richard Danner officiating.

Hallman, Anna Fretz, daughter of Christian and Lydia (Cressman) Fretz, was born Aug.

23, 1896; died suddenly Sept. 30, 1966; aged 70 y. 1 m. 7 d. On Dec. 19, 1923, she was married to Aaron T. Hallman, who survives. Also surviving are one son (Willie), 2 daughters (Beatrice—Mrs. Roy Steckley and Ellen—Mrs. Ralph Snyder), one sister (Mrs. Lena Reeser), one sister-in-law (Mrs. Irene Fretz), and 10 grandchildren. She was a member of the First Mennonite Church, Vineland, Ont., where funeral services were held Oct. 3, conducted by J. B. Martin, assisted by John Wichert.

Hauder, William, son of Joseph and Phoebe (Burkey) Hauder, was born near Milford, Neb., Dec. 1, 1890; died at the Crestview Home after a lingering illness; aged 75 y. 8 m. 29 d. On Dec. 19, 1912, he was married to Iva Hershberger, who survives. Also surviving are 2 sons (Myron and Lawrence), one daughter (Naomi—Mrs. Albert Saltzman), 7 grandchildren, one great-grandchild, and one brother (Emanuel). Preceding him in death were his parents, 3 brothers, 3 sisters, and one grandson. He was a member of the East Fairview Church, where funeral services were held Oct. 1, with Ammon Miller, Oliver Roth, and Sterling U. Stauffer officiating.

Hege, Bessie V., daughter of Daniel and Myrtle (Baker) Eshleman, was born Nov. 15, 1890; died at the Washington County Hospital, Hagerstown, Md., Oct. 8, 1966; aged 75 y. 10 m. 24 d. She was married to J. Aaron Hege 52 years ago. Surviving besides her husband are 7 children (Martha—Mrs. William Stoner, Rhoda—Mrs. Marvin Farrow, Abram, Esther—Mrs. Ellis Woodcock, Naomi—Mrs. Edwin Jones, Lela—Mrs. John Crawford, and Aaron, Jr.), 3 brothers, 4 sisters, 25 grandchildren, and 14 great-grandchildren. Burial in Cedar Lawn Memorial Park.

Kennell, Annie, daughter of Adam and Veronica (Boshart) Wagner, was born in Waterloo Co., Ont., Jan. 31, 1884; died at her home in Wellesley, Ont., Sept. 9, 1966; aged 82 y. 7 m. 1 d. She was married to Joseph Kennell, who died June 7, 1955. Surviving are 3 sons (Jonas, Azor, and Elkanah), 14 grandchildren, and 30 great-grandchildren. She was predeceased by one son and one grandson. She was a member of Maple View Church, where funeral services were held Sept. 12, in charge of Steve Gerber, Chas. Streicher, and Chris O. J. b.

Miller, Milo U., son of the late Moses M. and Lydia (Patterson) Miller, was born in Lagrange Co., Ind., June 1, 1911; died at the Lagrange County Hospital, June 22, 1966; aged 55 y. 21 d. On Oct. 1, 1932, he was married to Mildred Mishler, who survives. Also surviving are 3 sons (Donald, Deldon, and Dean Meredith), 2 daughters (Dorlene—Mrs. Carl Kauffman and Doris), 12 grandchildren, and 5 brothers (Ray, Ivan, Roy, Samuel, and Wilbur). Three sisters and one brother preceded him in death. He was a member of the Emma Church, where funeral services were held June 24, in charge of Amos O. Hostetter and Orvan Bontrager.

Petersheim, Rhoda, daughter of John and the late Lottie (Sellenbaum) Hollinger, was born in Goodville, Pa., Feb. 12, 1922; died at Lancaster General Hospital, Sept. 15, 1966; aged 44 y. 7 m. 4 d. Surviving are her husband, Ivan B. Petersheim, one daughter (Judy—Mrs. Lewis Stoltzfus, Jr.), 2 sons (Jere W. and Carl R.), her father, 2 sisters (Miriam and Eva—Mrs. Amor Martin), and 5 brothers (Aaron, John, Mark, Luke, and Homer). She was a member of the Zion Church, where funeral services were held Sept. 18; interment in Pine Grove Cemetery.

Quest, Jessie Sarah, daughter of Oliver and Elsie Berkeley, was born at Cheyenne, Wyo., Nov. 8, 1941; died of exposure Oct. 13, 1966, after having been lost in the Cascade Moun-

tains near Marion Forks, Oreg.; aged 24 y. 11 m. 5 d. Most of her life was spent in the Sheridan, Oreg., community. On March 25, 1962, she was married to Dale Quest, who survives. Also surviving are one daughter (Tina Renee), her mother, 3 sisters (Edith—Mrs. T. D. Cyrus, Sherry—Mrs. Lester Steckley, and Ellen—Mrs. Harold Miller), 3 brothers (Mervin, Marvin, and Ralph), and one grandmother (Mrs. Jessie Locher). Services were conducted at the Salem Church, Oct. 17, in charge of Wilbert Nazfiger and Roy Hostetter; interment in the Mennonite cemetery at Sheridan, Oreg.

Self, LeRoy W., son of John W. and Anna (Jones) Self, was born Dec. 5, 1896; died at the St. Francis Hospital, Peoria, Ill., Oct. 17, 1966; aged 69 y. 10 m. 12 d. Survivors include one daughter (Martha—Mrs. Ernest Aupperle), one son (Carl L.), 3 grandchildren, 4 stepgrandchildren, and one sister (Mrs. Ida Millman). One daughter preceded him in death. He was a member of the Ann Street Church. Funeral services were held at the Gauss Funeral Home, Peoria, in charge of J. J. Hostetter; interment in Springdale Cemetery, Peoria.

Stoll, Joella Jane, daughter of Robert L. and Verda (Gingerich) Stoll, was born in Davies Co., Ind., March 17, 1951; died instantly in the same accident as her father, Sept. 25, 1966; aged 15 y. 6 m. 8 d. She is survived by her mother, 4 brothers (Jeffery, Roger, Allen, and Gerald), and her grandparents (Mr. and Mrs. Herman Stoll and Mrs. Mary Gingerich). She was a member of the Providence Church, Washington, Ind. Funeral services were held at the Berea Church, Sept. 27, in charge of Tobias Slaubaugh, assisted by Edd P. Shrock and William R. Miller.

Stoll, Robert L., son of Herman and Agnes (Kauffman) Stoll, was born in Davies Co., Ind., July 2, 1928; died in the Davies County Hospital, Sept. 25, 1966, about two hours after he was injured in a car accident, aged 38 y. 3 m. 21 d. On Jan. 13, 1949, he was married to Verda Gingerich, who survives. Also surviving are 4 sons (Jeffery, Roger, Allen, and Gerald), his parents, 3 brothers (William J., Frank, and Herman, Jr.), and 3 sisters (Mary Lou—Mrs. Loren

Yoder, Martha Belle—Mrs. Lyle Burkholder, and Barbara Jean—Mrs. Albert Lengacher). One daughter died in the same accident. He was a member of the Providence Church, Washington, Ind. Funeral services were held at the Berea Church, Sept. 27, in charge of Tobias Slaubaugh, assisted by Edd P. Shrock and William R. Miller.

Wengerd, Elizabeth Miller, daughter of Alexander and Catherine Miller, was born in Holmes Co., Ohio, March 7, 1889; died at her home in Millsburg, Ohio, Oct. 12, 1966; aged 77 y. 7 m. 5 d. On April 22, 1906, she was married to Allen S. Wengerd, who died April 20, 1966. Surviving are 4 children (Owen, Sherman, Wilmer, and Carol Ann—Mrs. Dallas Alberts), 14 grandchildren, 13 great-grandchildren, one brother (Robert), and one sister (Mrs. Katie Ann Zook). Five sisters and 2 brothers preceded her in death. She was a member of the Berlin Church, where funeral services were held Oct. 16, with Paul Hummel and Earl E. Miller officiating.

Yoder, Henry J., son of Jeremiah and Fanny (Bender) Yoder, was born at Arthur, Ill., Oct. 19, 1893; died in the Washington, Iowa, Hospital, Oct. 15, 1966; aged 72 y. 11 m. 26 d. On April 9, 1919, he was married to Lenora Mae Boshart, who survives. Also surviving are 3 daughters (Leila—Mrs. Maurice Grieser, Maleta—Mrs. Lawrence Barquist, and Zora—Mrs. Harlan Widmer), 13 grandchildren, 2 brothers (Moses F. and Edward J.), and 2 sisters (Anna and Lizzie—Mrs. Sam Thomas). He was a member of the Bethel Church at Wayland, where funeral services were held, with Simon Gingerich and Willard Leitchy officiating.

Zaerr, Curtis Lee, son of Raymond and Inez (Short) Zaerr, was born near Archbold, Ohio, April 22, 1939; died in a truck accident near Norwalk, Ohio, Sept. 25, 1966; aged 27 y. 5 m. 3 d. On May 5, 1963, he was married to Mary Linda Ward, who survives. Also surviving are 2 daughters (Rose Marie and Nancy Lyn), his parents, one sister (Vivianne—Mrs. Dale Fielitz), and 3 brothers (Maurice, Wayne, and Eugene). He was a member of the Lockport Church, where funeral services were held Sept. 28, with Walter Stuckey and Dale Wyse officiating; interment in Pettisville Cemetery.

ANABAPTIST BAPTISM

by Rollin Stely Armour

An examination of the Anabaptist theology of baptism. The author discloses the multiplicity of meanings baptism had for an age in which the ceremony was valued so highly that they fought and died over it. He reveals the meaning baptism had for some of the first Anabaptists. Included are areas related to baptism, such as the doctrine of regeneration, the view of the church and Christian life, and some ideas on eschatology. This work was awarded the Brewer prize by the American Society of Church History. Many insights are given as to where the present-day practices originated. Is not a technical book. More interesting reading than the title indicates.

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Items and Comments

Americans who give an "important" place to religion in their lives still are in the substantial majority but their number is on the decline, according to a Gallup Poll conducted for the monthly **Catholic Digest**.

The poll—discussed in the October issue of the publication, which has been releasing in segments an extensive survey on religion—showed that among a representative cross section of people 70 percent say that their religion is "very important."

It was noted that in a similar poll in 1952, 75 percent of the respondents said that religion was very important in their lives.

* * *

Roman Catholics far outnumber Protestants and Jews in supporting President Johnson's method of handling the Vietnam war, according to a copyrighted national Gallup Poll.

Statistics released by George Gallup and published in the **World Journal Tribune** show that 54 percent of Catholic Americans approve the Administration's conduct of the war, while Protestant support is only 39 percent and Jewish, 41 percent.

Among those disapproving American policy, according to religious affiliation, Protestants and Jews have similar views (with 43 percent opposed among Protestants and 41 percent among Jews). Among Catholics only 31 of every 100 show disapproval.

* * *

Albuquerque's public school youngsters will continue to sing Christmas carols despite the New Mexico Civil Liberties Union's stand against "the singing of carols which are very clearly Christian hymns."

The Civil Liberties Union sent a statement on religious observances in public schools to all New Mexico school boards and superintendents, warning them that such observances violate church-state separation principles.

In response to this statement Superintendent Robert Chisholm of Albuquerque's schools said that the system will continue to follow a 1962 memorandum which is now considered public school policy.

In the 1962 statement the late Superintendent Charles Spain said:

"Although there are clearly religious aspects of the Christmas season, there are also human values in the season which transcend any particular sectarian commitments." Mr. Spain held that "Christmas carols are a fundamental aspect" of the holiday observance which is a basic part of American culture.

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In Every Thing Give Thanks

By James M. Lapp

"Did you say thank you?" I ask my three-year-old daughter when she excitedly shows me a piece of candy her grandmother has given her. Since she has forgotten, I dutifully require her to return and offer her thanks for the candy already half devoured. I ask myself, Was she really sincere when she uttered those words of thanks? Does one need to say his thanks to be truly thankful? Or might my daughter already have expressed her gratitude by the manner in which she received the gift? How do parents teach their children to be thankful? Or is thankfulness a quality of life, like so many others, that one must experience to understand rather than be academically taught?

As I reflect on my own past life, it appears thankfulness has been definitely related to some personal life experiences God has graciously brought into my pathway. While I can express gratitude for the universe and all it contains, it is only through firsthand encounters in this universe that I become indeed thankful.

For Example . . .

For example, I recall with delight those occasional homemade pies sent to me while I was in college and away from my mother's cooking. I remember the pleasure of eating American food again after spending several weeks in the Spanish culture some years ago. These experiences have made me more appreciative of my "daily bread," at least more so than if I had always eaten Pennsylvania Dutch style. On the other hand, consider the matter of physical health. This is a blessing for which I say thank you with little feeling of emotion. I have never spent a day in a hospital bed. No member of my family has ever been seriously ill. I have visited persons with terminal illnesses who have helped me become more grateful for my health. But here is a level of thanksgiving I simply acknowledge I do not understand, for illness has not been a part of my personal experience. With Adelaide Proctor I sing,

I thank Thee, Lord, that all our joy is touched with pain:
That shadows fall on brightest hours, that thorns remain—

So that earth's bliss may be our guide and not our chain.

But I am increasingly aware I know not of what I sing. Those lessons of life learned through pain are no doubt profound, but thus far God has not deemed me worthy or ready to learn them.

Take one more example, that of personal forgiveness of sin. When I became a Christian at the age of eleven, a feeling of relief came over me temporarily. But in the succeeding years, I experienced more of life and sensed in a deeper way the truth of the prophet's words, "We have turned every one to his own way." Sin became to me a selfish form of existence rather than a list of wrongs to be repented of and confessed. It was at the age of twenty-five, and during a particular period of stress in life, that God's grace became suddenly new and fresh to me. In that moment I could say from the depths of my being, "Thank you, God, for personal salvation."

"In Every Thing Give Thanks"

In I Thess. 5:18, Paul suggests, "In every thing give thanks." On the surface this seems to mean we ought to enumerate all the gifts and privileges that are ours in this world, and then we should give thanks to God for them. But Paul's idea sharpens up a bit when we read the verse in the RSV, "give thanks in all circumstances." Thanksgiving grows out of a personal context of life that largely determines the quality of our thanks. Of course, we should always be thankful and for everything. But realistically we will most truly be grateful when in certain circumstances of life, we discover particular reasons for giving thanks.

When we begin to analyze Paul's prayers of thanksgiving, we find they are not the vague generalities we frequently voice in our prayers of thanks. Each expression of gratitude for Paul grew out of some specific concern or encounter with the church he was addressing. His prayers reveal to us a great deal about these churches and his relationship to them.

Every utterance of thanks has a framework of life that colors the expression of gratitude. The more personal and specific the framework of our thanksgiving, the more meaningful our expression will be. The invalid's word of thanks is colored by his infirmities. The refugee's gratitude is given meaning by his state of deprivation. The child says thank you for a book amidst the thrill of learning to read. Genuine

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thanksgiving grows out of the whole adventure of life controlled by the Spirit of God, who thus even controls that for which I can truly be thankful.

Three Implications

Now all this adds up to three ideas. First, let's be honest and not glib about thanksgiving. Rather than trying to be thankful for things for which we feel little real appreciation, we ought to acknowledge our indifference. If we are courageous enough Christians, we may pray that the Lord will bring into our lives experiences that will teach us to be grateful where we presently have little concern. This requires courage, for we may only learn genuine thankfulness through suffering and deprivation. Real thanksgiving, however, will be gained more quickly through honest confession of its absence than through oft repeated empty words.

Second, it seems clear to me that a grateful heart cannot be transmitted through mere teaching. Parents may remind their children of the propriety of saying "thank you." But these children will learn far more about true thankfulness when they hear and feel their parents' thankful spirit. Parents may promote an appreciative spirit in their family by exposing them through books, films, travel, visits, etc., to less privileged persons than themselves. Finally, children will understand thanksgiving firsthand as they learn to give sacrificially and identify personally through acts of loving service with those in need.

In the third place, thanksgiving is best expressed through actions and attitudes of life rather than through mere words. God is more pleased with lives that are caught up enthusiastically in the proclamation of the Gospel than with long prayers of thanks devoid of living reality. Our thankfulness will be most clearly evident by the manner in which we manage all that God has entrusted to us as His stewards. Thanksgiving is the response of one who is committed to a life of obedience under the lordship of Christ in all circumstances.

Thanksgiving—A By-Product

In his book, *Shantung Compound*, Langdon Gilkey describes life for 2,000 civilians who were thrust into a Japanese internment camp in China during World War II. In the camp were businessmen, missionaries, doctors, professors, barflies, prostitutes, and just about every segment of a normal society. Because of limited accommodations and food, severe problems developed in this "miniature world" that are common to normal life, but were accentuated in this environment. When the pressures of survival crowded in on these people, much of their former dignity and integrity ceased to exist. With the exception of some missionaries, most of the people became exceedingly selfish, even to the point of stealing from one another. The issues of life were not decided on the basis of logic or moral values, but rather how one could make his life more comfortable and secure.

Before we become too smug in our thanksgiving and praise, let's take account of what our attitudes and actions

would be if it were not for the securities and comforts of our affluent society. We should be fully aware that within all of us is a selfish nature only Christ can transform into one of thankfulness. Even exposure to a world of need may result in our being more calloused and cold, rather than concerned and compassionate. Until we see our true selves honestly before God, our thanks will be superficial and lack a real basis.

Thanksgiving is really a by-product of one who has learned that his life is totally dependent on God's grace in Christ. It is only in Him that we are given the freedom to be thankful in all circumstances of life, for He alone gives all of life meaning. Not only should our thanks be "for father and for mother, who give me clothes and food," but even more for the eternal hope, the eternal security, the eternal goals and values found in Jesus our Lord, who gives eternal significance to all of life. With Paul we can then say, "I have learned, in whatever state I am, to be content," "I can do all things in him [Christ] who strengthens me." This is the foundation from which real thanksgiving springs.

* * *

Once a minister, who was also a father, tried to finish his sermon. One interruption after another occurred, until his energies seemed all drained away. Then came another knock at his door. He braced himself, tried hard to put a smile into his response. "Come in!" The door opened a little, a sunny-faced little girl looked in. "Daddy, may I come in?" Consent given, she leaped across the room, climbed up into the tired man's lap. "Daddy, I didn't come to ask you for a thing. I just want to climb into your lap and hug you, and tell you what a good, kind daddy you are!" So much warmth slipped into his tired heart that it crowded out all the weariness. God is a Father too, and His heart warms at our giving of thanks.—David A. MacLennan in *Revell's Minister's Annual* (Fleming H. Revell Company).

Thanksgiving Day Is Here

By Thelma Allinder

The lilting songs of summertime are hushed,
For lark and oriole have flown away;
The valley and the hill are rudely brushed
By North Wind's breath, and now Thanksgiving Day
Is here, inviolate within the heart—
The place which is the Lord's own chapel-room.
The grain is garnered, and the city mart
Holds cornucopias of Autumn bloom.
This is the Father's world and He has planned
All seasons, bringing fruitage for our good.
As we accept rich bounties from His hand,
We do it gratefully as children should,
And prayers of thankfulness mount high once more,
Though we hear Winter's voice outside the door!

Helping the Preacher Preach

I listened in on a congregational discussion last week. Like many congregations these days, this one was taking a careful look at itself. A committee was working on a new model for congregational life. They were in the middle of a series of sermons on the functions of the five proposed departments: (1) Preaching and Worship, (2) Pastoral Care, (3) Stewardship and Administration, (4) Nurture and Fellowship, (5) Witness and Service. Under discussion on this particular evening was the morning sermon on Preaching and Worship.

It was pointed out in the discussion that some way needed to be found for the congregation to respond to the sermon each Sunday. If congregational life was to focus on "mission" and on "deciding" about mission-related questions, then the sermons themselves would need to be focused in the same way. Like many congregations, this one was not satisfied simply to listen and leave. They wanted discussion and decision.

Someone suggested that a group might meet with the preacher to help select the sermon topic and to generate some of the input. To some it did not seem right in a brotherhood church to have one person decide what the congregation needed. Nor did it seem appropriate that one person should make the judgment that the congregation is finished thinking about a subject and that it should now move on to another.

A minister in the congregation said that sometimes Sunday-school teachers do not appreciate a sermon that comes too close to the lesson. The sermon steals their thunder. Then it was suggested that lessons like the Luke-Acts quarters could certainly stand additional exposition. So why not have Sunday-school teachers meet with the minister? Let them help to prepare the sermon based on the Sunday-school lesson. Let the sermon provide the basic input with a focus on mission and decision. Then Sunday-school classes would pick up the issues raised and move toward a consensus.

This would take the threat away from the Sunday-school teachers because they would know what direction the sermon would take beforehand. They would be ready to pick up the live issues and lead the class discussions. The Sunday morning setting would be seen as a two-hour unit divided only between input and decision.

What do you think about the idea? Why not try it?—

Arnold W. Cressman.

*Forgive, O God,
When I looked
At any blessing in life
As luck;
When I praised
The healing power of a pill
And forgot to thank you
The Healer;
When I spoke
Of my own skill
As if you were not
The Giver.
Help me to recognize
In every experience
That every good gift
Comes from you.*

Amen.



Satbarwa Chapel, Bihar, India

Pastor of the Satbarwa Chapel is Hero Kujur, shown here in front of the chapel with his wife. Bro. Kujur is also chaplain of Naf Jivan (New Life) Hospital in Satbarwa.

Church services have been held at the hospital site since workers first pitched tents there in 1959. As the hospital plant and number of workers grew, a church building was needed. The present chapel was dedicated in the fall of 1964 with J. D. Graber participating. Present membership is 31. Hospital staff and patients also worship with the group.

The objectives of the church are two: (1) to serve as a worship center for the hospital staff, for daily chapel and Sunday services, and (2) to preach the Gospel, since most mornings there are as many non-Christian patients in the service as there are Christians, if not more.

Hero Kujur plans to bring his membership and place it with the Satbarwa congregation. He comes from Daltonganj.

Remembering and Being Thankful

Guest Editorial

Often in the Old Testament the people of Israel were reminded that they should be grateful because they were in such better conditions compared to what they once were. In Deut. 5:15, we read: "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand. . . ." On other occasions the people of Israel are reminded of their bondage in Egypt and of how difficult and intolerable it was.

A good memory and a live imagination are necessary for one to be truly grateful for his opportunities and advantages.

There are many living today who can remember and therefore be grateful. Many can remember when food was short and scarce, when housing and clothing were scanty, when transportation was short and slow, and when privileges and opportunities were almost nonexistent.

There are many who can remember the days of depression when there were breadlines, and WPA, NYA, CCC, and when millions were plagued with unemployment.

These were veritable days of bondage and deprivation for many. Those who will take time to remember and recall those experiences can well be grateful in this day.

But our present generation of younger people cannot remember those days because they never knew them. Their lives have been much easier and their needs provided with little effort. How then can the many today who have never known difficult days be grateful? They can find a way to gratitude by imagination and by observation.

Through imagination they can conceive of times and situations when people's lives were deprived and when life was bitter and hard.

But there is a more impressive way to be grateful. It is through observation. Regardless of how much people enjoy the luxuries of life today, they do not have to go very far or look very hard to find pockets of abject poverty, ignorance, and pathetic want. A few minutes, drive will take most Americans to situations that they hardly know exist. If they will only look. Or short walks will take people to places where there are the most squalid conditions.

But it is pretty difficult for us to look at and see ugliness if we have been surrounded by beauty and ease.

There is the story of Marie Antoinette who in planning her wedding procession wanted everything to be pretty; so she decreed that everything ugly along the streets where

her procession was to pass was to be covered up and hidden. Board fences were to be built that would keep them from the sight of the happy and joyful wedding procession.

So many privileged people today are this very way. They refuse to look at the ugly and the unhappy state of the many who are in dire need. They would prefer to act as though the condition did not exist.

But this need not be the case. Even the most privileged may develop a conscience for those who are in need. Someone said of Mrs. Eleanor Roosevelt: "She walked among the unfortunate of the world, not on a tour of inspection . . . but as one who could not feel complacent while others were hungry, and who could not feel contentment while others were in distress."

So in this affluent society today where there is so much privilege and opportunity and luxury and surplus, perhaps one of the best ways for us to be thankful is to look on the needy of the world and have compassion. And having compassion, to act in ways that we can discover to help alleviate the desperate needs.—C. R. Dobbins, editor of *Cumberland Presbyterian*.

Where Gratitude Begins

A ten-year-old boy overheard a conversation about certain bills for services rendered which had to be paid. He conceived the idea of making out a bill for what work he had done. The next morning he laid his statement on his mother's plate. "Mother owes Willie for carrying coal six times, thirty cents; for going ten errands, thirty-five cents; for being good twice, ten cents; total, seventy-five cents." His mother read the bill, but said nothing about it.

That evening Willie found on his plate seventy-five cents and a bill which read as follows: "Willie owes mother for his happy home for ten years, nothing; for his food and clothing, nothing; for nursing him in a long illness, nothing; for being good to him, nothing; total, nothing."

When Willie saw the seventy-five cents, he was pleased. But when he read his mother's bill, his eyes grew dim and his lips quivered. Then he took his money to his mother, threw his arms around her neck, and told her he wanted to do more for her for nothing.

God asks us to bring our requests to Him with thanksgiving. Ingratitude is selfishness. Thankless lives are selfish lives. Praise is the only employment in which self finds no part. In praise we forget ourselves and center our hearts on God, the Giver of all we have. It is when we center our thoughts, like Willie, on what we have done that life loses its luster. We forget how much more God has done for us. And it is as we turn our eyes from ourselves and see God's goodness to us, freely given, that we become His thankful and willing servants.—D.

The Face of Gratitude

By Millard Osborne

How can I be grateful for peace when for so many this is unknown? How can I be grateful for plenty when so many have little or nothing? How can I be grateful for security when for many security does not have a visible face?

I have climbed long stairs of crowded tenements, knocked on doors that opened to still more crowded apartments, and wondered why I had grown up on acres and acres of earth and sunshine.

I stood in the waiting room of a charity clinic in a large hospital and saw boys and girls and babies with physical ailments which would eventually take the lives of many and leave others permanently affected, and wondered why I had four strong healthy children at home.

I walked with the Voluntary Service nurse between the rows of migrant cabins as she made her morning rounds. We sat and chatted with several families as they opened for us windows of understanding into their lives as migrants, and I wondered why, as long as I could remember, I had always a home address.

I looked through the one-way glass into a room of a special school for handicapped persons, saw the difficulty with which they moved and talked, and wondered why my own muscles, nerves, bones functioned normally.

I talked with a war refugee, learned how the ravages of war reduce life to an elemental struggle for existence, and wondered why I lived in a part of the world where international conflict had never reached.

I watched as a Negro was supposedly put in his place by the hate stare, and I wondered why I had been born to white parents.

Should I be thankful for all these things? Many are. But can I be?

A child scurries through unfriendly streets, glancing hurriedly into shadowed doorways. Another child plays contentedly with simple toys while mother works nearby.

A young girl goes to sleep at night with the language of war in the background—planes, rifle shots, machine gun blasts, explosions. Another girl learns the language of peace, the bubbling of a stream, the call of the thrush, the rustling of the breeze through the grain field.

Millard Osborne is pastor of the congregation at Lebanon, Oreg., and chaplain at the Lebanon Hospital.

A mother rises with her family at four or five, eats what little breakfast they have, and rides to the fields to earn a few dollars in the harvest. Another mother, in her simple way, serves her family and spends herself in loving ways, providing for their daily needs.

A father lives day after day with the fear that hunger will overpower him, not hunger of the stomach only, but the hunger for all those things which relieve poverty of the body, mind, and soul. Another father by honest labor is happy to provide his family with a modest living and lead them in experiencing a purposeful life.

Who is to say which one has the most cause for gratitude?

The face of gratitude is not: the fear of childhood, the hunger of youth, the want of maturity, the bitterness of middle age, nor the depression of the elderly.

The face of gratitude is: a child, anywhere, free in the security of love, a youth beginning to bridge the gap between a needy world and the resources of the Christian faith, an adult sensing the deepening work of the Spirit, an elderly person still useful in expressing the Gospel.

The face of gratitude is not limited to my race, your country, his income, her home, our culture; but the face of gratitude is seen wherever man has the freedom to become what God has purposed him to be.

The Scriptures are full of admonitions to give thanks and to be grateful. These center around many experiences of our lives here on earth and our hope for eternal existence. But essentially, the real cause for gratitude lies in our response to God in the gift of Himself to us through the Word and through His Son, Jesus Christ, our Lord. In this sense, gratitude or thanksgiving is not the glib recitation of appreciation for the absence of sorrow or difficulties, and for the abundant evidence of earthly success. Rather, Christian gratitude is the victory of faith expressed to God because of His gift to man.

This means, of course, that gratitude is not tied to the "things" of life (and that is a tough one for us), but to the ability we have to receive God's free gifts and respond to Him. By nature, we like to believe that the essential prerequisites for giving thanks certainly include that promotion, this new car, the coveted scholarship, top grades, popularity, the right circle of friends, and other marks of earthly success. Pushing that on out, it must be said that

gratitude does not even depend on the maintaining of earthly existence itself. But how many Christians have experienced the joy of being expendable for Christ?

The face of gratitude is the freedom to be personally expendable in being true to the Gospel. I really must examine my life and ask, Why is it so important to me what I want? what I think? what I do? what I need? If the experience of the Gospel is to have real meaning in today's world, then I must be free to be a "living sacrifice."

The face of gratitude is the secret of companionship. On June 15 a man died in the Oregon City hospital at 83 years of age. His obituary read, "no known survivors." Not one person attended his viewing. At the graveside service there were four: a social worker, the church sexton, the funeral director, and the minister. Perhaps this is symbolic of the loneliness of certain people, "no known friends or survivors." But loneliness is the brother to many. Must a person have many friends and companions to have reason for giving thanks? Jesus said, "Lo, I am with you always." And, "... we will come unto him, and make our abode with him." Even in physical loneliness, unpleasant as that may be, it is possible to know the real lasting companionship of God Himself and to be grateful.

The face of gratitude is the expression of peace. As a gift of God, peace is unknown to the world, except through the lives of those who have received this peace and whose lives express its reality. Again the possession of this gift is not dependent on certain earthly conditions or circumstances. Jesus promised, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

At this time of thanksgiving, let our lives express clearly the basic reason for gratitude, that we have the freedom to respond from our hearts because God has given His gift of love to us.

A Little Thanksgiving

By Lorie C. Gooding

How lovely are the common things,
the things of everyday,
the ordinary little joys
that bless our pilgrim way—

A rose in a tangle of brier,
a star in the depth of the night,
a friendly touch at a time of grief,
and a smile like the morning light.

How lovely are the common things,
a smile, a flower, a star.
For gifts like these we thank Thee, Lord.
How comforting they are!

GOSPEL HERALD, NOVEMBER 15, 1966

Arms Outstretched

By Elsie Eberly

My eight- and twelve-year-old sons were gathering soda pop bottles around the neighborhood to return for the deposit. Many were dirty, and I suggested setting the whole box in the washhouse until they had time to wash them. These bottles had a tremendous fascination for my three- and four-year-olds. Green ones, clear ones, and even some flowered ones. How pretty!

I warned them against playing with them. I explained, very clearly I thought, about possible breakage and then cuts. One busy morning I heard a crash and then screams from the washhouse. Four-year-old came in crying, blood dripping from a cut hand. As I dressed the cut, I soothed and comforted, asking where he got hurt so badly. No answer except a head hung in shame. "Were you playing with those bottles?" I asked. His answer was a very slight nod and more tears, then a head buried in my lap. All my sternness fled. I took him into my arms and spoke quietly. I explained that this was why I had forbidden him to play with the pretty bottles; that I was only trying to keep him from getting hurt, and added, "because, you see, I love you."

Long after little son ran out to play, I pondered. God, too, gives orders for His children. I suppose that these, too, are to keep me from getting hurt. Yet how often I disobey. How many times I'm led astray by the fascinations of the world, and need to come back in sorrow and shame. Does His heart ache for me as mine did for my son? Surely He meets me with arms outstretched, ready to soothe and comfort.

If my son had come in a defiant attitude, neither shamed nor sorry, I would still have loved him. But I would have felt he needed further reprimanding, even though my heart ached for him. Does my heavenly Father sometimes send me harder trials, because He loves me?

After my son confessed his wrong and was reassured of my love, he soon forgot his cut hand. How much lighter my burdens become when I remember His love for me. John writes, "As the Father hath loved me, so have I loved you: continue ye in my love."

Our Preacher Says

Many people are more thankful for what they get than for what they give. They expect to find more joy in securing than in sharing. It is right and proper to be grateful for what we receive, but when the desire for getting grows so strong as to weaken the desire for giving, life becomes unbalanced, frustrated, defeated. In the realm of human and spiritual relationships, experience has proved that the rewards from giving are greater than those from receiving. Truly, as the Bible says, "It is more blessed to give than to receive."

The Day That Is Ours!

By Blanche Thompson Richardson

Three hundred and forty-five years ago a band of storm-tossed Pilgrims—to the number of 102—on board the *Mayflower* came to anchor about a mile from what is now the site of Provincetown, on Cape Cod, in Massachusetts. The victims of religious persecution in England, they had set sail with high hopes, journeying to this land across the sea where they might advance the kingdom of God and enjoy the liberties of the Gospel in purity and peace.

Landing at Plymouth in the dead of winter they grimly met and stubbornly overcame hardships and disaster that would have conquered weaker souls. Illness invaded the little band of exiles, and in six months more than half of them had closed their earthly pilgrimage.

However, in spite of the heartbreaking winter with its disaster and woe, this Plymouth republic moved along its appointed way, calmly, ardently, and prayerfully.

And, by the grace of God, in one short year things changed for the better. The autumn of 1621 waned on a prosperous community. The sickness had ceased, the first harvest had been abundant, and the outlook was bright. All this had come to pass because with undaunted zeal and in the fear of God these Pilgrim fathers had met tragedy and carried on. Save for their sacred day of worship each week there had been no special day of rest and gladness since their landing.

Back home in England they had celebrated the custom of an autumnal festival which was called "The Harvest Home," and, with the summer past and the promise of happiness for the immediate future, Governor William Bradford decreed that a time be set aside for prayer and feasting.

Thereupon, the governor sent out four men to hunt for fowl. They returned with enough waterfowl and wild turkey to supply the colony for a week. The children were kept busy turning roasts on spits, or rods, in front of open fires.

Chief Massasoit and ninety neighboring Indians feasted with the colonists for three days. Indian hunters contributed five deer. Religious services opened each of these days, for the Pilgrims carried their religion into all the affairs of life.

Thus, because of the tradition of the Pilgrims the great New England festival of Thanksgiving appeared early in America. However, the harvest festival is far from new; in fact, it is one of the oldest and most widespread of celebrations.

We may trace its origin back through the ages and nations to the land of the Canaanites, from whom the children of Israel copied many of their customs.

The Romans worshiped their harvest deity under the name Ceres. Her festival, which occurred yearly on Oct. 4, was called "Cerealia." There were processions in the fields with music and rustic sports and the ceremonies ended with the inevitable feast of Thanksgiving.

For over two hundred years Thanksgiving Day was peculiarly an eastern states celebration. During the Revolutionary War, eight special days of thanks were observed for victories and for being saved from dangers. On Nov. 26, 1789, President George Washington issued a general proclamation for a day of thanksgiving.

However, it did not become a yearly celebration in the United States until the year 1863, when President Abraham Lincoln proclaimed that Thanksgiving be celebrated on Thursday, Nov. 26. Lincoln and every president who followed him have proclaimed the holiday each year.

A long while ago one of America's great statisticians, economists, and writers asked this pertinent question: "Why is it that South America, with a longer history and far greater natural resources than our own, is nevertheless almost wholly undeveloped; while North America, and especially that portion of it known as the United States, is developed to an enormous degree?" The answer seems to go back to the purpose of the founders of the two continents, which was in both instances carried out by succeeding generations. Those men who first came to South America came seeking *gold*—the early Pilgrim fathers came seeking *God* and the opportunity to worship Him as they saw fit.

This heritage and this day they passed on to us. Let us humbly give thanks!

Wit and Wisdom

Teacher: "I have just told you the story of the Pilgrims, children. Now what do you suppose the Pilgrims did after they had been here a year and gathered good crops? All right, Bobby, what did they do?"

Bobby: "They bought a new car, I think."

Blanche T. Richardson is a free-lance writer from Arlington, Mass.

Who's Dedicated to What?

By Gladys Kennel

I asked a young doctor recently, "An older doctor once said to me that the 'family' doctor has to be really 'dedicated.' Dedicated to what?"

"Helping others," was his prompt, concise reply. "Good enough. Two words. Helping others." That is all the discussion we had on the subject. His sincerity left no need to question further how he felt on the matter.

A leader in our church visited in our home. As we spoke of a missionary nurse, he remarked, "She is really respected. Even when in training her associates noticed a difference in her. She is what you call 'dedicated.'"

"What about you? Aren't you dedicated to your work?" I asked.

"Me? Well—now—I hardly know." He never finished this statement.

If you read books and articles about missionaries, teachers, nurses, ministers, doctors, the word "dedicated" seems to be prolific.

A few years ago a woman starting to teach in high school was asked if she liked her job. She answered with enthusiasm, "I love it! You just list me as among 'the dedicated.'"

I heard a pastor-psychiatrist make a statement that intrigued me. He said of his wife, "My wife is a dedicated wife and mother. She is truly dedicated to our marriage." I had never heard or thought of being dedicated to a marriage.

A former president of the United States, speaking at a commencement program, said, "Too often graduates of college start with a dedication to be good to others and end up being very good to themselves. They study to get along with others and end up trying to get way ahead of others."

A woman whose task it was recently to help hire a minister for a local church lamented, "Our seminary isn't sending us dedicated ministers. The first thing they want to know is the salary. If that is all right, the manse is lacking. If both salary and manse are all right, then we find they have no dedication to preach the Gospel."

We find those who speak of being dedicated in a different sense. There was the nurse that spoke of "her truly dedicated doctor friend." She added jokingly but truthfully, "Of course, his dedication is from 9:00 to 4:00 only."

Not long ago I saw on a book jacket this statement by the author, "My husband is completely dedicated to hunting and fishing." She went on to tell of the many trips they took in connection with his dedication.

A businessman said, "Dedicated? Of course I am. I'm dedicated to do the very best at whatever I'm doing. This is not only in connection with my business but in home and church work too."

Have we the right to label ourselves as being "dedicated"? I share these definitions of "dedication": to devote, offer, consecrate, dedicate; to give up, set apart oneself to some work or duty.

In my Bible concordance I find dedication is to devote a person, place, or thing to holy use.

It is interesting to note that usually Bible dedication is connected with things. Such things as silver, gold, the tabernacle and altar, the temple are dedicated to God. After the time of dedication, there was often a time set "to keep the dedication with gladness."

Our pastor said that trial through God's love can bring us (as sons) to a place of dedication to Him.

Whether we feel a need to dedicate our life, work, time, possessions is an individual decision. We do know that whatever we dedicate and to whom we dedicate it will always be a true indication of our philosophy of life.

How to Pray for Missionaries

Pray for essentials. It is not so essential that you ask God to give us good health. The important thing is that He give us only the measure of health that will best glorify Him. We ought to be able to demonstrate to the people about us that we have a God who can keep us in perfect peace and joy, even in the midst of pain.

We do not want you to pray that God will give us an easy path on our field of labor. Rather, pray that He might give us grace sufficient to be overcomers for Him.

Do not pray so much that God will answer our prayers, as that God will keep us from being too busy to pray. Haven't you thought of the fact that it is just as easy for us missionaries to be too busy to pray, as it is for you to be too busy to take time to be alone with God?

We are not so anxious that you pray that God will remove the obstacles as that He might give us an unconquerable determination to go all the way with Him.

It is not as important that you pray that God should bless our activities as that God should censor our activities. How easy it is for a missionary's time and energy to be spent on second bests!

Please do not pray for us as though we were exalted saints living on a high level just because we are missionaries. We who go as missionaries are subjected to temptations. Satan will determine in one way or another how to hinder our testimony, how to rob our lives of power, or how to make our witness futile. We need your prayers that God will give us grace and strength to resist temptation.

Won't you please remember that missionaries can become lonely? We can become discouraged. We can become irritable, sharp, and impatient with others. Above all, we want to tell you that we can do a great deal of missionary work without being on fire for Christ! So we covet your prayers for us that we may ever live with our hearts aflame with a passion for the lost, and aflame with the glory and love of Christ.

—By a Missionary.

What Africa Has Taught Me

By Mrs. Edwin I. (Irene) Weaver

The whole world is changing with fantastic speed. This is a new day in missions. Old mission strategies, procedures, relationships with the new churches must change. Colonial attitudes and domination of the younger churches by Christian missionaries from the West must go. We have as much to learn as we have to give. No longer do we have all the answers. Christians, West and East, must learn from each other. My own personal experiences in Nigeria have taught me five important things.

The Reality of Things Spiritual

There is no doubt about it, missionaries from the West have been strongly influenced by their own secularistic and materialistic culture. They have brought their own interpretation of life and religion to their mission churches. To us in the West what we see seems to be true and real. To the African, Christian or non-Christian, the real is the world of spirit—things we do not see with our eyes.

There is very much the materialist and the scientist cannot explain. Africa gives a spiritual interpretation of life and the world. This type of approach very much appeals to me. Africa presents a corrective for our extreme materialistic emphasis in the West.

Here are some questions for thought and discussion. Is the African Christ "too spiritual" in his understanding of life and the world? What in his spiritual interpretation can we well accept? What must we reject? What can Africans learn from us? What should they reject?

The Nature of Man and God

In African thought the relation between the living and the dead is much closer than we generally accept. At death there is no real separation, only an apparent one. The dead relative is still there, close by to protect the living in different ways. Dead relatives are buried in or near the house in which the family continues to live.

Our Western understanding of what happens after death is not at all clear. We don't know. The emphasis is on the break between the living and the dead. The dead leave and go... where?

According to African thought, man has a body, soul, spirit, personality. Each part is distinct and separate. Especially the body and spirit are separate, so much so that the spirit frequently leaves the body. Dreams are an illus-

tration of this. This is also illustrated in witches, where spirits move about to do their wicked deeds, while the body remains at home. The person may have such experiences, and he is entirely unaware of his powers of witchcraft.

There is a trend away from a multiple nature of man to a dual nature, body and mind, or body and spirit. In fact, the unity of man is being strongly emphasized.

When Africans become Christians, they believe in God and pray to Him in great simplicity and belief in His reality and presence. Africans will not quickly believe and yield to an atheistic materialism. The nature of man and God and the world for the African is spiritual. There is a God in heaven, and we must worship Him in spirit and truth.

According to John V. Taylor, animism is a purer, higher religion than the reform religions, which are very idolatrous. The primitive animist does not make idols and build temples. He does have his sacred places where he offers sacrifices (mostly to ancestors and lesser gods) and worships gods or the God of heaven. From animism throughout the world it seems to be an easy step to the religion of the Bible, especially the Old Testament.

More questions: Is our understanding clear about what happens after death? Is it becoming more or less difficult for the Western Christian to believe in a future life after death? Why is it so difficult for us to talk about God and things spiritual in ordinary, everyday conversation? Why do we tend to pray so secretively? Why do we see so much in African life that reminds us of the Old Testament?

The Gospel and Social Structures

African social structure seems to me to be as Christian and Biblical as our individualistic Western structures, if not more so. I don't really want to compare the two to see which is more Biblical, but it is still true that the Gospel must be social as well as individual. Life in the tribe, in the village, and in the family is much more social than individualistic. The group takes on significance above the individual. The individual finds his salvation in the group and not by separating on his own. Any separation from the family, the village, the tribe is the greatest possible tragedy. This is hell!

Our theology in the West has followed an individualism. Salvation is entirely an individual experience. Older mis-

sions followed their Western individualism in proclaiming the Gospel and developing the church. They did not recognize the social structure of life in Africa and the Orient. Consequently, families and communities were badly broken up.

Even in small villages in Eastern Nigeria there are four to eight different denominations. Families are divided, some members of the same family belonging to one church, while other members belong to other churches! You will understand my emphasis better when I tell you that within a five-mile radius of Uyo we found, in a recent survey, over 50 denominations and nearly 300 congregations. True, the Uyo area is densely populated. Still . . . !

Consider some questions. How can we account for the kind of family, tribal and community life found in Africa? How can you account for such a different church pattern? What is the cause? What differences are there between Western and African social structures? Is there a difference in our understanding of the Gospel? What does it mean to be saved in Africa? Here in America? What can we learn from Africa?

A Simple, Vital Christian Faith

The simple, vital faith of many African Christians has been a great challenge to me. Such are found from among both the many independent churches and the older mission churches. It has been said that the newer churches in mission fields may well carry the future advance of the church. Older churches in the West seem interested in, and preoccupied with, secondary, irrelevant things. For them institutions or beautiful new church houses in which to worship are major interests. Some have strong witnessing faith, but too many slowly and unconsciously lose their vital faith and witness to the saving power of Christ in the world.

In many, many bush churches here in Uyo bells begin to ring early in the morning—from 4:30 a.m. on—calling members to morning prayers. Hardworking people begin their day with prayer in their village church. I hear these bells, breathe a prayer of worship, then turn over and sleep for another hour. Then arising, have my breakfast before taking time out for morning prayers. The African Christian does not have time for such luxury! He must rise before daylight if he is to have time for morning prayer. This is commendable and a great challenge to us easygoing Western Christians!

Here are questions to think about: Will our Western Christianity decay along with our Western civilization? What signs do you see in the West of strong faith and witness? How will contact with the West help the African Christian? How could it weaken him? Should he travel in the West? Will contact with the African Church help American Christians? How?

A New Mission Strategy

The Uyo story is an old story by this time. When we arrived in Uyo in 1959, we found confusion of missions and churches such as we had never seen, and

which likely does not exist anywhere else in the world. There is no simple explanation for this condition. There are many factors. However, it is true that a part of the confusion is the result of Western denominationalism transplanted to Africa.

Foreign missions develop their different congregations side by side in the very same villages. They openly compete and proselyte from one another. Each claims his own church is better and a more true church, if not the only true church. This is one reason there are more than 50 denominations in a radius of five miles of Uyo. At least 20 of these denominations are sponsored by foreign churches. Into this kind of confusion we entered and began to establish still another denomination.

For us the big questions were: How should we fit in? What kind of witness should we give? Should we too join in the "free-for-all" competition? This kind of mission program did not at all appeal to us, though it is still being done by many foreign missions. Something had to be done, we felt, to meet the real needs we saw everywhere around us in spite of (or because of) the many missions and churches.

Someone needed to give a witness of love and fellowship and reconciliation among Christians. Christians needed to learn to love and work together as the first step to better understanding and relationship. So we quickly developed a strong conviction that our role in Uyo had to be one of reconciliation, not competition and proselyting.

There is definite movement throughout the world in the direction of closer relationship among churches. Less and less emphasis is put on denominationalism. Laymen more easily change from one denomination to another. Denominations are uniting with others of similar faith and practice. What exists in Uyo simply does not make sense. Churches here too must work together with understanding and in closer relationship. Our Mennonite forte of reconciliation can well come to the fore in Uyo! Jesus prayed that believers might be one. This is God's will for His church.

The Self-Supporting Missionary

There is another emphasis missions are talking about these days that we Mennonites can well experiment with in our Nigeria mission field. The old type missions with their institutions and organizations are on the way out. There are countries where mission organizations with their foreign mission boards are not permitted to operate. In others it is becoming more and more difficult. In Uyo with clear objectives in mind we are not building institutions, setting up mission houses with their large isolated compounds. We are hardly *establishing* a mission.

We are more like representatives sent out by our church to witness and to work with and strengthen churches already established. We have had as many as 30 missionaries in Nigeria. Two families have been working with our developing Mennonite Church and with many other independent churches as well. Others are working and witnessing in schools, in hospitals, in agriculture, in

institutions under missions and the government.

We believe these missionaries are doing effective witnessing for Christ in their chosen work. Undoubtedly the emphasis in the future witness of the church will be away from institutionalized mission organizations. While missions in the old patterns will decrease, individual and personal witness for Christ must increase wherever Christians happen to go in the world. Individual Christians can go about anywhere without difficulty. They will be accepted in practically every country. Jesus said, "Go into all the

world and preach the gospel to the whole creation."

Questions we must now face as we together seek to go forward: What are major world trends? How do these trends affect the Christian Church and witness? How can missions adjust? To what extent have we succeeded in Nigeria? Where and how should we change our work and witness? What advantages does personal witness have over organizational witness? What weaknesses? What qualifications do missionaries need for Africa?

Part I

Gleanings from Galatians

By Norman Destine

"All scripture is . . . profitable for . . . righteousness. . . ." While this is true of the inspired Word of God in its entirety, it is especially true of this wonderful epistle of Galatians. Apart from this book we would not really be certain how we can become righteous! Neither would we be certain how to maintain our righteous standing in the sight of God! This then is the very simple but profound reason why we have this letter that has been wisely called "The Magna Charta of Christian Liberty."

Profitable in Paul's Day

It was so urgent that this letter get into the hands of the believers of the churches of Galatia that Paul quickly wrote this epistle in his own handwriting. 6:11. Both he and the Gospel were under attack. He defended himself only in defense of the true Gospel! The Gospel he preached was not a man's gospel, but it came by revelation of Jesus Christ. 1:11, 12. We see how profitable this letter was in his day, for if the attack the Judaizers were making upon the Gospel had succeeded, Christianity might have reverted to Judaism—a thing which was dependent upon circumcision and on keeping the law, instead of being all of grace.

So if these opponents would have won the controversy, we might never have had a chance to know the love of Christ. We are indeed grateful that truth triumphed in Paul's day. But this letter became profitable beyond the first crisis. One of the tragedies in church history has been the blight of the Galatian error in the life of the church. This blight upon the church called forth the Reformation—a rediscovery of the Gospel that had been overlaid with

religious ceremonies and a works-religion.

Profitable in Luther's Day

Martin Luther and other reformers discovered anew the simple, fundamental truth of the Gospel that "The just shall live by faith" (3:11). Godet says, "This was the pebble from the brook with which, like another David, he went forth to meet the papal giant and smote him in the forehead." Luther loved this short letter. He had to fight Paul's battle all over again. "The Reformer prized its doctrinal contents, its mighty defense of justification by faith alone, and its glorious vindication of liberty from the law. Galatians is the impregnable citadel, a very Gibraltar, against any attack on the heart of the Gospel. This epistle is the grand arsenal which is stocked with the weapons that assure victory in the ceaseless battle for the central truths of the Gospel."¹ A decisive victory was won in the spiritual conflict of the reformers with the status quo—a Gospel that had been perverted, but the battle still continues today.

Profitable in Our Day

We can see that the "gospel of good works" has a basic appeal to sinful man. Every religion rests on this idea of man seeking to attain merit through good works. Christianity, on the other hand, is a revelation of the sinfulness of man and his inability to save himself through good works or keeping the law. It is the revelation of God meeting man's need for righteousness through Jesus Christ. But "the innate perversity of man is constantly demonstrated in the fact that generation after generation, he desires to multiply the ways of salvation, to invent easier roads, by-passes, alternative routes. But Paul insists that there is

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only one way which has neither rival nor variation."² The problem of keeping the Gospel "pure" is a perennial one both in this country and on the mission fields.

"One of the most pressing questions in the mission field today is the question of the relationship of Law and Gospel, or rather, Gospel versus Law. This is a real missionary problem in parts of Africa: we need to see it in historical perspective, because the problem has existed in the Christian Church since its inception. . . . Groups within the church have always tended to convert the Gospel into a new law. . . . The struggle between legalism, compromise, and the Gospel has gone on for nineteen centuries. In ever new forms this age-old struggle has continued and is still being fought on many fronts in the church universal."³

"Sound Out Its Clarion Call"

To focus fully on the need of studying this epistle today to keep us on the right course, we should hear the words of a great scholar, Charles Erdman, who clearly gives us a number of reasons why we must never neglect its message. This letter was "destined to become the Magna Charta of spiritual freedom for the whole world and for all time. This epistle . . . forms an essential chapter in the history of the early church. It was a vital cause of the great religious movement which dispelled the spiritual darkness of the Middle Ages. Its widest field of usefulness, however, is afforded by conditions of the present day. Wherever religion has lost its reality; wherever ritual is more regarded than right living; wherever subscription to a creed is substituted for submission to Christ; wherever loud claims of orthodoxy are accompanied by conduct devoid of charity; wherever deeds of self-righteousness are obscuring the glory of the cross; there this epistle should be made to sound out its clarion call to a new dependence upon justifying grace, to a faith that is shown by works, to a walk that is by the Spirit, and to a life inspired by love."⁴

We surely need to sound out the clarion call of this epistle, for every Christian is tempted to allow many of these things to mar his simple faith in Christ and his walk in the Spirit. And in most congregations there appears to be someone who patterns his life after the self-righteous Pharisees. It is profitable to preach the message of this book from the pulpit as a guide to all who may err. If it is not preached and its message is not comprehended or lived, we will cease to have a divine message and a supernatural life and we will have nothing more than a man's religion—"another gospel." The challenge and the warnings of this book are needed just as much in our day as in the day of the Apostle Paul!

The Average Giver

By J. D. Graber

"You are the first man who has ever given up to the average." This was the remark of a sleeping car porter who had been asked by a passenger inexperienced in Pullman travel what was an average tip given to the porter. It is reported that the porter said the average tip was one dollar. When the passenger gave "up to the average," the porter, in a mood of complete honesty, said as above.

The General Mission Board has an overall suggested amount needed for the worldwide program. The total comes to \$30 per year per member. It is usually considered as being made up as follows: Missions, \$20; Relief and Service, \$6; and Radio Evangelism, \$4. If all the churches in the General Board constituency gave up to this average, all present program needs would be well supplied and further expansion would be possible.

General Board constituency totals over 60,000 members. The 1966-67 annual budget of contributed funds is \$1,703,000. It does not take long to figure that if 60,000 members gave \$30 each, the year's total would be \$1,800,000. So the question is, "Is your congregation giving up to the average?" But

Many must give above the average, if the average is to be met. The suggested \$30 per member is not a quota. It is not quite realistic for an affluent congregation to say they have done their share when they have given an average of \$30 per member. Some congregations are not able to give up to the average, and, unfortunately, some congregations do not have sufficient vision to be concerned about giving even this modest amount to Missions and Relief.

The church needs many large givers. It is healthy for the church's giving to be the sum total of the gifts of every single member. It is obvious that not all are able to give equally. If every member tithes, this will be a most excellent foundation for giving. But for people with small incomes a tithe could be a genuine sacrifice. However, to a man with a large income, a tithe can be too little. What we have left for personal use after our giving is much more significant than the amount we give.

Missions Week and year end can be a time of stock taking. I ask myself: "Is my giving up to par? Have I given as much to worldwide mission as I should? What is my income this year? How much is it spiritually healthy for me to keep for my own use?" If we all ask and answer these questions honestly, there will be some large gifts for missions. It takes these to bring up the average.

1. R. C. H. Lenski, *Commentary on Galatians*, p. 7.

2. Philip Hughes, editor of *The Churchman*. Article on Galatians in Jan. 18, 1960, issue of *Christianity Today*.

3. Ben Marais, Professor of History, University of Pretoria in South Africa, in article on "Missions: Law and Gospel," March 30, 1962, issue of *Christianity Today*.

4. Charles Erdman, *Commentary on Galatians*.

Toy Guns

By S. I. McMillen

**Dear Grandpa,
Please send me a toy gun . . .**

That was the total content of a letter which I received from my only grandson, David Stern, son of Dr. and Mrs. Myron Stern who are stationed at Mtshabezi Mission Hospital in Rhodesia. This letter had impact because David was willing to buy the necessary airmail stamp out of his meager allowance.

You might be interested in my reply because someday you may need to answer such an important request.

To My Favorite Grandson,

I have been thinking and thinking about that letter you wrote to me. You are nearly seven years old; so you are big enough to understand what I am going to say to you.

You were only three years of age when you first came to Grandpa's house. I remember how you liked to use your toy hammer and screwdriver. You worked hard like a real carpenter. Carpenters use hammers and screwdrivers to make chairs and tables and houses. These help people and make them happy.

Many, many years ago a little boy just your age lived in Nazareth. He probably played with carpenter toys. Do you remember His name?

Today we have many kinds of toys. There are toy trains, automobiles, tractors, airplanes, and science sets. These are all helpful toys.

But there are also toys that train you to hurt and kill people. When I was your age, I remember a man who used a pistol to kill his wife and little boy. My father was a doctor. He saw the dead boy and saved his Buster Brown collar.

The bullet from the pistol went through one side of the collar and out through the other side. The collar was stained with blood and I used to look at it and feel so bad. For the first time in my life, I realized what terrible things guns are.

My father had something else that interested me. In a large glass jar was preserved a man's heart. Right through the heart was a stab wound. The man was buried in the cemetery. His family wept, but tears could not bring him back.

Because guns and knives are used to hurt and kill people, they send a shudder over me. I feel bad when I see children

play that they are killing someone with toy guns and knives. When they grow up, they may think it fun to really kill somebody.

Killing people, even in play, is terrible. It is bad because it makes a joke out of one of the most awful sins in the world—murder.

All during the time your grandpa went to medical school, he was taught to help people. Although he loves you dearly, David, he cannot buy you a toy gun to train you to hurt people.

Some people believe that if we only play murder, no harm is done to our mind. But a doctor recently said that unless a boy or girl is trained to respect the rights of others before he is seven years of age, it is almost impossible to train him later.

Some little boys live on a diet of TV heroes who punch and kill people who get in their way. These boys often see their parents settle their difference by slugging each other with bad words. Little wonder that later these teenagers steal and hurt and murder.

David, I think that it is very bad for boys to use toy guns. If little boys start in with candy cigarettes and toy guns, then later it is quite easy to switch to real cigarettes and real guns.

I would not want you to think that every boy who plays with a toy gun is going to be a bad man. Not every person who swallows poison is going to die. But doesn't it make good sense to keep both poison and harmful toys as far away as possible?

Of course, active boys and girls need toys that will help them grow up to be useful men and women. I notice that nearly every picture of your sister that you send shows her with a toy animal or doll. This is wonderful, as these toys will give her love and affection for animals and people.

Also in the movies that you sent, I was happy so see you hand your daddy tools when he was fixing machinery.

We have sent you some toys and we shall soon be sending you more for your birthday. If there are any others you would like, be sure to let us know and we shall see what we can do.

**Love,
Grandpa**

(Reprinted from *The Wesleyan Methodist*.)

Come, Let Us Reason Together

By Levi C. Hartzler

When the Antioch church faced the question of requiring Gentile believers to keep the Mosaic law in order to satisfy the feelings of the Jewish Christians, they first of all discussed the question among themselves. Although they had such well-informed experts as Paul and Barnabas to direct the discussions, they could not agree. However, they did not split over the issue. Instead, they did agree to take the question to Jerusalem for wider counsel and decision. Paul and Barnabas accepted the assignment and went to Jerusalem, even though it meant deferring their mission work for the moment.

Today the Christian Church faces equally serious issues, issues arising out of increasingly complex social and economic problems. What should the Mennonite Church do about divorce, close communion, interchurch relations, and changes in traditional practices in worship and personal appearance? How can the church deal redemptively with dissenting groups who are leaving the brotherhood over changes in practices?

Mennonite General Conference continues sensitive to the need to study issues and provide Biblical interpretations through its Church Welfare Committee, formerly the General Problems Committee. The purposes of this committee are threefold: (1) to consider problems affecting the peace, unity, and spiritual welfare of the church; (2) to serve for consultation and counsel on any difficulties in the relations of a congregation to its district conference; and (3) to serve for consultation and counsel in questions of inter-conference relationships.

The issues the church faces often arise out of frontiers of church renewal found in urban and missionary settings where some of the traditional patterns of church life in the sending churches become inoperative in the younger churches. For example, Japanese Christians have great difficulty accepting the denominational differences which separate American Christians. Thus, the unity of the church in Japan is based on brotherhood in Christ rather than on membership in a denomination.

Increasingly American Christians, including Mennonites, are entering into dialogue and fellowship across denominational lines. A concrete illustration would be the Mennonite Fellowships in such university cities as Boston, Mass., Columbus, Ohio, and Ann Arbor, Mich., fellowships which are developing into organized congregations and affiliating with more than one Mennonite conference since the members in these congregations have come from several Mennonite groups. Another good illustration of

interchurch dialogue would be the two meetings of representative leaders from various Mennonite groups in America which have occurred since the World Conference in Kitchener in 1962. The groups studied the Bible together and discussed common and divergent views of Biblical interpretation.

After considerable study of the interchurch situation, the Church Welfare Committee in its report to the 1965 General Conference requested the Executive Committee to appoint an Inter-Church Relations Committee. This committee was subsequently appointed to make possible opening and maintaining appropriate channels for interchurch relations while guarding and warning against directions or forms of such relations that would endanger the accomplishment of true unity in Christ's body. The committee considers its function to be clearly one of consultation rather than implementation and is cooperating closely with the General Conference Executive Committee and the General Council.

Another area of concern within the brotherhood was highlighted in the report of the General Problems Committee to the 1961 General Conference which included the results of an exhaustive study on the question of divorce and remarriage, a study which pointed out matters of caution and attempted to give guidance to those conferences who were modifying their position on the question. Although the General Conference was not led to a new statement of position, the results of the study are available for reference and guidance to those who desire them.

Currently the committee is preparing an instrument or questionnaire to determine the spiritual vitality of the brotherhood. To develop such an instrument it is seeking wide counsel from different church agencies, such as the Mission Boards, the Board of Education, and district conferences. Thus the committee attempts to remain alert to and concerned for the individual member of the brotherhood.

Although there have always been divergent practices in our brotherhood, recent changes in various parts of the church have developed dissatisfactions sufficient to cause a number of dissident groups to withdraw from the parent bodies. The Welfare Committee is attempting to set up ways of relating to these groups in a redemptive way and to learn as much as possible from them about the causes of disunity. In conferences where unity is threatened, committee personnel make themselves available for counsel so that breaches in unity can be healed before they break into complete separation.

Another activity of the committee has been the publication of articles in the *Gospel Herald* on such questions

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as close communion and the use of television. J. C. Wenger has also prepared a very instructive pamphlet on "The Prayer Veil in Scripture and History" at the request of the committee. These studies provide local congregations with factual information and Biblical studies on questions related to the spiritual welfare and unity of the church.

Thus Mennonite General Conference through its Welfare

Committee attempts to effect reconciliation and maintain unity within the brotherhood so that the total church can be better prepared to reconcile the unbelieving world to Christ. The basis for our unity should continue to be Eph. 4:4-6: "There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all."

While the Heirs Worked

By Moses Slabaugh

Estes didn't have all the drama and glamour this summer. Fifty-some trim and gray oldsters gathered at Laurelville Aug. 29 to Sept. 2 for senior citizens' week. There were a few baldies and bulgies, but mostly they were a trim and seasoned lot. There were a few with canes too, but that doesn't mean anything. It is the spirit that counts. These oldsters are not holding on for dear life; they are living life to the full. While writing their last chapters, they are still plotting their course and expanding their horizons. To them it is the harvesttime of mature years. The oldest couple there was 85. He drives his car to Florida each year yet. A few had to leave early. Likely the heirs couldn't get all the work done.

A few features that highlighted the week stand out. Dr. Eshleman conducted counseling sessions on how to keep our bodies clean, in running order, and in good repair so as to get the most mileage. His subjects ranged all the way from blood pressure to constipation. Just eat proper foods and exercise.

Alta Schrock challenged the group to be creative with their hands. Doing things does something for the person who does them. A quilt was quilted in three days. This was for women only. They need to work with their hands to keep their minds active. The wood lathe was busy all the time. Even some women made beautiful pieces on that turning lathe. Evan Miller from Springs, Pa., directed that activity. Ceramics were very popular again. Beautifully glazed trays and vases went along home as evidence of skill.

This year foods were a new experiment. Mrs. Beery from Dayton, Va., brought her recipes for mint candies, date balls, and a host of other fancy-named items. While the dainties were out of this world for taste and appearance, they appealed to the eye and stomach. Many a grandma will be popular for her fancy goodies from now on. Everybody was cautioned, though, to watch those ugly pounds that go with these goodies. The only business the camp nurse had was with the cook, Mrs. Beery. (Guess she just

had to taste too often.) But the Southern lady was "tolerably pert" again by missing breakfast. Oh, yes, the chicken barbecue brings back mouth-watering memories. These oldsters had the gall to each attack a half chicken. No pap or pabulum food for them. They, like Samson, "slew hip and thigh," and then added watermelon and Mrs. Beery's fancy candies and cookies to it.

There was talent present too. One brother finds water. Says he has found more than 2,000 streams in his lifetime. He doesn't call it "water witching." He says he "feels" for water. There is water right under the lodge, he says. He demonstrated for the group, as a closing feature one evening. The fork he cut from a cherry tree moved when he walked over the stream of water. He even demonstrated how he finds the depth. The stream right under the lodge is 110 feet deep, so he says. There was doubt expressed, and questions were asked, but the evidence was there. Some even tried to hold the twig when it moved in his hand. (One oldster prayed, "Help mine unbelief." I did too.)

Another feature we will all remember was the night Mrs. Evan Miller dressed up in the garb women wore 150 years ago. She wore a hat, the kind women wore before bonnets were allowed. Her shoes were high tops, about 18 inches high, and of course she wore a shawl. To add to the drama the lights were turned off and she carried an old candle lantern and a wicker basket. It made one feel so young to envision 150 years ago. There was something moving and reverent about it all. Mrs. Miller is a charming little grandma (you can call women charming after they are 60) and, of course, her husband had to encourage her a little to do it, but here was part of us, our heritage, our past. It was a time of reverent reflection and contemplation. (For a while, at least, we were out of the "exposed knee" generation.)

These fifty-some oldsters are but a symbol of the thousands of seniors in our churches who are able and willing to serve. True, they are not out in front, but they are still in the fight. True, they forget sometimes, but they still remember more than the young set ever knew. They have arrived and are nearing their great goal, eternal life.

Moses Slabaugh, Harrisonburg, Va., was director of the camp for senior citizens at Laurelville Mennonite Church Center. He serves as pastor of Lindale congregation, Linville, Va.

CHURCH NEWS

Minister to Prisoners

A pastor wrote to Wilbur Hostetler, director of Home Bible Studies at the Mennonite Board of Missions, Elkhart, Ind., recently. He said, "I went in the morning and brought them to church early enough for all our services. I had asked the prison superintendent several weeks before, and he said, 'Put in the names several days ahead and you can have them. . . .'"

"All five gave their testimonies. My wife and I told the congregation beforehand, and had expected to have the men at our house for Sunday dinner. But the others said, 'Why not have a carry-in dinner at the church?' So we invited the whole church, and had a wonderful blessing in being together.

"I asked the congregation to stand if they wanted to assure the prisoners they were with them. They stood.

"On the way home the prisoners could not thank us enough for the wonderful service and home-cooked food. They said it was 'out of this world.' Everyone had shaken their hands in welcome and when they left. They said this was like homecoming and they could hardly leave.

"They wrote letters back to our congregation with a deep appreciation to God and us. They still talk about it in the prison services. The authorities took a fine attitude toward the venture. I have permission to do this again in the near future."

As director of Home Bible Studies, Hostetler says that they are intended primarily for prison inmates. Hostetler also encourages correspondence and visitation with prisoners.

Hostetler indicates that a large number of persons are writing to prisoners. A Fort Wayne, Ind., invalid corresponds with six inmates. He says that more persons are needed for this kind of work.

In a Prison Workers' Circle Letter Hostetler suggests a philosophy for this type of work. It reads, "The church should not single out prisoners as a separate class of people. Jesus referred to them along with the hungry, the thirsty, the lonely, the destitute, and the sick. All are in need."

Prison correspondence and visitation seek to relate the prisoner to the church, says Hostetler. This often includes contacting the prisoner's family, which may live in the same area or have followed the prisoner to where he is.

It is much easier for an inmate to fit into society after he is released from pris-

on if proper preparation is made beforehand through such things as correspondence and visitation and alerting the congregation to the situation.

Serving a prisoner makes demands which are noted in the circle letter. The prisoner is lonely, has time for reflection; employment is difficult to obtain when he is released; he may be disillusioned with former relationships; and the time in prison has cut him off from his old life. It is a good time to start the new.

Opportunities for helping a prisoner in addition to correspondence and visitation are visiting his family, providing transportation for his family to visit him, providing literature, tapping the congregation's resources to meet the family's needs, and assisting the prisoner during the first critical months after his release.

Hostetler says that these contacts with prisoners can benefit not only the prisoner but also the person who contacts him as well. For more information write to Wilbur Hostetler at the Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Buerge Receives Tribute

Claude Buerge, Albany, Oreg., died of a heart ailment this fall. He was a member of the Albany Mennonite Church and was involved in numerous community activities. His survivors include his wife Clysta, five children, James, Rhonda, Dennis, Thomas, and Del, three grandchildren, and four brothers.

The following is an editorial that appeared in the Albany Democrat-Herald Oct. 7.

"Though Claude Buerge was not the descendant of a pioneer Linn County family, and though he really had not been with us for many years since reaching maturity, it can be safely said, we believe, that his death has caused more widespread grief than would the passing of probably few of his elders. He was only 51.

"Mr. Buerge came here when he was only 23 years old and started a construction enterprise in a small way. Year by year he built up his contracting business until he became one of the outstanding contractors of the area.

"But it was not only in business



Claude and Clysta Buerge interviewing J. D. Graber and Ernest Bennett at Elkhart on their return from their associate commissioner visit in Asia in late 1964.

that he met success. He endeared himself to the community by giving unstintingly of his resources and time to the betterment of his fellowmen. No really worthwhile civic project failed to receive his support. Some of his philanthropies have received public notice, such as his contribution of his supervisory services and material in the construction of the now nearly completed Albany Boys' Club, but many benefited from unheralded aid he had given in various ways.

"It might be said that his willingness to serve others was the background of his material success, but his reputation for absolute honesty was also a major factor, and behind that was the kind of life he led.

"Mr. Buerge was living proof that a man can succeed in business and at the same time be a true and practicing Christian. He was devoted to his church, and never did he address a laymen's group without prefacing his talk with a confession of faith. Few are they who have the courage to risk derision by so doing, but there was never derision when Mr. Buerge spoke. He set an example of which emulation would make this and every other community a better one."

Sale Clears \$2,500

Receipts totaled over \$2,500 from the biennial relief sale at the Leon Summer's farm near Cap, Pa., Oct. 25, as several hundred persons from the immediate community attended. The sale was sponsored by five Maple Grove district churches of the Ohio Conference.

People were reminded at the beginning of the sale that if they bid only on the actual cash value, they were not giving in a sacrificial way. This prompted them, for example, to give \$4.00 for a gallon of ice cream, \$5.50 for a small box of potatoes, \$15.00 for a frozen turkey, and \$5.00 for a quart of Dutch "chow chow." Businessmen in the area contributed cash certificates which sold for a high price.

Home-canned food, baked goods, lumber, alfalfa, corn, a heifer, and fruit were some of the items contributed. A number of quilts were sold.

"A person doesn't have to be an auctioneer to sell to this group of people," remarked the auctioneer as the bids flowed freely throughout the afternoon.

John Hostetler, MCC material aid director, thanked the crowd for their contribution to those in need.

The Gap community, which started relief sales over 16 years ago, has given as much as \$2,700 from a sale. Several other sales have cleared over \$2,000.



An auctioneer asks for bids at the Gap relief sale.

Conversions—Nurture—Growth

San Felipe, British Honduras, now has, not only a church building, but a live, growing church of 15 to 20 persons. On May 8 a pole-and-thatch church was dedicated. Miguel Lopez from Honduras was here for the service and for five days afterward. He visited people in their homes and gave evangelistic messages in the evenings. About 30 expressed acceptance of Christ as Saviour or desire for a closer communion with God.

Of them half did not understand all that was entailed, or could not stand the persecution, and turned back. But the rest are going on and growing in their Christian life. There are seven couples, if one counts a woman who accepted just today, an elderly man and woman, a bright young boy, and a couple of other men.

They wanted meetings every night, but I couldn't do that; so we have them Tuesday, Thursday, Saturday, and twice on Sunday. Twice when Dora Taylor was away on clinic work and got home too late for church,

they went ahead and had their own service.

Dora Taylor says, "It is a joy to observe how they are learning to use their Bibles and hunt up references. Often they tell me of wonderful verses they have found in their own reading. A supply of Bibles and hymnals arrived last week, and they are paying little by little on them. Most of them ordered \$5.00 zipper Bibles; they should soon save that much on liquor and tobacco. One woman who smoked for six years has not smoked since she knows the Lord; the desire was simply taken away from her.

"We badly need a pastor. Somebody usually comes from Belize every two weeks, and the Orange Walk folks help sometimes, but we are asking the Lord for a pastor."

Clothing for Mississippi

A truckload of 651 clothing kits for four- to six-year-old children in Bolivar County, Miss., left the MCC clothing center at Ephrata, Pa., on Oct. 23. Each kit contained a pair of shoes, socks, and a sweater or sweat shirt.

Head Start, a federal program for preschool children, is operating in Bolivar County where there are over 2,900 Negro homes with less than \$500 annual income. Although 1,300 children are enrolled in Head Start in Cleveland, Miss., other children who qualify do not attend because they lack the necessary clothing, particularly shoes. They could have gone during the warm months, but they would have been forced to stay home as soon as the cold weather arrived. These clothing kits may change all this for 651 youngsters.

Edgar Stoesz, voluntary service director, visited Mississippi in September and reported that eight of the families had a combined total of 79 children. From this group only one person had a regular job and only two had a small plot of land. One of these eight families had lost its house



Mrs. Susie Rutt, supervisor at the Ephrata Clothing Center, hands Mahlon Stauffer, Ephrata, Pa., some clothing kits. Stauffer furnished his truck so that 651 clothing kits could be hauled to children in Mississippi.

and all its possessions by fire the preceding night. One father of eleven children was unemployed, and they were about to be evicted from their house. They had no place to go. At least two in the group were illiterate.

Bolivar County, in the Delta, has a plantation economy. Plantation owners were dependent on Negro labor until recent years when machines replaced hand labor. In some cases they pushed Negro families off the plantation and assumed no continuing responsibility for them.

Mahlon Stauffer, Ephrata, Pa., furnished the truck, and his son-in-law, Robert Martin, and his wife hauled the load to Mississippi, where Jake and Jane Friesen, MCC workers in Canton, are handling the distribution.

Visit Soviet Union

Three Mennonites were members of an eight-man Baptist World Alliance delegation visiting the Soviet Union from Oct. 25 to Nov. 14. The group was invited by the Russian All Union Council of Evangelical Christian Baptists.

Mennonite participants were William T. Snyder, executive secretary of the Mennonite Central Committee; David P. Neufeld, executive secretary of the Conference of Mennonites in Canada; and Frank C. Peters, Kitchener, Ont., pastor and moderator of the Mennonite Brethren Church.

One or two of the delegation members planned to attend the World Evangelism Congress sessions in Berlin before joining the Soviet-bound group in Europe.

North American Mennonites want to establish closer contact with fellow believers in the Soviet Union. They hope that this visit may also contribute to improved international understanding and goodwill.

Building for Outreach

Building projects and strengthening congregational organization are the order of the day in the Penn-York District of the Lancaster Conference. Comprised of eight home missions churches, the district is under the oversight of Bishop Melvin L. Kauffman.

Dedication of the new church at West Franklin, Pa., was held Saturday, Oct. 29, with Eastern Board Treasurer Ira Buckwalter and Chairman Howard Witmer participating. Bishop Kauffman was in charge. The congregation, which met in a community hall for more than ten years, needed larger accommodations and better facilities for Sunday school and other activities. Samuel E. Miller is pastor.

Arthur Hirstad was ordained to the ministry on Sunday, Oct. 30, as pastor of the Union Valley congregation. This

group is enlarging and improving their church building near Rome, Pa.

Rebuilding and enlarging the Pleasant Valley church building, Bath, N.Y., are under way following extensive damage by fire on Aug. 10. With the aid of volunteers they hope to have the building under cover before cold weather. Irvin D. Weaver is pastor.



Tenth Anniversary Beth-El

The tenth anniversary of the Beth-El Mennonite Church, Colorado Springs, Colo., was celebrated on Sunday, Oct. 16. Present for the occasion and participating in the morning service were all four pastors who have served Beth-El: Darrel D. Otto, present pastor; Jess Kauffman and Paul Wittig, who served in that order; and Clifford King, who was the interim pastor. Also present for the celebration were Mr. and Mrs. Walter Otto, Springs, Pa., the pastor's parents.

Jess Kauffman, Black Forest Community Church, preached the morning message from the text that he had used ten years ago. At that time they met in the Green Room of the YWCA where Beth-El began. From Gen. 13:14, 15, the speaker lifted the words: "Lift up now thine eyes, and look from the place where thou art. . . ." It may look to some as if they have come to the end of the road at times, when they have only come to a bend in the road leading to new things. The perfect crime is going through life never leaving a fingerprint. Christians should have the inner power to lift up their eyes to look and see what God has for them. When one sees God, he can go beyond circumstances which could get him down. These were some of the thoughts brought to the congregation.

Charter members Mary Cooke and Elizabeth Shetter had prepared a tenth anniversary display. The congregation and the visitors shared a potluck dinner in the church dining room at noon.

Charter member and Elder Lester Roth, chairman, opened the after-dinner meeting in the sanctuary. Clifford King led the

singing, and Paul Wittig spoke on "Going on to Maturity." He said that the definition of mental health—being able to work and to love—is his concept of Christian maturity. Going on to maturity takes communication and walking with God, was his conclusion.

A men's chorus, under the direction of Gene Yoder, sang "Living for Jesus" and "Praise to the Lord."

Virgil Brenneman, charter member, chairman of the administrative board, presented the history of the Beth-El Church. The meaning of Beth-El is House of God. The congregation first met at the YWCA in downtown Colorado Springs, with Jess Kauffman as pastor on Oct. 7, 1956. In the following year, they moved to the Nob Hill Community Center in East Colorado Springs, where they remained for the next five years.

First services in the new building at 1219 Yuma were held in 1962. Dedication of the new church was held on the same day as the installation of the present pastor, Darrel D. Otto, who had just completed his seminary studies at Ft. Worth, Texas. The new parsonage was completed in August, 1963, with the Otto family as first residents. New pews were installed in the church in May, 1966.

Membership has grown from 40 to 110, and several members are in the process of joining the fellowship. All the charter members are still living. Attendance averages around 150, and such healthy growth is already bringing expansion problems, with pressing need for Sunday-school classrooms. Members of the I-W unit in Colorado Springs, and the VS unit at Woodland Park worship regularly at Beth-El, and numerous tourists swell the rolls during the summer.

Allocate Supplies to Refugees

The Mekong delta flood appeared to reach and pass its peak Oct. 13 and the worst of damage to crops, homes, and roads seemed to be over.

Vietnam Christian Service allocated 5 1/2 tons of vegetable oil, 1 1/4 tons of meat, and 2 1/2 tons of clothing to the flood-stricken area on the request of the Social Welfare Ministry of the Vietnamese government.

Latest estimates of people seeking shelter in flood refugee centers throughout the five seriously affected provinces stand at about 70,000. This does not include thousands of families who were able to find a haven near their homes or remained on their homesteads in moored sampans.

Hardest hit was An Giang province with 21,344 refugees. Kien Phong, Kien

Tuong, Chau Doc, and Dinh Tuong provinces were also badly damaged.

I-W Unit

Executive Council:

Chairman—Jim Haverstick, Lancaster, Pa.
Vice-Chairman—Bradley Yoder, Grantsville, Md.
Secretary-Treasurer—Lowell Leinbach, Clark Lake, Mich.
Social Chairman—Roger Birky, Fisher, Ill.
Athletic Chairman—Larry Rohrer, Lancaster, Pa.
Special Projects Chairman—Merlin Unruh, Harper, Kans.

The executive council meets monthly to transact business and discuss future plans. In addition to the executive council there is a General Council composed of the executive council, committee members, and one contact person from each of the places of employment. The General Council meets quarterly to provide an opportunity for mutual sharing of concerns, ideas, etc. The purpose of the overall organization is to foster unity among the I-W men in Indianapolis and coordinate their activities so that the I-W experience can become more meaningful to themselves, the people they meet, and the community of Indianapolis.



Missionaries of the Week

Marvin and Neta Fay Yoder, missionaries beginning their second term of service in Japan, arrived there Aug. 28, 1966. Currently during the rest of this calendar year, they are refreshing their Japanese language and are expecting to take up a pastoral assignment from the Japanese conference early next year.

Marvin taught at Iowa Mennonite School before his appointment, and both Marvin and Neta Fay have taken their college work at Hesston and Goshen colleges. Marvin is also an alumnus of Goshen College Biblical Seminary in religious education. His father is Kores M. Yoder, Wellman, Iowa.

Mrs. Yoder was Neta Fay Swigart, daughter of Milton Swigart, Perryton, Texas. The Yodens have four children: Deborah, 12; Stephen, 9; Rebecca, 7; and Jay, 4.



Mennonite Conference group at the MCC October orientation school. (Left to right) Dennis Stutzman, Duane Kauffman, Walter Backman, Lizzie Hoover, and Joe Lapp.

16 Attend MCC Orientation

The commissioning service for the 16 persons who participated in the eighth MCC orientation school of 1966 was held at the First Mennonite Church in Allentown on Oct. 23. Young people from Eastern District churches participated in small informal discussion groups which exposed questions youth have about service. After the discussion, Urbane Peachey, secretary of personnel services for Mennonite Central Committee, commissioned the workers.

Members of the Mennonite Church who participated are reflected below. Walter Bachman will serve at Junior Village, Washington, D.C. Bachman, son of Mr. and Mrs. Harold Bachman of Sterling, Ill., belongs to Science Ridge Mennonite Church in Sterling.

Lizzie Hoover, East Earl, Pa., has volunteered for a year of service at Boys

Village, Smithville, Ohio. Her parents are Mr. and Mrs. Joseph N. Hoover of East Earl. She is a member of the Goodville Mennonite Church in Goodville, Pa.

Duane Kauffman, son of Mr. and Mrs. Ralph J. Kauffman of Haven, Kans., has accepted a two-year assignment in Jordan. He belongs to the Yoder Mennonite Church, Yoder, Kans.

Joseph Lapp, West Liberty, Ohio, will work in Mexico for two years. He is a member of the Oak Grove Mennonite Church in West Liberty. His parents are Mr. and Mrs. Boyd Lapp.

Dennis Stutzman, a member of the Beaverdam Mennonite Church, Corry, Pa., will complete three months of language study in Belgium before beginning a two-year assignment in the Congo. He is the son of Mr. and Mrs. Frank Stutzman.

Work Camp Reconciles Youth

"Only God can reconcile us. Without Jesus we can do nothing. Only in the Lord we are one. In the Lord only we are brothers and sisters. We must recognize this whenever we hear and speak."

Thus spoke professor Jae Jin Kim of Kyong Puk University, Taegu, Korea. He was lecturing at the second Japan-Korea work camp, held during July and August at Obirin Gakuen near Tokyo. Professor Kim was one of the eleven Koreans who participated. Also participating were 19 Japanese and five Americans.

Professor Kim's lecture symbolized the greater maturity which characterized the lectures, the discussions, the worship periods, the participation in work projects, and even the camp humor as compared to the first camp held at Mennonite Vocational School near Taegu, Korea, last year.

Camp projects included leveling and surfacing a four-court tennis area and putting in foundations and laying four layers of concrete block for the school's new memorial chapel.

Throughout the camp the work of the Holy Spirit was evident in welding Christians of three formerly enemy nations into one body of Christ. Said one Hokkaido camper, "You know, I completely forgot that we were Japanese and they Korean. I'm afraid I didn't even remember to show them the respect due guests."

Said another camper, "The embryo of



Like a hive of busy bees; mud mixers mix, sifters sift, block cutters cut, levelers level, trowels trowel, fillers fill, and block-layers lay.

work camp now struggles for expansion. Its members stir today to break the fetal sac of war and spread their peace growth into the spheres of other nations and other conflicts."

A veteran camp director now teaching at Obirin Gakuen participated as camper from beginning to end. He observed: "For 30 years I have been active in church camp programs in America. Never in all my experience have I seen the Holy Spirit so evidently at work in the hearts and lives of young people. I shall never forget this."

—Carl C. Beck, MCC Peace Section in Japan.

Goshen College

Lilly Endowment, Inc., has awarded \$60,000 to Associated Mennonite Biblical Seminaries to explore how ministers within the free church tradition can best be prepared for the coming decades.

The project, defined technically as a "model for theological education in the free church tradition," is timely because graduate preparation of ministers in the Mennonite brotherhood is a relatively new development.

Further, firm trends have not been established in the program of studies presently offered jointly by the two schools—Goshen College Biblical Seminary and Mennonite Biblical Seminary—in the cooperative relationship known as Associated Mennonite Biblical Seminaries.

The announcement of the award was made jointly by Paul E. Mininger, president of the Goshen seminary, and by Erland Waltner, president of Mennonite Biblical Seminary, of Elkhart.

Named to direct the study is Ross T. Bender, dean of the Associated Seminaries, who will be released from routine administrative responsibility for the two-year period. A group of six faculty members will work closely with him.

Appointed to this group are Millard C. Lind, J. C. Wenger, and John H. Yoder, of Goshen College Biblical Seminary, and C. J. Dyck, Leland Harder, and William Klassen, of Mennonite Biblical Seminary.

The Joint Administrative Committee of the Associated Seminaries is to provide general guidance and supervision. The committee, in addition to the presidents of the seminaries and Dean Bender, includes Howard H. Charles, of the Goshen seminary, and Jacob J. Enz, of Mennonite Biblical Seminary.

Lilly Endowment, Inc., has also approved a proposal by Goshen College to establish an office of experimentation in Christian higher education.

Up to \$75,000 will be available in the next three years for the work of the office. The initial grant, for the setting up of the office for the first year, is \$25,000.

"To engage in some bold new experiments in Christian higher education," Dr. Miner said, "is a great challenge that Lilly Endowment, Inc., has placed before Goshen College."

"As at Goshen College," he said, "the unique role of Christian colleges across the nation is found in at least two areas."

"The first part of the role is found in the Christian college's freedom to develop Christian faith, character, and obedience in

its educational program. The second is in the ability of the Christian college to use every part of the learning environment to contribute to the achievement of these educational objectives."

"I am convinced it is possible for a college to make a significant impact on student values. Further, colleges related to the Christian Church have a special opportunity and responsibility to bring the resources of the Christian faith and conscience to their students."

FIELD NOTES

The National Heights Mennonite Church, Richmond, Va., has changed its name to First Mennonite Church of Richmond. The church is still at the same location, 5217 Carlton-Futura Avenue, Richmond, Va. 23231.

The congregation at Salem, Oreg., is a new member of the Every-Home-Plan of Gospel Herald.

Laurelville Church Center is offering a workshop for all Sunday-school teachers of youth and adults to be held Dec. 3, 1966, 9:30 a.m. to 4:30 p.m. The workshop will be an orientation to the Luke-Acts series of Sunday-school lessons. The resource person will be Paul Lederach, director of curriculum development and service, Mennonite Publishing House, Scottdale, Pa. Lunch and registration costs: \$2.00. Allegheny Conference teachers should see their superintendents. All others contact Laurelville Church Center, Route 2, Mt. Pleasant, Pa. 15666 (Phone: 412 423-2056). Your registration, accompanied by the \$1.00 fee, should reach Laurelville no later than Nov. 30. Overnight lodging and breakfast are available to those desiring them if advance notice is given.

Lancaster Conference is sponsoring a Ministers' Week program to be held at Rohrerstown, Pa., Dec. 6-9. In addition to local brethren, the following speakers are also scheduled: Daniel V. Yoder, C. J. Kurtz, and J. Otis Yoder.

Floyd M. Hackman, Souderton, Pa., was ordained to the ministry on Oct. 29 to serve the Franconia congregation. Curtis L. Bergey was in charge of the ordination, assisted by Arthur D. Ruth.

New members by baptism: seven at Lansdale, Pa.; one at Rocky Ford, Colo.; five at Glenwood Springs, Colo.

Special meetings: Harry Shetler, Davidsville, Pa., at Maple Grove, Atglen, Pa., Nov. 13-20. Henry Ruth, Harleysville, Pa., at Marion, Pa., Nov. 10-20.

Olen Nofziger, Wauseon, Ohio, at Yoder, Haven, Kans., Nov. 27 to Dec. 4. Elam Stauffer, Lancaster, Pa., at Elizabethtown, Pa., Dec. 4-11. Erland Waltnier, Elkhart, Ind., at Metamora, Ill., Dec. 8-11. Ralph Lebold, Chester, Pa., at West Chester, Pa., Nov. 18-20. Merlin Good, Elida, Ohio, at Salem, Wooster, Ohio, Nov. 20-27. Isaac M. Risser, Harrisonburg, Va., at Hernley's, Manheim, Pa., Nov. 20 to Dec. 4. Nelson Roth, Allensville, Pa., at Pleasant View, North Lawrence, Ohio, Nov. 20-27.

Bible Instruction meeting at Providence, Yerkess, Pa., Saturday evening and all day Sunday, Nov. 26, 27. Speakers include Norman Kolb, Claude B. Meyers, and Ivins Steinhauer.

A Christian Workers' Conference sponsored by the Christian Education Board of the Lancaster Conference will be held at Stony Brook, York, Pa., Nov. 26. Moses Slabaugh, Harrisonburg, Va., will be the guest speaker.

The 54th Bible meeting will be held at the Manchester Church, Manchester, Pa., Nov. 27. Jesse Neuschwander, Lititz, Pa., and Andrew Jantzi, Williamsport, N.Y., will serve as speakers. Bro. Neuschwander will continue as evangelist there each evening until Dec. 4.

Change of address: Claude B. Meyers from Easton, Pa., to 211 E. Broad St., Souderton, Pa. 18964.

The following are openings in the communities served by the Logsdens Mennonite Church, Logsdens, Oreg., and would give excellent opportunities for a Christian witness through a missionary-spirited, spiritually progressive congregation: (1) A medical doctor in a new clinic, adjacent to the New Lincoln Hospital, Toledo, Oreg. (2) A music teacher in the Siletz, Oreg., High School. (Opening still unfilled as of Nov. 1, 1966.) Should be able to teach both vocal and instrumental music. (3) A barber in Siletz, Oreg.

For further information about any of

these openings, contact Pastor Roy D. Roth, Box 348, Siletz, Oreg. 97380. Telephone: 503 444-2433.

Harvey and Miriam Graber, Topeka, Ind., under appointment as missionaries to South Brazil, plan to fly to Campinas late in January or early in February for a year of Portuguese language school.

Robert Stetter is in charge of the English church service every other Sunday at Dar Naama in Algeria. This is the only English church service in Algeria and is attended by missionaries, Agency for International Development, and oil people.

Mrs. Milton Vogt, Bihar, India, writes: "We are happy that some Mennonite Central Committee relief rice arrived this week. We will no doubt see conditions that we have never seen before with this crop failure. As yet our people have corn to eat, but the rice is a failure."

Dan A. Nuesch, pastor of the Floresta Mennonite Church in Buenos Aires and secretary of the Mennonite Conference of Argentina, will be visiting in the United States, Nov. 15-22, en route back to South America from the World Congress on Evangelism in Berlin. He will be at Eastern Mennonite College, Nov. 17; Scottdale, Pa., Nov. 18; and Elkhart, Ind., Nov. 20-21.

Nelson and Ada Litwiller, who spent October in Puerto Rico visiting the churches and helping to conduct a study in depth in evangelism, have returned to South America. The Litwillers will be coming to North America in the spring of 1967 for retirement.

New address: Kenneth L. Seitz, Apdo. 80923, Mexico 8, D.F.

Arietta Selzer, a teacher in Sapporo, Japan, attended the International Conference for Overseas Schools in Asia Nov. 6-11 at Singapore. She planned to make stopovers at Hong Kong, Manila, Taipei, and Okinawa.

The annual conference of the Mennonite Church in India was held Oct. 19-21 at the Sunderganj church in Dhantari. O. P. Lal was elected moderator for a two-year term.

Stanlee Kauffman was ordained to the ministry Oct. 23 at the Englewood Mennonite Church in Chicago. He has assumed the church pastorate at Englewood and Leaman Sowell is the assistant pastor.

Classes at the European Mennonite Bible School in Bienenberg began Oct. 17, with 30 students enrolled, including three married couples. Most of the students are non-Mennonite from eight or nine different groups. Harvey Miller teaches and Mrs. Miller helps part time in the ironing room. Their address is Rheinstrasse 63, CH 4410, Liestal, Switzerland.

Ira and Evelyn Kurtz, Eastern Board missionaries in Hong Kong, receive mail at Flat G, 19th Floor, Man Kee Mansion, 86 Waterloo Road, Kowloon, Hong Kong.

Miriam Wenger, 76 Greenfield Road, Lancaster, Pa., left on Oct. 21 for Bukiroba, Tanzania. She first went to Tanganyika with her late husband, Ray Wenger, in 1938 and served until 1954. She returns to her previous assignment, teaching domestic science and homemaking. Her daughter Annetta and husband Harold Miller serve under the Eastern Board in Dar es Salaam, Tanzania.

The first Mennonite worship service in Nairobi, Kenya, was held Oct. 23, 1966. Thirty-five persons, one-third nationals, attended this vesper service held in the Evangelical Lutheran Church of Kenya. Bishop Zedekia Kisare spoke and also appointed M. Hershey Leaman leader and pastor. These English meetings will continue weekly.

Calendar

Southwest Mennonite Conference, Sunnyslope Church, Phoenix, Ariz., Nov. 24-26.
Mennonite Publication Board meeting, Elizabethtown, Pa., March 30 to April 1.
General Mission Board meeting, Heston, Kans., June 22-24.
Mennonite World Conference, Amsterdam, Holland, July 23-30.
Mennonite General Conference, Franconia Conference, Aug. 19-24.
Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I appreciated the article, "Should Babies Be in Church?" (Oct. 11 issue). As parents of preschoolers, my husband and I are thankful for the men, women, and teenagers who volunteer their services in the nursery and toddlers' rooms at our church. I am happy to take my turn in caring for the little ones. When the children are cared for, we can listen and respond much better in class or church service.—Mrs. John Ingold, Goshen, Ind.

• • •

As parents of three children under five, we were very much interested in the article, "Should Babies Be in Church?" by Martha Huebert in the Oct. 11 issue of Gospel Herald.

Why is it that the author and many others say they "miss out on many meaningful moments of contemplation, prayer, learning, and encouragement" because they see many "composed parents turn into red-faced, tight-lipped, authoritarian tyrants for one hour each week" when parents are battling the "children"? Is it not true that if we would train himself to ignore any noise and absorb himself wholeheartedly in what the minister is saying, one could still gain much from the service? Or have these people considered moving to the front benches? We, as a couple, feel we have mastered this skill of absorbing ourselves in what the minister is saying. It hasn't been exactly easy because we are not have angel children. If one hasn't tried or accomplished this, he would say it is impossible. We may not get everything from a church service, but what about the person without small children? Does he get everything out of the service? His mind may be occupied by Sunday dinner, his occupation, or perhaps he may even be found asleep.

One Presbyterian minister we know was trying to get young couples to attend church with their children when he said he "would much rather hear the cry of a baby than the snore of an adult."

Why is it that the persons who don't have children or who are old enough to be grandparents are the first to complain about the noise of small children?

We agree it would be much nicer to worship without the children sitting on our laps, but what if your church doesn't provide a nursery? Should parents stay home or should they take turns attending? We feel the answer is neither. The church needs young couples. It needs the children. On the other hand, young couples need the encouragement and Christian fellowship as much as anyone if not more, since this is the time of raising your children.

Let us seek ways to encourage our young couples to attend church services. If a nursery is the answer, we are behind those who are willing to help get it started.—Mr. and Mrs. Leland Stalter, Chenoa, Ill.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bauman, Earl and Esther (Gingrich), Elmira, Ont., first child, Jennifer Dawn, Oct. 20, 1966.
Bontrager, Leroy and Frieda (Grams), Sarasota, Fla., fifth child, third son, Neil Jay, Oct. 19, 1966.
Burkholder, Howard and Eileen (Stutzman), Hutchinson, Kans., third child, second son, Lyle Dean, Oct. 4, 1966.

Hosteller, Glenn and Gloria (Ebersole), Louisville, Ohio, third child, second son, Shannon Len, born Sept. 5, 1966; received for adoption, Oct. 27, 1966.

Kaufman, Calvin and Loretta (Miller), South Bend, Ind., fourth son, Douglas Day, Oct. 16, 1966.
Killingbeck, David and Wanda (Gerber), Lupton, Mich., first child, Crystal Ann, Oct. 14, 1966.
Kreider, Wendell and Janice (Nozifer), Palmyra, Mo., fourth child, second daughter, Beth Elaine, Oct. 24, 1966.

Metzler, Stanley and Carol (Gongwer), Wakarusa, Ind., third child, second daughter, Jennifer Lee, Oct. 17, 1966.

Miller, Mervin and Geneva (Bontrager), Uniontown, Ohio, second child, first daughter, Loretta Lynn, Oct. 22, 1966.

Oberholtzer, Mahlon and Edna Mae (Zimmerman), Peoria, Ariz., first child, Frederick Scott, Oct. 22, 1966.

Paiz, Jean and Lenor (Colunga), Mathis, Texas, first child, Juan Ramon, Sept. 26, 1966.

Schmucker Arden and Annabelle (Goering), Hartsville, Ohio, fourth child, second daughter, Jill Ann, born Aug. 11, 1966; received for adoption, Oct. 26, 1966.

Schrag, Keith and Rhoda (Nafziger), Premont, Texas, second son, Jerold Christopher, Oct. 6, 1966.
Seaton, Richard and Marlene (Koth), Carry, Pa., third child, second son, Jay Richard, Sept. 19, 1966.

Swartzendreger, Stanley J. and Virginia (Roth) Estacada, Oreg., sixth child, first son, Stanley Scott, Oct. 18, 1966.

Torrens, Robert, Jr., and Shirley (Shabrach), Elversom, Pa., fifth daughter, Rebecca Hope, Oct. 21, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Burkholder—Hors—Nelson Burkholder, White Cloud (Mich.) cong., and Virginia Horn, Wooster, Ohio, Chestnut Ridge cong., by Frank E. Nice and Lavern Swartz, Oct. 22, 1966.

Hofstetter—Hensberger—Wesley Hofstetter, Apple Creek, Ohio, Kidron cong., and Sandra Hensberger, Walnut Creek (Ohio) cong., by Bill Detweiler, Oct. 22, 1966.

Hosteller—Bhaskar—Donald Stanley Hosteller, Evanston, Ill., South Union cong., and Carole Ann Behnke, Bensonville, Ill., United Church of Christ, by Edward Goltz, Oct. 15, 1966.

Johns—Yoder—Harold Alva Johns, Huntsville, Ohio, and Barbara Malinda Yoder, Bellefontaine, Ohio, both of South Union cong., by Donald Plank and Roy S. Koch, Oct. 21, 1966.

Leaman—Ebersole—James H. Leaman, Lansdowne, Pa., East Chestnut Street cong., and Grace H. Ebersole, Mt. Joy, Pa., Strickler's cong., by Daniel D. Leaman, father of the groom, Aug. 13, 1966.

Martin—Martin—Thomas D. Martin, Bally, Pa., Hereford cong., and Judith Ann Martin, Kokomo, Ind., Howard-Miami cong., by Clayton Sommers, Oct. 22, 1966.

Nafziger—Brubacher—Charles Nafziger, Archbold, Ohio, Central cong., and Esther Brubacher, Wallenstein, Ont., Glen Allan cong., by Gerald Good, Oct. 22, 1966.

Schrock—Nelson—Toby Schrock, Jr., and Marilyn Nelson, both of Ft. Wayne, Ind., Milan Center cong., by Martin L. Brandenberger and Frank Thompson, Oct. 22, 1966.

Shank—Martin—Wayne L. Shank, Chambersburg, Pa., Cedar Street cong., and Miriam E. Martin, Chambersburg (Pa.) cong., by Amos E. Martin, Oct. 22, 1966.

Storla—Shearer—David Storla, Baudette, Minn., Lutheran Church, and Carol Shearer, Alpha (Minn.) cong., by Fred Gingerich, Aug. 19, 1966.

Weber—Snader—P. Eugene Weber, Narvon, Pa., Bowmanville cong., and Joyce L. Snader, Mt. Joy, Pa., Weaverland cong., by Michael N. Wenger, uncle of the groom, July 16, 1966.

Yoder—Geiser—Atlee D. Yoder and Hazel Geiser, both of Apple Creek, Ohio, Kidron cong., by Bill Detweiler, Oct. 22, 1966.

Yoder—Kost—James Wesley Yoder, West Liberty, Ohio, South Union cong., and Cheryl Loree Kost, West Liberty, Ohio, Stony Creek Church of the Brethren, by C. O. Brubaker and Roy S. Koch, Oct. 9, 1966.

Obituaries

May the sustaining grace and comfort of our Lord
bless these who are bereaved.

Coyle, Lydia, daughter of John and Martha Rankin Kreider, was born in Lancaster Co., Pa., Nov. 12, 1877; died at the Oreville Mennonite Home, Lancaster, Pa., Oct. 8, 1966; aged 88 y. 10 m. 26 d. On Jan. 14, 1903, she was married to Harry M. Coyle, who died April 10, 1940. Surviving are 2 children (John A. and Mary Jane—Mrs. A. Landis Stauffer), 13 grandchildren, 31 great-grandchildren, and one sister (Mrs. Viola Holstoft). Preceding her in death were one brother, 2 sisters, and 2 great-grandchildren. She was a member of the Mt. Pleasant Church. Funeral services were held at the Bachman Funeral Home, Strasburg, Pa., Oct. 11, with Clair B. Eby and C. Marvin Eschleman officiating; interment in Strasburg Cemetery.

Gingerich, Eli J., son of Jonas and Emma (Stutzman) Gingerich, was born in Geauga Co., Ohio, Dec. 16, 1892; died at Grace Hospital, Hutchinson, Kans., Aug. 21, 1966; aged 73 y. 8 m. 5 d. On Nov. 12, 1914, he was married to Mattie Fry, who survives. Also surviving are 4 sons (John M., Joe E., Fred E., and Merl M.), 3 daughters (Mrs. Velma Givens, Mrs. Mary Lou Chappel, and Mrs. Lovella Torbert), one sister (Mrs. Anna Hochstetler), 3 brothers (Jake, Sam, and John) one stepister (Sarah Miller), 4 half brothers (Jonas, Levi, Chris, and Dan), 22 grandchildren, and 6 great-grandchildren. He was a charter member of the Yoder Church, where funeral services were held in charge of Edward Yutzy.

Hostetler, Sarah, was born at Kokomo, Ind., Nov. 9, 1860; died at the Murphy Medical Center, Warsaw, Oct. 22, 1966; aged 75 y. 11 m. 13 d. She was married to Elmer Shaffer, who died in 1939. Eight years ago she married Levi Hostetler, who survives. Also surviving are 2 stepsons (Raymond and Walter Shaffer), 2 stepdaughters (Esther—Mrs. Forrest Slater and Elta—Mrs. Gordon Tillan), one brother (Harry Sommers), and 2 sisters (Lizzie—Mrs. Dan Hersberger and Iva Sommers). She was a member of the North Goshen Church. Services were held at the Yoder-Culp Funeral Home, with Don Augshurgher officiating; interment in Mast Cemetery, Kokomo.

Humphries, Isaac Otto, son of Otto and Mary (Amstutz) Humphries, was born near Dover, Del., April 14, 1940; died as the result of an accident while at work on July 8, 1966; aged 26 y. 2 m. 24 d. On June 11, 1960, he was married to Clara Troyer, who survives. Also surviving are one son (Isaac Otto, Jr.), his mother, 5 brothers (Jerry, Allen, Raymond, Robert, and William), and one sister (Mrs. Betty Plank). Funeral services were held at Central Church, Dover, July 11, in charge of Alvin Mast, Daniel V. Yoder, and Jesse J. Yoder.

Kempf, Ralph Earl, son of Menno J. and Magdalene (Rhodes) Kempf, was born in Johnson Co., Iowa, July 30, 1909; died at his home Oct. 8, 1966; aged 57 y. 2 m. 8 d. Surviving are one brother (Lee R.) and 2 sisters (Cora—Mrs. Richard Westfall and Dora—Mrs. Andrew Snyder). Funeral services were held at the Yoder Funeral Home, Kalona, Oct. 11, with Alva Swartzendruber and A. Lloyd Swartzendruber officiating; interment in East Union Cemetery.

Kropf, John, son of David and Magdalena (Lichty) Kropf, was born Aug. 18, 1891; died at Kitchener, Ont., Sept. 14, 1966; aged 75 y. 27 d. In 1914 he was married to Catherine Brenneman, who survives. Also surviving are 4 children (Melvin, Luella—Mrs. Gordon Burgetz, Alice—Mrs. Roy Martin, and Beatrice—Mrs. Edwin Gressman), 2 brothers (Joseph and David), and 2 sisters (Fanny—Mrs. Christian Brunk and Leah—Mrs. George Poole). He was predeceased by 2 brothers and 4 sisters. He was a member of the First Mennonite Church, Kitchener, where funeral services were held Sept.

18, with Robert N. Johnson and C. F. Derstine officiating.

Kulp, Susie L., daughter of Francis F. and Annie (Landis) Kulp, was born at Skippack, Pa., Dec. 11, 1885; died at Grand View Hospital, Sellersville, Pa., Oct. 14, 1966; aged 80 y. 10 m. 3 d. Surviving are one daughter (Martha Keyser) and 2 sisters (Annie—Mrs. Harrison Benner and Maggie Kulp). She was a member of the Upper Skippack Church, where funeral services were held Oct. 17, with Daniel Reinford and Elmer Kolb officiating.

Musselman, George G., son of George L. and Hannah (Good) Musselman, was born at Conestoga, Ont., July 12, 1908; died at St. Joseph's Hospital, Guelph, Ont., Oct. 12, 1966; aged 58 y. 3 m. On Sept. 12, 1934, he was married to Beulah Snider, who survives. Also surviving are 2 daughters (Mrs. Omar Bauman and Carol) and one sister (Mrs. Edna Francis). One son predeceased him. He was a member of the Elmira Church, where funeral services were held Oct. 15, with Vernon Les, Howard Bauman, and Roy Koch officiating.

Parsons, Jess, was born at Burlingame, Kans., June 19, 1877; died at Grace Hospital, Hutchinson, Kans., Oct. 16, 1966; aged 89 y. 3 m. 27 d. On Dec. 8, 1897, he was married to Annie Yoder, who died July 20, 1944. He is survived by 3 children (Oney, Nora—Mrs. Menno Oyer, and Frances—Mrs. Delmar Darland), 6 grandchildren, and 21 great-grandchildren. Three daughters (Ida Mae, Goldie, and Cora—Mrs. V. D. Miller) preceded him in death. He was a member of the Pershing Street Church. Funeral services were held at the Johnson Funeral Home, Hutchinson, Oct. 19, with Allen Erb and Sanford King officiating; interment in West Liberty (Kans.) Cemetery.

Rappe, Bessie M., daughter of Dan L. and

Laura (Christner) Yoder, was born at Arthur, Ill., May 27, 1911; died from injuries sustained in an automobile accident Oct. 25, 1966; aged 55 y. 4 m. 28 d. She was married to Raymond Rappe, who survives. Also surviving are 8 brothers (David, Moses, Jerry, Mahlon, Virgil, George, Merle, and Lloyd) and one sister (Mrs. Clara Yoder). Her mother preceded her in death in 1961 and her father in 1964. She was a member of the Milan Center Church. Funeral services were held at the Leo Church, Oct. 28; interment in Locust Grove Cemetery, Burr Oak, Mich.

Roth, Earl Edward, son of Nicholas and Amanda (Bender) Roth, was born at Milford, Nehr., June 26, 1904; died at Kalona, Iowa, Oct. 17, 1966; aged 62 y. 3 m. 21 d. On Dec. 11, 1930, he was married to Elva Hershberger, who survives. Also surviving are 3 daughters (Laura—Mrs. Glen Lichty, Ila—Mrs. Paul Hochstetler, and Lila—Mrs. Glen Byens), 2 brothers (David and Lee), and 2 sisters (Lydia—Mrs. J. B. Stauffer and Alta). He was a member of the Wellman Church, where funeral services were held Oct. 20, with George S. Miller, A. Lloyd Swartzendruber, and Noah Landis officiating.

Smead, Leah, daughter of Christian and Anna (Schwartz) Neuhouser, was born at Grapill, Ind., Dec. 27, 1879; died at Parkway Memorial Hospital, Ft. Wayne, Ind., Oct. 23, 1966; aged 86 y. 9 m. 26 d. In 1902 she was married to Louis Smead, who died in 1929. Surviving are 11 children (Lewis, Bessie—Mrs. Harry Hurd, Leah—Mrs. Albert Riessger, Arthur, Mary—Mrs. Ray Meinderding, Charles, Oscar, William, Iva—Mrs. Jonas Yoder, Robert, and Florence—Mrs. Bert Furney), 31 grandchildren, and 34 great-grandchildren. She was a member of the Leo Church, where funeral services were held Oct. 26, in charge of Carl J. Rudy; interment in Yaggy Cemetery.

Items and Comments

Members of so-called affluent churches are less generous than are members of poor churches, a Presbyterian minister told the annual Minnesota School of Missions.

The Reverend Robert K. Hudnut, pastor of St. Luke's Presbyterian Church, Minnetonka, Minn., said that the Church of the Nazarene and the Church of God, both described as "poor people's" churches, are far out in front of their nearest competitors in giving.

"Presbyterians, who are far wealthier, are sixth, \$70 per capita behind the Church of the Nazarene, he reported. "Episcopalians are tenth. The United Church of Christ is fourteenth."

Mr. Hudnut observed that the Presbyterians, Episcopalians, and United Church of Christ constitute the three "highest class" denominations in America.

"This means," he said, "the higher the class, the poorer the giving; the more the affluence, the less the generosity; the more the wealth, the less the compassion." It is presumptuous for affluent suburbanites "to pontificate about poverty when they are not giving away at least 10 percent more of their incomes to creative, private ways of overcoming it."

"And it strikes me as naive, to say the least," Mr. Hudnut said, "for affluent church members to decry the spread of communism around the world when they are so enchanted with its greatest competitor, Christianity, that they give to Christianity's foreign mission work the grand average of four cents a week."

"If a Christian is not willing to pay the price, which Christ said was 100 percent and which I am suggesting is at least 10 percent, then there is no point in calling himself a Christian, and he had better not compound his sins of self-congratulation and complacency with the sin of hypocrisy."

• • •

Southern Baptists should begin the war on poverty in their parsonages, the California Southern Baptist declared editorially, holding that the pastor's salary should be on a par with the incomes of members of his congregation.

"Many of our pastors have been shocked to discover that they could qualify for some types of assistance under President Johnson's war on poverty," an editorial

in the Sept. 22 issue of the weekly journal stated.

To arrive at a fair figure for the minister's salary, the publication advised: "Take an average of the total salary, including all fringe benefits, of the active supporting members of your congregation and pay your pastor accordingly."

According to the editorial, many church members who are skilled laborers earn over \$200 a week; "many schoolteachers make \$10,000 and upwards, and any salesman who would put in the hours that a pastor spends on his job could make from \$15,000 to \$20,000 annually"

"If every deacon and treasurer had to agree to put all their own income above the amount they pay their pastor into the collection plate and live on what the pastor makes, there would suddenly be a tremendous rise in pastors' salaries all over the state."

* * *

Today's so-called new morality calls for the development of a Christian ethic that will help people make moral decisions, the first Christian Ethics Workshop sponsored by Southern Baptist Theological Seminary was told.

Ross Coggins, communications director for the Southern Baptist Christian Life Commission, said the "debate between traditional morality and the new morality comes down to this: how do Christians make moral decisions?" He observed that "at no time in history have more people sought the answer to this question."

Urging Southern Baptists to accept the challenge of a new ethics, Mr. Coggins asserted that "there may have been a time when the church could reduce morality to a system of easy do's and don'ts, but in the present age such a pre-packaged morality is rejected."

"Let us," he continued, "be done with a trivialized morality which has given us the image of repenting of all the small sins while embracing all the large sins. Let us repent of our preference for a legalism which settles for less than love requires." He added that the new morality behooves Southern Baptists "to stop straining at gnats while swallowing camels."

Mr. Coggins said the moral revolution was in some ways a reaction "against a kind of religion which has as its sole aim the salvation of 'souls.'"

"This kind of religion," he maintained, "is too busy making Christians to learn to be Christian. This is why a disturbing number of pastors and evangelists get into trouble over money and sex. A passion for 'souls' without a corresponding passion for Christian morality will inevitably end in spiritual bankruptcy."

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Cover picture by Three Lions.

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By Donald A. McGavran



One Goal or Many



Photos by Paul Kauffman—taken at Surprise, Ariz

Ed. Note: "One Goal or Many?" appeared in World Vision for October, 1966. Dr. McGavran is dean of the School of World Mission and Institute of Church Growth, Fuller Theological Seminary, Pasadena, Calif.

Dr. McGavran is the son of India missionaries and has himself served as a missionary to India, returning to the U.S. in the 1950's to found the Institute of Church Growth, which was then associated with Northwest Christian College, Eugene, Oreg. His thesis is that church growth in nearly every case ought to be the criterion by which we evaluate our mission effectiveness, and that we ought to find out as much as possible about what makes churches grow in order to illuminate our own methods in missions.

Recently the Institute of Church Growth has been experimenting with a "system approach" to missions. The system approach was developed first for the Polaris missile program and has since been used widely in other programs for industry and government. It seeks to clarify goals or objectives, analyze the steps which are needed to arrive at the goals, establishing priorities and sequential relationships for the various steps. The approach Dr. McGavran refers to in this article is PERT—Program Review and Evaluation Technique.

Are all Christian activities of equal value?

Are all missionary enterprises equally important?

Do they all work toward a common goal? Or toward many goals?

No questions are more important to Christians as they ponder world mission. When the goal is uncertain, a campaign is doomed to disaster. Any man who starts to build must know whether he is going to build a house, a highway, or a friendship. Yet the key question of what we are building is being answered in many different ways by church leaders today, and the result is great confusion and loss.

Churches carry on many varieties of mission activities—medicine, education, church planting, seed sowing, agriculture, literacy and leprosy work, and a thousand other activities. No one proposes that these should be reduced to one activity or that missions should consist entirely of preaching to scantily clad people gathered under palm trees.

However, Biblical authority demands that we avoid the broad road of considering all actions carried on by good men as equally important. According to the Bible, it is better to

seek first the kingdom of God. Once that is found, food, drink, clothing, and culture will be added.

That is the sequence in which the universe works. A thousand born-again Christians, living their lives in fear of God and love of God, eat better, earn more, and enjoy life more both here and hereafter than 1,000 nominal Christians, or 1,000 believers in other gods, living in fear of men and love of self.

Common sense also demands that we renounce the broad road of rating all activities carried out by good men as equally important to mission. Every branch of human activity ceaselessly selects the best. The dairyman culls his herd, selling poor milkers and breeding his best. The doctor with 20 drugs to relieve a headache recommends the one which he has found to be best. The teacher selects methods which communicate truth most effectively. The board of elders studying a new church building evaluates various designs and chooses the best.

The PERT approach forces those who use it to answer the crucial question: What is the goal? Clarity as to goal is essential. Clearheaded Christians are asking their churches: What is our goal in missions? What are we trying to do? No vague generalities, please. No jargon. The goal must be stated so clearly that ordinary Christians can understand.

The goal once stated does not eliminate auxiliary events. It multiplies them. Disciplined planning, far from exalting one mode of recruiting Christians or narrowing world evangelization down to mere institutional aggrandizement, requires devising hundreds of ways to achieve the goal.

Six career missionaries at Fuller's School of World Mission who met week after week to apply disciplined planning to world mission soon found their imagination stretched to the breaking point. Whole new categories of events and activities rose into view.

The PERT chart makes for an arrangement of all these multitudinous activities into a sensible pattern. It establishes priorities and sequences. Thus it has the great merit of forcing planners to set down in precisely calculated sequences the events which must happen if the goal is to be achieved.

In applying PERT to missions we were forced through this process ourselves. To the question, What is your goal in missions? we replied, "World evangelization."

"But how will you know when the world has been evangelized?" came back the question.

"Every man will have heard the Gospel," we responded.

"But, will it be enough if he has heard it once—in English?"

Each Man Must Hear the Gospel

"By no means," we replied. "Each man must hear it in his own tongue and thought forms, and under such circumstances that becoming Christian is a real option to him." This may involve some of his kinfolk living as good Christians and thus commending the Gospel to him by deed as well as by word. It may mean the establishment of living churches of at least ten baptized believers in each neighborhood in the world. It may, on the other hand, mean that communicating the Gospel will be so advanced that, without seeing a congregation in his immediate neighborhood, each person can have a real option of accepting Christ and being baptized.

Thus the goal: "Every person on earth has had a real option of accepting or rejecting Jesus Christ." This became the goal toward which all planning converged.

This goal multiplied activities greatly. It directed attention to geographical frontiers, in each of which every person must have a real option. It directed attention to social configurations—each of which must become Christian enough so that every person within it has a real option. It led to the observation that in some subcultures the Gospel is in fact communicated through quiet word of mouth from person to person, but that in others large-scale mass evangelism procedures are more effective.

It did not therefore indiscriminately commend all kinds of evangelism but discerningly commended those which under the circumstances of a specific situation actually convey conviction. It emphasized the striking need for prayer and utter dedication.

In applying these space age techniques to missions, we define mission as reconciling men to God in Jesus Christ (11 Cor. 5:20), bringing all nations to faith in Christ and obedience to the Gospel (Rom. 16:26), discipling the nations (Matt. 28:19), and increasing thanksgiving to the glory of God (11 Cor. 4:15).

We confidently look forward to the time when, everyone having had a real option to believe, the Lord will return. For us, world evangelization is no scattered rash of diffuse operations. It is many operations carried forward by God's servants under His command, in an ordered sequence, toward the one grand event when every person on earth has had a real opportunity to accept or reject Christ as personal Saviour.

—Reprinted from *World Vision Magazine*.

Breaking Ice

As a child I used to enjoy the late winter when the ice in the low-lying areas was just barely thick enough to walk on. Sometimes the thin ice began to crack behind you and you had to run to keep ahead of it. It seems the denomination at this time also needs to keep ahead of the breaking of old forms. There is a great deal of insecurity in all this. We dare not stand still. Nor do we want to, for there is something exhilarating about hastening ahead of breaking ice.

There are in many areas of the church congregations which are in various stages of renewal and restructure. Some congregations are doing depth studies of their organization and how they are "equipping" for mission. The Goshen College congregation is one of these. They are in the process of developing an exciting new model for congregational life. Some congregations are expanding their use of educational settings. Scottsdale Mennonite Church is using Sunday evening for six months of 90-minute depth Bible study periods.

None of the many studies, as I have sensed it, are in any way seeking to be judgmental on old ways. They are simply attempting to find a response for today that is as nearly correct as yesterday's was. There is the two-year seminary study on the role of the pastor. There is the new approach to campus religious life being initiated at Goshen College.

A philosophy of education study is being started by the Mennonite Board of Education. It will seek to find the theological bases for education and their implications for the home, the congregation, and the school. There are theoretical studies of congregational life such as Calvin Redekop's Funk lecture on the "Church's Functions and Forms." Al Meyer is spending a year with Student Services attempting to discover how groups on university campuses can become the church.

The Study Committee on Church Organization is finding an unexpected readiness to move ahead on all levels. It was discovered that thirteen conferences were themselves engaged in some phase of a study of their own structure. MCCE is attempting to find a new model for a denominational education department. MYF has appointed a group to prepare an operational model for use until the larger parent bodies complete their studies. Renewal groups such as Laurelville Mennonite Church Center are hoping to discover how a new type of congregation can be called into being out of the dear but dying forms that dominate Mennonite congregational life today.

To come back to the figure, it should be clear that the ice is surely breaking up. But the denomination is using this opportunity to let the breaking ice spur it on to new forms and new responses.

—Arnold W. Cressman.

The Publican

*O God,
Forgive when I thought
It too soon
Or too late
To approach you;
When I made you small
By thinking my little cares
Are beneath your concern,
And when I doubted
Your sufficiency to settle
My most fearsome foe.
Help me to believe
That I can never come
To you too soon,
And that nothing
Is too small or too much
For you to handle.*

Amen.



United, Premont, Texas

The United Mennonite Church of Premont, Texas, is a merger of the La Gloria (Old) Mennonite and the Premont Mennonite Brethren churches. The first united service was held on March 1, 1964. Both congregations were small and had a struggle to carry out a well-balanced church program.

The La Gloria church building from the country was moved into town and joined with the M.B. Church as the picture shows. The M.B. Church on the right is now the Sunday-school department partitioned off into classrooms. The sanctuary is on the left with the large foyer in the middle connecting both sides.

Sam Swartz, who is pastor of the La Gloria Church, is the pastor in the United Church. Paul Wohlgenuth is the moderator and Ezra Wohlgenuth is the Sunday-school superintendent. The congregation now has 56 members.

Hands, Hands, Hands

By Earl S. Martin

Pudgy eight-month-old hands reach for my shiny ball-point pen.

Gnarled hands of a gracious old man set a cup of freshly made Vietnamese tea.

Two pairs of hands in rhythmic cooperation swing a water-tight basket from the canal to irrigate the elevated field.

Deft with a knife, her hands skillfully prepare the coconut for drinking its milky goodness.

Raising a torch-bearing hand, the fourteen-year-old Vietcong recruit sets the house of 163 refugee families ablaze in midnight conflagration.

Perceptive hands of the sage scrawl poetic lines about a war-weary people.

Tender hands of a peasant mother hold the suckling child close to her breast.

Intrigued hands of a refugee child turn a toy kaleidoscope with shifting colored glass.

In the market gate the beggar woman extends a trembling hand for a piaster of local currency.

A leather-gloved hand of an American pilot flips the "Bomb Drop"

switch inside the cockpit of his phantom jet.

A young high-school lass pulls the hand brake on her bicycle to avoid collision with an oncoming army jeep.

A fearful lover clutches the hand of her soldier friend against her bosom just minutes before he goes to battle.

Picking the strings with long white fingernails, the hands of a youthful lad strum a gay guitar.

From under a saffron robe the Buddhist monk lifts hands to implore his god.

A trained army medic dresses the searing burns on the hands and chest of a villager whose wife and home were destroyed by incinerating napalm.

Fleeting hands of a second-grader snatch at a school paper swept off by the afternoon wind.

Troubled hands of a hamlet mother stroke the feverish brow of her three-year-old.

Jealous hands of a jilted lover loft a grenade at the bar girl's home where he espied her entertaining another man.

Agile hands of the fisherman retrieve the net back into the floor of his sampan.

Excited hands of a native midwife deliver new life to the young parents.

Earl S. Martin, Mennonite church leader in Quang Ngai, Vietnam.

Mark Twain's Prayer

(Written in irony to show the contradiction of the Christian engaging in warfare)

O Lord our Father, our young patriots, idols of our hearts, go forth to battle—be Thou near them! With them, in spirit, we also go forth from the sweet peace of our beloved fire-sides to smite the foe. O Lord our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the shrieks of their wounded, writhing in pain; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with their little children to wander unfriended the wastes of their desolated land in rags and hunger and thirst, sports of the sun flames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it—for our sakes who adore Thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with their tears, stain the white snow with the blood of their wounded feet! We ask it, in the spirit of love, of Him who is the Source of Love, and who is the everfaithful refuge and friend of all that are sore beset and seek His aid with humble and contrite hearts. Amen.—*The Cumberland Presbyterian*.

John Birch Society

Every person who believes he can be a Christian and support the John Birch Society ought to read the volume, *The Christian and the John Birch Society*, by Lester De Koster, published by Eerdmans at 75 cents. It will not take long to read—only 46 pages.

De Koster writes with clarity and scholarship to show that the John Birch Society is really a false religion. Its leader, Welch, is no defender of democratic freedom and his theology is not Christian but a combination of liberalism and evolutionary humanism. The writer concludes that it is so antithetical to a Christian orientation that a Christian dare not commit himself to the Society or its leader. Its tactics are consciously borrowed from the communist party.—D.

War Toys and Children of Peace

By Rosemary Moyer and Hulda Rich

A mother and a grandmother explore the world of war toys and their effect on children. Mrs. Carol Andreas, Detroit, Mich., who is doing doctoral research on this program, furnished part of the material used in their articles.

Soon we will observe the birthday of the Prince of Peace. Toy manufacturers and sales personnel have been preparing for this season all year and are ready for the biggest toy market of all time according to the forecasts. Among the toys offered for sale will be many creative, educational toys, along with an array of guns, combat equipment and clothing, invasion sets, spring-action exploding mines, and GI Joe dolls which can "be made to assume every soldierly position."

How to Choose

How is the Christian to be guided in his choice of toys for children he loves and for whom he wishes to express his affection with a gift at Christmastime? Frank Caplan, president of Creative Playthings, Inc., says: "The period from infancy to age eight comprises the most powerful learning years and, apart from enlightened parents, the most effective way of reaching children and properly augmenting their growth is through play and learning materials." Toys are tools of learning and because they are usually presented by parents or relatives, carry a seal of approval.

The following criteria suggested by Community Playthings of Rilton, New York, can serve as a helpful guide:

1. A young child's playthings should be relatively free of detail.
2. They should be versatile in play possibilities.
3. They should stimulate children to do things for themselves.
4. They need to be large and easily manipulated.
5. The material should be warm and pleasant, such as cloth or wood.
6. Playthings must be durable.
7. A toy should function well in its intended capacity.
8. Construction of the plaything should be simple enough for the child to comprehend.
9. Roominess in play equipment is important, as is a sufficient quantity of unit toys.
10. A plaything should encourage cooperative play.
11. The total usefulness of the plaything should be considered in comparing the price.

It is recognized that the standards upheld in our homes, and encouraged among those with whom our children play, are very important in shaping the attitudes of children.

Actions to Take

There are also courses of action open to parents which go beyond their homes. One can and should express concern locally where toys of violence are displayed, sold, and used. Mrs. Carol Andreas led a courageous movement to eliminate toys in their housing area in Detroit. Mrs. John Esau was instrumental in setting up a "Christmas Toys for Peace" display which appeared in turn in a number of Minneapolis churches during the Advent season last year.

Going beyond our immediate communities, we need to write toy manufacturers and advertisers questioning the production and promotion of toys of violence and challenging them to use constructively their unique position of influence with children. Be prepared to receive answers such as these:

Although military toys are relatively new, the world has never been without violence.

Violence is rampant among the underprivileged who have few, if any, toys.

It cannot be proved that past wars were caused by adults who played with war toys in childhood.

Past wars have been caused by lack of physical and psychological military preparedness.

Children need to release their aggressive feeling. If they are not given guns, they will find their own substitutes.

In spite of having to justify their products, toy manufacturers seem to abhor violence and are sensitive to the voice of the consumer, on whom they depend for a livelihood. This puts us as consumers in a position of ultimate influence on the nature of toys which will appear on the market. Of course, the way in which one addresses himself to business establishments is important; it is well to remind ourselves that our approach can be firm, yet thoroughly kind and helpful, suggesting ideas for toys to help equip children for their eventual roles in building bridges of understanding between individuals, groups, and nations.

Although one cannot expect an appreciable change, except perhaps locally, in the types of toys available in 1966, the influence of letters from throughout the States and Canada would register at the annual week-long American and International Toy Fairs in New York early in 1967 where thousands of buyers from toy, variety, department, and discount stores place their orders for the following Christmas. There is a growing number of toy companies which have discontinued their lines of toy weaponry because of pressure from parents, educators, psychologists, and features in national magazines and newspapers.

Our concern needs to spread beyond our own. What we

desire for our own children, as Christians, we need to work toward for all children. Let persons dedicated to following the example and teachings of the Prince of Peace refuse to sell, buy, give, or accept toys of violence this Christmas season and register protest wherever it is needed.

Never before have parents faced so awesome a responsibility in rearing children as today. How can we fortify our children against the onslaught of voices that call upon them to admire the man who kills, whether by flying bombers that rain fire on the enemy or by being quick on the draw in face-to-face combat?

Many Teach

Our children must hear other voices. Not only parents, but neighbors, uncles, aunts, and grandparents can provide other voices. One way is by giving only toys of peace. Fascinating constructive toys abound which will help our children identify themselves with the adult world which is building great buildings, bridges, highways, planes, fighting disease, and engaging in myriads of other activities relating to human progress. A bewildering choice of books is ours to help our children learn to know and feel compassion for children of other lands and cultures and stimulate their hunger for knowledge in the fields of science, nature, technology, and space.

We want our children to grow up with a knowledge of the tools that solve the conflicts of men and of nations rather than the tools that destroy. Besides material things such as toys and books of stories and pictures, the atmosphere of the

home, the conversation between parents and children, and conversations between other adults that the children overhear matter a great deal in the development of attitudes.

Parents Need to Dissuade

A young mother, who is doing research in graduate school about the influences that shape the attitudes of children, reports in part: "I find that all of those parents who reported that their parents had discouraged them in war play were in turn discouraging their children; so the danger of negative rebellion in this area seems to be nonexistent. I feel strongly from our family's experience that complete, consistent prohibition of violent TV, toys, etc., is much better for the children, psychologically, than a vacillating attitude. It is such a good way for them to learn early that they can be staunch little nonconformists, and their friends even admire and envy them a bit for it."

Today we have a golden opportunity to eradicate our own prejudices and bigotry which our Christian consciences tell us are wrong. Let us not be guilty of burdening still another generation with deceitful concepts of our superiority and another's inferiority. We can take a giant step now in our lifetime to make the kingdom of heaven more real here and now. We might pray, "Thy kingdom come, Thy will be done on earth, in my home, in my shop, in my church, in my community, and in my age." Can we dare hope for this?—Reprinted by permission from *Our Family Worship*s.

Part II

Gleanings from Galatians

By Norman Derstine

The key that unlocks this book is the word "deliver" (1:4). It has been wisely called "The Gospel of Deliverance." Paul shows us how we can be delivered from the flesh, the world, and the law or legalism. The purpose of the book is given in capsule form in the introduction. He is concerned that the church might be delivered "from this present evil world, according to the will of God." They looked for ways of deliverance after their conversion to Christ that were contrary to the will of God. Instead of finding real progress and deliverance, they slipped back to a form of bondage. They needed to be rescued! The ship of faith was sinking and at this time they didn't really realize it.

He dispatched this "emergency epistle" to them with real concern that they might heed the warning. He did not want them to make shipwreck of their faith by being grounded on the rocky shore of salvation and sanctification by works. The "law approach to life" would be "cargo" to

their ship of faith that would sink them to the bottom of the sea of human despair. Paul takes up his pen and comes to the rescue for the believers of that day as well as the church of today. Here is our guide for the study of the book.

- I. *We Teach Deliverance Through the Gospel.* 1:1—2:21.
 - A. Deliverance proclaimed. 1:1-5.
 - B. Deliverance perverted. 1:6-11.
 - C. Deliverance preached. 1:12—2:21.
- II. *We Gain Deliverance Through Faith.* 3:1—4:7.
 - A. Gained salvation by faith. 3:1-14.
 - B. Gained like the faith of Abraham. 3:15-22.
 - C. Gained through the law leading us to faith. 3:23—4:7.
- III. *We Lose Deliverance Through False Emphasis.* 4:8-31.
 - A. Lost through trusting in the past. 4:9-11.
 - B. Lost through following false teachers. 4:12-20.
 - C. Lost through bondage to the old covenant. 4:21-31.
- IV. *We Maintain Deliverance by Finding True Liberty.* 5:1—6:10.
 - A. Maintain it as the only way. 5:1-12.

Norman Derstine is pastor of the Roanoke congregation, Eureka, Ill.

- B. Maintain it through living in the Spirit. 5:13-26.
 C. Maintain it through loving service. 6:1-10.
 Conclusion. 6:11-18.

We Teach Deliverance through the Gospel

A. Deliverance Proclaimed 1:1-5

This epistle, unlike many of the others that Paul wrote, omits any word of praise in the introduction. This was because he had to get to the problem immediately. He does it in the first sentence by saying that he was "an apostle—not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead." His apostleship was in question by the false teachers and he will defend it and explain it more fully later but this introduces a partial answer immediately. Since they questioned his apostleship, they also questioned his Gospel. They stand or fall together. He defends both in this letter and both are vindicated.

His salutation is hooked into his brief introduction to the Gospel. They can only continue to have the "grace . . . and peace" as they continue to trust fully in the "Lord Jesus Christ" who alone can "deliver us . . . [out of] this present evil world." In these few introductory sentences he has covered the whole scope of the book. He will proclaim the same kind of deliverance that the children of Israel experienced when they were delivered from the bondage of the Egyptians! This kind of deliverance is totally the work of God. It is all of grace! Not of works because man becomes proud and boastful. God will not share His glory with another.

B. Deliverance Perverted 1:6-11

As a spiritual father of these Christians and writing by divine inspiration, he gives them a strong rebuke. Why? Because false teachers were leading young Christians astray. They were in the act of turning from the true Gospel. There was still hope, in keeping them on the right course, if they sensed their real danger. Paul needed the strong "anathema" to awaken them to the danger! These Judaistic legalizers were making inroads into the church. They were preaching "another gospel, which . . . [was] not another" but a perversion. "The spurious gospels, of which there were, and are, many, either add to, subtract from, or change something in the true Gospel." The Apostle Paul was really striking at a double error which was creeping into the church. First, that salvation is secured partly by faith and partly by works prescribed by the law, and second, that our perfecting in this life in Christ is a matter of self-effort on our part in obedience to the law. "If the message excludes grace, or mingles law with grace as a means either of justification or sanctification or denies the fact or guilt of sin which alone gives grace its occasion and opportunity, it is 'another' gospel, and the preacher of it is under the anathema of God."²

C. Deliverance Preached 1:12—2:21

There are three ways that Paul defends his apostleship and Gospel. First, he preached this Gospel before he met any apostles. Second, after meeting the apostles his Gospel was not changed. Third, he himself had to rebuke one of the chief apostles for sidestepping the issue of the Gospel.

The Gospel that Paul taught came by revelation. 1:12. And he reveals that he was the most unlikely candidate for this position because he actually persecuted the Christians before he was converted. He went to Arabia. There, "he did not conceive his gospel; he received it." "If the Christian faith is not a revelation of God, it is merely another religion. . . . The Judaizers of Paul's day wanted to make the Christian faith a revised version of the Jew's religion, subject to its legal regulations and requirements. Then it would be their religion; they could keep it within the realm of their own reasonings. Their successors of our day are doing the same."³

Then, Paul says, when I finally went to Jerusalem, we met with the other apostles concerning the very thing that the Judaizers are trying to get you to observe—the Jewish practices. They recognized me as an apostle. They didn't require Titus, who was a Greek and was with me, to be circumcised. One of their main topics at this conference was the "false brethren . . . who came . . . to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." These people were not given a hearing. And even more than this, these pillars in the church, Peter, James, and John, added nothing to my message but rather, recognizing that my ministry was of the Lord, gave to me and Barnabas the right hand of fellowship. My apostleship was accepted and my message is the true Gospel. I was vindicated.

At this point Paul might have thought—if you would still question my apostleship and message, let me tell you what happened between me and Peter. I had to rebuke him publicly for refusing to eat with Gentiles at Antioch because he feared some of the Jews. Others were influenced by his actions, including Barnabas. Paul has now established himself in the minds of his readers so that he can begin to present the doctrine of "salvation by grace plus nothing," Eph. 2:8, 9. He concludes this section by showing that faith rests on a person—the Lord Jesus Christ.

He summarizes his whole concept of the Christian life by saying, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." In sharp contrast to this he says in the next breath, "I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." The true Gospel is identification with Christ in His death and resurrection. It is as though Paul said, "The Christ-centered Gospel I preach is all-sufficient. I am demonstrating its sufficiency in my own experience. Since I met Christ on the Damascus road my life-principle is entirely changed. I no longer depend upon self-effort, much less law regulation. Christ lives in me. The life I now live is Christ-controlled. His control is perfect and complete."⁴

1. Lehman Strauss, *Galatians and Ephesians*.
 2. C. I. Scofield, *Scotfield Reference Bible*—Galatians footnotes.
 3. Norman Harrison, *His Side Versus Our Side*.
 4. *Ibid.*

Life's Choicest Memories

By S. L. Morgan

At the age of 95 I look back to a million experiences and choose several that rate as "life's choicest memories."

The first was at the age of eleven. Pauline also was eleven, her father a Presbyterian minister. She and I were pals, and rated as the best students in school, she winning the two prizes offered to the girls, I the two for boys.

One day at recess she came to me alone on the playground and handed me an apple, saying, "I wouldn't give Jack one—he's mean." What a delight to know she preferred me to Jack. I think it gave me my first dream of romance. It gave me the idea that somewhere in the world God had for me a "dream girl"—she or another. And I must be good and pure and worthy of her. It is in the plan of God for every boy and girl to so dream, and live to make the dream an ennobling reality.

My next choice memory was some 20 years later. I was pastor of good churches in two good towns not far apart. A superb young woman graduate of the local college had said she would be mine. Sunday I preached in the other town. But all day I seemed on wings. She had given me a new sense of worth and dignity. A noble woman had chosen me from all other men in the world.

I pass over eight great years in college and seminary and forty years as a pastor, and choose two experiences in my 90's that seem to crowd out all other memories by the exultant joy of kindness in old age.

Sunday morning I walked four blocks to church—getting dizzy I fell, and was barely able to regain my feet. Two days later I fell again from fast walking—at the bank door. The bank phoned our home for the aging, and our lovely supervisor, Helen, and our nurse Ruby came for me. They saw I was utterly afraid and discouraged. How I love them for sympathy and for *caring*! They said, "Don't walk anymore; we'll take you." I was just learning that age must walk slowly—so avoiding dizziness. That's a *lovely* memory.

The last is a trifle better. I got on a crowded bus, walked toward the back, and not a seat vacant. Suddenly a lovely woman took my arm, forcing me into her seat with her little girl. I protested vehemently, even more as she spread a newspaper on the floor beside me, saying against my protest, "I'll love this seat." Her one reply to my protest was, "I just love to help old people."

I'll look her up in heaven and thank her better, and thousands of others who have been kind in all my 95 years.

I think, indeed, that will be a large part of the joy of heaven, simply looking up and thanking people who have been kind even in such small ways as I've referred to.

And each of us can win such gratitude and love daily by tiny acts of kindness. "It takes so *little* to win the eternal gratitude and love of old people."

S. L. Morgan, a Baptist minister and writer from Hamilton, N.C., looks back over 95 years and writes about life's choicest memories.

Divorce and Remarriage

We believe marriage and the home have been instituted by God. Their purpose is to provide purity, love, companionship, propagation, and the needed security of the human family. God's plan for marriage is for one man and one woman to enter into a covenant relationship with each other before Him.

We further believe the Scripture teaches:

1. That the marriage union may be broken only by death. "What therefore God hath joined together, let not man put asunder" (Matt. 19:6; Mark 10:9). The wife is bound by the law as long as her husband liveth. I Cor. 7:39; Rom. 7:2, 3.

2. That when a separation takes place, both are to remain unmarried and thus make possible a reconciliation. "Let not the wife depart from her husband: but if she depart, let her remain unmarried, or be reconciled to her husband" (I Cor. 7:10, 11).

3. That because of the New Testament teaching on litigation we consider it unscriptural to secure a divorce, even though separation may occur at the wishes of the unsaved partner. I Cor. 6:1-8.

4. That marriage to a divorced person is adultery and continuing in such a state is continuing in the sin of adultery as long as the former partner is living. Matt. 5:32; 19:9; Luke 16:18.

Marriage in our day is entered upon lightly by many and just as lightly broken; but it remains a sacred relationship and should be entered upon in the fear of the Lord.—Printed on request of Lancaster Bishop Board.

Prayer Requests

God teach us to pray aright. We ask for help, and the church at home sends us money but no personnel to help us use this money in the work for which it is sent. We need help. Teach us or show us where we pray amiss. Amen. (A prayer from Nigerian missionaries.)

Pray for the Holy Spirit's direction in the meeting of the Nigerian Mennonite Church Conference, January, 1967.

Pray for a middle-aged man in Puebla, Mexico, who is enslaved to the drink habit causing much unhappiness and grief to his wife and six children. He has had spiritual orientation but is unwilling to submit himself to God.

Pray for the Mexican teenagers as they go to camp during November, that this would be a time of commitment for those who have been receiving Bible instruction but have not taken it very seriously. Also pray for those who are conscious of the Spirit's call, that they will dedicate their lives to Christ.

Pray that God will lead and direct in finding the right couple to come and minister at Rixensart during the year's furlough of the David Shanks.

Is It Worth Much?

By J. D. Graber

"I am as blue as indigo," wrote my friend. We climb our Mount Carmels of success and happiness. But sooner or later we are down in the wilderness chanting, "Is there no balm in Gilead?" Is there something radically wrong with us when we go through an indigo temperament? Are we different from our friends and neighbors? Is Satan having a field day in our life?

I do not believe there is a single saint whom Satan does not tempt to inky despair betimes.

I am glad God, through the Holy Spirit, gave us well-rounded human interest stories of His saints. They, too, knew periods of discouragement. They were men and women of like passions.

Elijah was the greatest of prophets with profound success. He was able to cope with the falseness and sham of the religious and political life of his day. But he ran from an angry woman in fear! He even begged, if you please, to die! At times, we hear of someone longing for death. It seems like an answer to problems he no longer has the stamina to tackle. Someone will naively answer, "It's just not that easy to die!" (Doctors do tell us that discontent, despair, and disinterest can shorten a life, however.)

The fearful Elijahs today can turn to the Bible and read, "Perfect love casts out fear."

Moses was a giant in meekness, administration, and law. He led a complaining people comparable to the size of Philadelphia from Egypt to Canaan. Humanly speaking, no wonder he was frustrated and struck the rock! For us who suffer frustrations, He says, "My grace is sufficient."

Job, the most patient of those on roll, learned to cast his care on God. How else could he have survived those unprecedented rigors of soul, body, and spirit?

Our friends may not always understand us. They can sometimes be miserable comforters as we experience suffering in one form or another. Today's Jobs page through the New Testament and are heartened as they read, "Casting all your care upon him; for he careth for you."

Naomi, a godly woman, had deep sorrow in her life. Her faith and trust in God were rewarded in time. "Weeping may endure for a night, but joy cometh in the morning."

Believe me, if we have a case of the blues, we are like anyone else. We have no monopoly on that disease. Like Elijah, we may need a good sleep in order to chase those blues. It is uncanny what a rested body can do for a tired spirit. A day with loved friends can hearten us. Shared laughter with a neighbor gives us a needed boost. "A merry heart doeth good like a medicine." A change of pace and place often helps us.

God is good. He understands us. He knows our frame. He remembers we are dust. He will help us to know ourselves and to know what is best for us.

With His help, we can again climb Mount Carmel!

In a round mud house with a grass roof, in central Africa, lived a poor family. There was very little furniture and the walls were bare. But there was a sort of fetish they kept in a box and sometimes put on a little shelf on the wall. It was a peculiar kind of stone. It had been in the family for several generations. No one knew what it was, but they had a sort of notion that it brought good luck. So they kept it around the house. Years later,

When diamonds were discovered in their district, they found that the "peculiar stone" was a priceless diamond. Do we not often treat our Gospel like that? We value it, perhaps even as a sort of fetish or charm. We wouldn't throw it out, but, like the "peculiar stone," we keep it around for good luck generation after generation.

We would do something about it if we appreciated its value. The Apostle Paul, in giving testimony before King Agrippa, tried to make clear why he would not and could not stop spreading the Gospel. He said he could not be disobedient to the heavenly vision. He went on to explain what this vision was as he outlined the priceless virtues of the Gospel. (See Acts 26:18, 19.) He knew that Christ would:

1. *Open their eyes and turn them from darkness to light.* We know also that regardless of education or training, and regardless of the excellence of moral and ethical life, man is still blind. Paul knew this from experience. Had not Ananias come to him in his blindness and had not the scales fallen from his eyes when Christ came in? Jesus said, "I am the light of the world." People have lost their way; they are in darkness.

2. *Turn them from the power of Satan unto God.* Sin is compulsive. A man begins doing what is wrong in good control of his will, but gradually he becomes enslaved. The Bible terms this as coming into the power of Satan. Paul knew, and we know, that Christ can break the power of Satan and set the prisoner free.

3. *Freely forgive their sins.* This is the sweet word of the Gospel. Sins can be forgiven; sins are forgiven by Christ; He accepts us when we come to Him.

4. *Give an eternal inheritance to all who have faith.* Christ thus meets men's total needs for time and for eternity.

The Gospel is the pearl of great price. If we know its worth, we cannot, we will not, neglect to make it known. Herein lies the true missionary motivation.

* * *

Jesus Christ does not make circumstances favorable. He makes them bearable.—Ruth B. Stoltzfus.

CHURCH NEWS



Early participants of the World Congress on Evangelism included Bishop Otto Dibelius of Berlin and former president of WCC, Prof. L. W. Winterhager of Berlin, Billy Graham, honorary chairman of the Congress, His Imperial Majesty Haile Selassie I of Ethiopia, and Carl Henry, chairman of the Congress and editor of *Christianity Today*.

Part I

World Congress on Evangelism

By John M. Drescher

(Following is an interpretive report on the World Congress on Evangelism written at the conclusion of the first week.)

From 104 countries more than 1,200 delegates and observers traveled to Berlin for the first World Congress on Evangelism ever held. World famous Christian leaders as well as laymen and missionaries from little known places were among the delegates. Some borrowed or bought suits of clothes for the first time in order to attend.

Yugoslavian delegates were present. Delegates from East Germany DDR, Hungary, and Czechoslovakia had accepted invitations but did not appear. Word was received that although the Czechoslovakian delegates were not permitted to come, they gathered in that country for special seasons of prayer for the Congress.

Despite the absence of delegates from several such countries the Congress was one of the most global and ecumenical gatherings in history, with delegates coming from more than 100 denominations and groups. Jewish and Catholic observers were present.

Billy Graham, honorary chairman of the ten-day World Congress, in his opening greetings said, "We hope during these days to define and clarify Biblical evangelism for our day; to establish beyond any doubt its relevance to the modern world; to underline the urgency of evangelism in the present world situation; and to explore new forms of witness now in use throughout the world and new ways of reaching contemporary man."

Carl F. H. Henry, chairman of the Congress and editor of *Christianity Today*, delivered the address to set the stage of the meeting. He told the Congress that, in depending upon small corps of professionals to evangelize, modern Christianity has fallen victim to a "major weakness."

"May the theme, 'One Race, One Gospel, One Task,' point the way to a new day in evangelism," Henry said. He insisted that "any declaration emerging from this Congress must rise from the spontaneous will of the participants rather than by predetermination of the sponsors."

Christianity Today is the sponsor of the Congress.

Henry also pointed to the urgency and timeliness of the Congress by saying, "This may be the last time in human history that disciples of Jesus Christ are free to meet face to face on a global basis for such a goal. Even now some of you occupy seats that were first assigned to delegates unable to secure visas."

Emperor Haile Selassie I of Ethiopia

was invited as a head of state to address the Berlin meeting. Tracing the history of the Ethiopian Orthodox Church, which he also serves as head, Selassie described the great effort to preserve Ethiopia as an island of Christianity.

"We have helped," Selassie said, "and will continue to help the missionaries who are sent from other lands to preach the Gospel to those of our people who have not come to the knowledge of God's saving grace."

He concluded, "Therefore, O Christians, let us arise and, with the spiritual zeal and earnestness which characterized the apostles and the early Christians, let us labor to lead our brothers and sisters to our Saviour Jesus Christ who only can give life in its fullest sense."

At this mid-mark of the Congress some significant things have emerged and will likely be continuing concerns of the Congress.

Apparent from the start was a spirit of single-mindedness and a sense of oneness born of a common concern for evangelism. There was a clear sense of urgency to evangelize the world in this generation. "This is a great city, a great conference, and a great time to have a Congress such as this." These words from a young German seated beside me on a Berlin bus expressed the feeling of most delegates and many Berliners toward the Evangelism Congress.

There is, of course, a strong feeling that merely merging churches falls far short of a New Testament demand today. Also constant comment and confusion is heard stating that "unloving, pugilistic, and extremist defenders of the faith" have greatly hindered the cause of Christ.

James Douglas, editor of *The Christian*, in London, wrote that unity may well be one of the major results of the Congress. "Here," wrote Douglas, "the delegates and observers have met consecrated fellow Christians across racial and national lines. Friendships and shared concerns have developed, leaping over walls that have developed in the past."

It seems clear that another aim of the Congress is to upgrade evangelism both in method and in content. The need of the hour is for scholar-evangelists. Today we face a battle for the mind. "A man not intellectually converted is only partly converted," said John Stott of London, Chaplain to the Queen and major Congress speaker.

A reoccurring concern is that word and deed be at the center of evangelism. Despite the fear and warning of some regarding a social gospel, numerous speakers and discussion groups are facing frankly the fact that preaching without works of mercy or vice versa is only a half gospel.

Billy Graham in his opening address made an appeal to the world church to

return to the dynamic zeal for evangelization that characterized the Edinburgh Conference half a century ago. Then stressing the need for regeneration as primary, Graham gave as an essential motive for evangelism the spiritual, moral, and social needs of man.

"Jesus," Graham said, "looked upon man not only as separated from God by sin, but as sick bodies that needed His healing touch and empty stomachs that needed feeding, and racial misunderstanding that needed His Word."

Evangelism and social compassion have always gone together. Foreign missions have always had conversion in one hand and a cup of cold water in the other. Today the evangelist cannot ignore the diseased, the poor, the discriminated against, and those who have lost their freedom through tyranny. These social evils cry loudly in our ears and we, too, must "have compassion on them."

A conviction constantly expressed during the Congress thus far says that the Christian Church is called to use mass media and modern techniques to the fullest extent in spreading the Gospel. God does not "canonize" any one method. Methods differ in different places and times and according to the gifts God gives, but the message and mandate are the same.

Especially during the opening days of the Congress there seemed to be a hesitancy or fear to discuss the real implications of the Gospel in social concerns, in racial tension, nationalism, affluence, etc.

As the second half of the Congress approaches, there seems to be more of an openness experienced. As one delegate expressed it, there is "now room for anything to be said." And what is being said in some discussions demonstrates a desire to move beyond a "status quo" position to minister as God's messengers of good news in the world.

There also seems to be a frank recognition that it is easier and more self-satisfying to blame Christianity's setbacks on others; but there is a growing admission that the real hindrances are within the church. The delegates from the Western world seem surprised that the dynamic surge of evangelistic emphasis is coming from the newer churches of Latin America, Africa, and Asia.

Whatever the result of the Congress there is a deepening awareness of the mighty moving of God's Spirit throughout the world. Some are speaking of the Congress as a "prelude to a new Pentecost" and a "moving that can be better felt than said." Flagging laborers are being revived in a meeting characterized by a search of the Scriptures, prayer, and fervent fellowship not only during Congress session but in hotels, buses, and around restaurant tables.



Salunga October Orientation Group for Voluntary Service

Oriented at Salunga

Twenty-nine persons attended the voluntary service orientation held at the Eastern Mission Board headquarters at Salunga, Pa., Oct. 10-15. The following assignments were made:

Albany, N.Y.—Kenneth Kreider, R. 1, Manheim, Pa.; Anderson, S.C.—Harold Good, R. 1, East Earl, Pa., and Joanne Bowman, Lancaster, Pa.; Atlanta, Ga.—Clair Hege, R. 6, Hagerstown, Md.; Bethany Home, Philadelphia, Pa.—Sylvia Smith, R. 2, Hickory, N.C.; Homestead, Fla.—Rhoda Frederick, R. 1, Mertztown, Pa.; Anna Lois Gehman, R. 1, Denver, Pa.; Elizabeth Martin, R. 4, Lititz, Pa.; Helen Reichel, R. 1, Breinigsville, Pa.; Marian Sauder, R. 2, Ephrata, Pa.; Immokalee, Fla.—Darlene Buckwalter, Millersville, Pa.; Betty Gerlach, R. 2,

Columbia, Pa.; Martha Mellinger, Soudersburg, Pa.; Sally Nolt, Mt. Joy, Pa.; Mobile, Ala.—Miriam Martin, R. 3, Greencastle, Pa.; New York City—Anna Kuhns, R. 2, Newville, Pa.; Jane Longenecker, R. 2, Bath, N.Y.; Ray Siegrist, R. 3, Manheim, Pa.; Northern Tier Children's Home, Harrison Valley, Pa.—Thomas and Jean Koser, R. 3, Elizabethtown, Pa.; Mary Jane Nissley, R. 2, Lancaster, Pa.; Salunga headquarters—Ernest and Janice Detweiler, R. 1, Kintnersville, Pa.; and Washington, D.C.—Betty Siegrist, R. 1, Ronks, Pa.; Robert and Esther Wert, Lancaster, Pa.

Unassigned yet were: A. Ronald Martin, R. 2, New Holland, Pa.; Leo Martin, R. 1, Strasburg, Pa.; and Dale Weaver, R. 1, East Earl, Pa.

Appeal for Five Items

Mennonite Central Committee clothing centers in Canada and the United States hope to receive 1,000,000 pounds of clothing, bedding, Christmas bundles, and other supplies this year.

There is a good chance that this goal will be reached. Every year since 1958, except one, contributions have surpassed the previous year's total. In 1965 the figure reached 880,000 pounds. (This is not a record. During the late 1940's, at the height of MCC efforts in Europe, the 1,000,000-pound figure was surpassed several times.) During the first nine

months of 1966, 791,284 pounds were contributed.

Five items are particularly in demand this year—blankets, towels, sheets, yard goods, and used clothing. A special appeal is being made to churches this fall.

Honduras in Central America is one of 14 countries to which shipments are being made. James R. Hess, an Eastern Board worker, is in charge. He depends on various Protestant missionaries to supervise distributions in areas of need.

A missionary under World Gospel Mission who received items for distribution

wrote Hess as follows recently: "I want to tell you what a deep satisfaction was mine to get the lovely clothing, nutritious canned goods, warm quilts, new towels (which are scarce and used for every purpose), and toilet articles, and to distribute them in this immense, needy area where we work. . . . When we have food and clothing to give out to those who are destitute, it means the door will open a bit wider for the entrance of the Gospel message."

John Gaeddert, MCC director in the Congo, in making his requests for supplies this year, stated, "We are always short on blankets so that we can truthfully say that we can use all you send. Six hundred bales of clothing are our asking. We especially need men's and children's clothing. We have made some bold askings, but there are also going to be many during the coming year who will need it. The MCC supplies are quality items and much appreciated by those who distribute them because it is the kind of thing that is needed."

From Vietnam comes word that they will take as much Vietnamese style clothing for children as MCC can make available. A pattern for this garment can be obtained from MCC clothing centers.

There are many refugees among the Montagnards, or mountain people, of Vietnam. One of the items they need and appreciate most is the towel, which, among other things, is used to wrap their babies. MCC hopes to send 25,000 towels to Vietnam this year.

The primitive Montagnards normally wear loinclothes and wrap-around skirts, but during the cold highland winters they need additional clothing and bedding. Blankets and heavy jackets are most in demand.



Cloth packets in Saigon, Vietnam, each containing 1 1/2 yards of cloth, all ready for distribution.

The Needed Items

Blankets. This year 30,000 lightweight (less than 3 1/2 lb.) and 15,000 heavy blankets are needed. They can be any size. Dark colors are the most practical.

Sheets. Requests for a total of 20,000 sheets have come in from 12 countries. They will be used in clinics, hospitals, orphanages, homes for the aged, and other institutions. Most of the sheets should be single-bed-size.

Towels. From a dozen countries, including Algeria, Haiti, India, and Paraguay, have come requests for 60,000 towels.

All colors and sizes are acceptable.

Yard goods. Over 200,000 yards of lightweight and 50,000 yards of heavyweight material have been requested. All kinds and lengths of yard goods can be used, including washed feed bags and flour sacks. It is suggested that thread be included with each contribution of cloth.

Used clothing. One hundred tons of used clothing in good repair can be used in the distribution programs in nine countries. There is usually a shortage of clothing for men and boys and girls. Most of the clothing should be lightweight.

FIELD NOTES

NOTICE No Gospel Herald for November 29

First Mennonite Church, Norristown, Pa., is a new member of the Every-Home-Plan for Gospel Herald.

Paul and Alta Erb will serve as speakers for a home conference at Lambertville, N.J., Dec. 10, 11.

Special meetings: D. D. Miller, Coshen, Ind., at Pleasant Hill, Smithville, Ohio, Nov. 20-27. **Daniel Zehr**, Kitchener, Ont., at Berea, Alma, Ont., Nov. 20-27. **Lloyd Miller**, Vestaburg, Mich., at Bethel, Ashley, Mich., Nov. 27 to Dec. 4. **Melvin Delp**, Baltimore, Md., at Hanover, Pa., Dec. 11-18. **Joe Esh**, Lyndhurst, Va., at White Cloud, Mich., Dec. 4-18. **Alvin Kanagy**, Wymer, W. Va., at Zion, Broadway, Va., Dec. 1-4.

Change of addresses: **Leonard Schmuckler** from Manistique, Mich., to 6282 Weyer Rd., Imlay City, Mich. 48444. Phone: 313 724-4117. **Isaac M. Baer** from Washington, D.C., to c/o Ernest Bontrager, R. 1, Box 517, Estacada, Oreg. 97023. Phone: 503 279-5122. **David Groh** from Baden, Ont., to R. 1, Box 236, Albany, Oreg. 97321.

New members by baptism: One at Kalamazoo, Mich.; two by confession of faith at Des Moines, Iowa; one at First Mennonite, St. Petersburg, Fla.; two by confession of faith at Sharon, Plain City, Ohio; one at Glenwood Springs, Colo.; nine at Mt. Zion, Versailles, Mo.; one at Bethel, Ashley, Mich.; ten by baptism and one by confession of faith at White Cloud, Mich.

Correction: The zip code in connection with Nelson Kanagy's new address as listed in the Nov. 1 issue of *Gospel Herald* was incorrectly given. It should be 33580.

A Thanksgiving day meeting will be held at the Clarksville Church, Clarksville, Mich., for Clarksville, Vestaburg, and

White Cloud churches combined.

An all-day Bible conference will be held at the Pottstown (Pa.) Church on Thanksgiving day. Ben Lapp, Sanford Hershey, and Mrs. Irma Hunsberger will serve as speakers.

Good Shepherd School, Addis Ababa, Ethiopia, began a new academic year with an enrollment of 220. Of these, 60 are in high school; 95 are in boarding. Twenty staff members live on the school campus, and two travel from town each day.

Missionary of the Week



Betty Louise Hershey hails from the Mellinger congregation near Lancaster, Pa. She is the daughter of Mr. and Mrs. Landis Hershey.

As an Overseas Mission Associate, she serves as a teacher at Good Shepherd School in Addis Ababa, Ethiopia. An alumna of Lancaster Mennonite School and Eastern Mennonite College, she has taught in a church school and participated in a variety of youth and children's Christian education activities. She arrived in Ethiopia on Aug. 9, 1966.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I agree with Miss Huebert that it is "the system" which makes our worship services a "three-ring circus." However, I feel less prone to blame the children, but rather the adults—the parents.

Who of us didn't shake our heads "No" to a child, but obliquely smile "Isn't he cute?" to spouse or neighbor? Very few children miss that and know that the misconduct will not be soon or severely disciplined. Again, who of us hasn't turned his head to see commotion; this is just as disturbing to worship as the child's noise. I have heard adults communicate in a low growl instead of a whisper. And, it is necessary to entertain a child with a book, saying "What's this?" What does this mean?

Contrary to what Miss Huebert has been taught, one of our children has responded to reasoning. Other children cooperate if they are given an explanation, with a cajoling and firmness, or with a promise of soon going to Grandma's. We have learned that there are things we can do to help our three children to want to cooperate: (1) offer a snack between Sunday school and worship services (eliminating the noise of paper and mess of crumbs and wasteful looks from children who have none); (2) offer entertainment when they show a need for it (watching people or holding the song-book can keep them quiet for a while), then let it be something simple, colorful, quiet, and familiar (a new toy may cause frustration—as well as too many things); (3) allow a little movement (lap to floor or bench); (4) use some firmness—after all, there are other situations when a child must be quiet (granted he cannot learn reverence per se) even though he cannot understand why. . . .

In our experience of church-shopping in a non-Mennonite community, we have found that children-less churches can be uncomfortable, with overzealous adults who invite me to take our children to the nursery. Our children prefer to stay in the service with us. Pleased surprise that children can be quiet has been expressed in several churches we visited after the service.

I hope that the day never comes when people with children visiting our church feel out of place, and that a child's noise is regarded as disturbing divine worship.—Mrs. Samuel Stover, Atlantic City, N.J.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Baer, Harold and Effie (Ropp), Youngstown, Ohio, fourth child, second son, Arnold Lewis, Oct. 8, 1966.

Graber, Joel and Marie (Nissley), Goshen, Ind., fourth child, second son, Terry Lynn, Oct. 27, 1966.

Haarer, Dan and Twyla (Kauffman), Urbana, Ill., second child, first daughter, Zoann Fae, Oct. 18, 1966.

Hershberger, Freeman and Velda (Graber), Goshen, Ind., second child, first son, Ronald LaMar, Oct. 2, 1966.

Hochstetler, Leslie R. and Carolyn (Kinsinger), Wellman, Iowa, fourth child, second daughter, Sara Ellen, Nov. 4, 1966.

Horst, James D. and Loretta (Sonifrank), Mt. Crawford, Va., second child, first daughter, Karen Elaine, Oct. 20, 1966.

Hostetler, Don and Joyce (Detwiler), Shinyang, Tanzania, a daughter, Julie Anne, Oct. 28, 1966.

Kulp, David and Ruth Ann (Hackman), Souder-ton, Pa., a son, Bradley David, Oct. 25, 1966.

Kropf, Fred Vernon and Velma Arlene (Neuschwander), Albany, Oreg., seventh child, fifth son, Harold Jay, Oct. 17, 1966.

Martin, Titus and Laura Lee (Troyer), Clymer, N.Y., third child, second daughter, Becky Jo, Oct. 6, 1966.

Miller, Christy J. and Ruby (Hershberger), Goshen, Ind., second child, first daughter, Kelly Jo, Oct. 7, 1966.

Myers, Wilmer L. and Naomi Ruth (Shoe-maker), Doylestown, Pa., third son, Titus Wilmer, Nov. 1, 1966.

Peachey, J. Lorne and Emily (Wenger), Syracuse, N.Y., first child, Jon Alan, Oct. 23, 1966.

Roth, Arnold and Bonnie Lou (Stauffer), Milford, Nebr., second daughter, Becky Jo, Oct. 24, 1966.

Schrock, Elmer and Violeta (Bixler), Arthur, Ill., second son, Cedar Wyatt, Oct. 8, 1966.

Skirveseth, Arnold and Leona (Martin), Nappanee, Ind., fourth daughter, Maria Layne, Oct. 2, 1966.

Sommers, Elson and Anna (Gingerich), Walnut Creek, Ohio, third child, second son, Conrad Grebel, Oct. 13, 1966.

Troyer, Ervin and Emma (Hochstetler), Shipshewana, Ind., first child, Virginia Annette, Oct. 27, 1966.

Wideman, David and Mildred (Bontager), Wardsville, Ont., third child, a daughter, Wanda Sue, Oct. 30, 1966.

Wittmer, Elmer and Mary (Hostetler), Hartsville, Ohio, third child, first son, Lyndell Arlin, Nov. 1, 1966.

Yoder, Paul and Anna Louise (Diener), Shreve, Ohio, second son, Carlon Wade, July 22, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month's free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Barnes—Ganger.—Albert Barnes, Iowa City, Iowa, and Carolyn Ganger, Nappanee, Ind., North Main Street cong., by Richard W. Yoder, Sept. 3, 1966.

Brenneman—Lackey.—Daniel K. Brenneman, Manheim, Pa., and Patricia L. Lackey, Elizabethtown, Pa., both of Risser's cong., by Clarence E. Lutz, Nov. 5, 1966.

Brubaker—Kandel.—Willard Brubaker, Kidron, Ohio, and Arlene Kandel, Dalton, Ohio, both of Pleasant View cong., by Willard Ressler, Oct. 22, 1966.

Eash—Saylor.—David S. Eash, Hollsopple, Pa., Kaufman cong., and Mary Kathryn Saylor, Hollsopple, Blough cong., by Elvin Hollsopple, assisted by Harry Y. Shetler, Oct. 15, 1966.

Good—Bowman.—Harold L. Good, East Earl, Pa., Lichty's cong., and Joanne R. Bowman, Lancaster, Pa., Melling's cong., by Paul G. Landis, assisted by Walter Martin, Oct. 29, 1966.

Guenigerich—Brubacher.—Vernard E. Guenigerich, Aspen, Colo., and Florence Brubacher, Springtown, Colo., by Samuel Janzen, July 16, 1966.

Hennigh—Brons.—Ronald W. Hennigh, Sparta-tsburg, Pa., Valley View cong., and Sandra Kathleen Brown, Sparta-tsburg, Christian and Missionary Alliance, by Cassius Armitage, assisted by Daniel Johns, Aug. 13, 1966.

Hilsher—Keener.—James O. Hilsher, Elizabethtown, Pa., Brethren in Christ Church, and Audrey H. Keener, Mt. Joy, Pa., Elizabethtown cong., by Clarence E. Lutz, Oct. 30, 1966.

Jaques—Troyer.—James A. Jaques, Goshen, Ind., Little White Chapel (Glendive, Mont.) cong., and Sally Ann Troyer, Syracuse, Ind., Wawasee Lakeside Chapel cong., by Harlan Steffen, Oct. 22, 1966.

Kratz—Haltaman.—Floyd H. Kratz and Mary Jane Haltaman, both of Souder-ton, Pa., Franconia cong., by Curtis Bergey, Oct. 15, 1966.

Mason—Bachman.—William Mason, Washington, Ill., Lutheran Church, and Gail Bachman, Washington, Metamora cong., by Roy Bucher, Sept. 24, 1966.

Miller—Nauman.—Donald N. Miller and Jeanette L. Nauman, both of Ulysses, Pa., York's Corners cong., by Melvin L. Kauffman, Oct. 22, 1966.

Moyer—Yothers.—Richard M. Moyer, Blooming Glen (Pa.) cong., and Mary Jane Yothers, Dublin, Pa., Deep Run cong., by David F. Derstine, Jr., Nov. 5, 1966.

Pries—Kreider.—Weldon Dwight Pries, Boston, Mass., Mennonite Brethren Church, and Rebecca Elizabeth Kreider, Goshen, Ind., College cong., by G. D. Pries, Oct. 29, 1966.

Rhodes—Bender.—Webster C. Rhodes, Columbiana, Ohio, and Clara Mae Bender, Kalona, Iowa, Fairview cong., by John L. Ropp, Oct. 9, 1966.

Russon—Zehr.—Albert F. Russon and Marlene Zehr, both of Baden, Ont., Steinman's cong., by Elmer Schwartzentruber, Sept. 10, 1966.

Showalter—Baer.—O. Franklin Showalter, Jr., Timberville, Va., Trisels cong., and Martha Ann Baer, Hagerstown, Md., Cedar Grove cong., by David W. Augsburg, Aug. 13, 1966.

Sparrow—Cressman.—Donald Sparrow, Galt, Ont., United Church, and Janice Cressman, Preston, Ont., Breslau cong., by J. Laurence Martin, Oct. 1, 1966.

Steinly—Clemens.—Jacob C. Steinly, Blooming Glen (Pa.) cong., and Elvora Clemens, Telford, Pa., Souder-ton cong., by Abraham Clemens and David F. Derstine, Jr., Oct. 15, 1966.

Stoll—Wagler.—Abraham Stoll, Loogootee, Ind. Bethel cong., and Rosemary Wagler, North Adams, Mich., Faith cong., by Oscar Leinbach, Aug. 20, 1966.

Strite—Hunsecker.—Kenneth Earl Strite and Phyllis Jean Hunsecker, both of Dawsonville (Md.) cong., by Wilmer A. Hunsecker, father of the bride, Oct. 8, 1966.

Wideman—Shantz.—Howard Wideman, Preston (Ont.) cong., and Carolyn Shantz, Breslau (Ont.) cong., by J. Laurence Martin, Sept. 24, 1966.

Workman—Chupp.—Keith Workman, Orrville, Ohio, Church of the Brethren, and Linda Chupp, Smithville (Ohio) cong., by David Eshleman, Sept. 17, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Augsburger, Edwin Earl, son of William and Anna (Plank) Augsburger, was born in Kosciusko Co., Ind., Sept. 26, 1917; died at the Logansport State Hospital, Oct. 6, 1966; aged 49 yr., 10 d. He had been a patient at the state hospital since 1944. Surviving are one sister (Edna), one aunt (Mrs. Edna Fuller), and one uncle (Oscar Plank). Funeral services were held at the Yoder-Culp Funeral Home, Goshen Ind., Oct. 8, with Edwin J. Yoder officiating; interment in Maple Grove Cemetery, Topeka, Ind.

Brenneman, Bess L., daughter of Hiram and Eva (Ritchie) Hoover, was born at Singers Glen, Va., May 5, 1891; died at the Lima Memorial

Hospital, Lima, Ohio, Oct. 9, 1966; aged 75 y. 5 m. 4 d. On May 13, 1909, she was married to Jess Breneman, who preceded her in death in 1956. Surviving are one son (Hiram), 3 daughters (Eva—Mrs. Edward Stalter, Kathryn—Mrs. Bud Bame, and Betty—Mrs. Andrew Brescoe), 2 brothers (Benjamin and George), one sister (Mrs. Willis Ross), 9 grandchildren, and 5 great-grandchildren. She was a member of the Tuttle Avenue Church, Sarasota, Fla. Funeral services were held at the Pike Church, Elida, Ohio, with Elmer Yoder, Richard Martin, and Ronald Cannon officiating; interment in Salem Cemetery.

Buschert, Earl, son of Norman and Mary (Webster) Buschert, was born at Castairs, Ala., Sept. 26, 1904; died at the Didsbury General Hospital, Oct. 10, 1966; aged 62 y. 14 d. On March 8, 1931, he was married to Ruth Detweiler, who survives. Also surviving are 4 daughters (Rhoda, Elaine—Mrs. Donald Gage, Florence, and Sharon), 4 sons (Glen, Cecil, Merle, and Lowell), 3 brothers (Lorne, Roy, and Gordon), 2 sisters (Myrtle and Mabel), and one granddaughter. Two daughters (Reta and Janet) predeceased him. He was a member of the West Zion Church, where funeral services were held Oct. 14, in charge of R. J. Ramer and Linford Hackman officiating.

Fulmer, Leidy K., son of William and Mary Jane (Kratz) Fulmer, was born in Bucks Co., Pa., March 25, 1901; died at the Grand View Hospital, Sellersville, Pa., Oct. 27, 1966; aged 65 y. 7 m. 2 d. He was married to Florence Detweiler, who died in November, 1965. Surviving are one daughter (Anna D.), 2 sons (Marvin D. and Clyde D.), and 3 sisters (Mrs. Addie Leber, Mrs. Maggie Ruth, and Mrs. Norman Allebach). A daughter (Ruth) died in 1939. He was a member of the Protestant Episcopal Church, where funeral services were held at Blooming Glen Church, Oct. 31, with James M. App and Richard C. Detweiler officiating.

Gingrich, Elias M., son of Elias M. and Anna (Martin) Gingrich, was born in Ontario, Canada; died at the Ephrata Community Hospital, Ephrata, Pa., Oct. 13, 1966; aged 79 y. He was married to Rebecca Bauman, who survives. Also surviving are 8 children (Lucinda—Mrs. David Burkholder, Elsie—Mrs. Adam K. Burkholder, Minerva—Mrs. Louis Hurst, Lovina—Mrs. David Z. Martin, Elias B., and Sidney B.), one brother (John M.), 68 grandchildren, and 41 great-grandchildren. He was a member of the Fairview Church, where funeral services were held Oct. 17, in charge of Milo Lehman.

Godshall, Howard Landis, son of John R. and Anna (Landis) Godshall, was born at Telford, Pa., April 1, 1903; died at the Norristown State Hospital, Oct. 27, 1966; aged 63 y. 6 m. 26 d. On Oct. 14, 1922, he was married to Alverda Freed, who survives. Also surviving are one daughter (Ruth—Mrs. Sylvanus Zeigler), one sister, 3 grandchildren and great-grandchildren. He was a member of the Rockhill Church, where funeral services were held Oct. 30, with Clinton Landis and Merrill Landis officiating.

Grieser, George M., son of Daniel and Magdalena (Gingrich) Grieser, was born in Baden, Germany, Jan. 26, 1878; died at his home in Lewisburg, Ill., Oct. 29, 1966; aged 88 y. 9 m. 3 d. On Jan. 12, 1904, he was married to Lena M. Baecher, who survives. Also surviving are 6 children (Lester J., Edna M., Melvin R., Dellah—Mrs. Robert Massanari, Roy E., and Delmar E.), 18 grandchildren, and 8 great-grandchildren. One son predeceased him in death in 1950. He was a member of the East Bend Church, where funeral services were held Nov. 1, with J. A. Heiser, Ivan Birkey, and Alton Horst officiating.

Hauder, Martha Steider, was born in Illinois, May 11, 1884; died at Downey, Calif., Oct. 19, 1966; aged 82 y. 5 m. 8 d. On April 24, 1904, she was married to Joseph B. Hauder, who died in 1963. Surviving are 11 children (Floyd, Lester, William, Harry, Clayton, Velma—Mrs. Ethan Engle, Elda—Mrs. Chad Stanford, Hazel—Mrs. Joseph Dickinson, Wilda, Myrtle—Mrs. Walter

Rediger, and Lois—Mrs. Amos Drawbond), 31 grandchildren, and 16 great-grandchildren. An infant daughter predeceased her in death.

Lehman, Paul W., son of the late Peter and Elizabeth (Weaver) Lehman, was born in Osceola Co., Iowa, May 9, 1909; died Oct. 12, 1966; aged 57 y. 5 m. 3 d. On Nov. 25, 1934, he was married to Irene Sauder, who preceded him in death 7 months ago. Surviving are one brother (Milo D.) and 4 sisters (Fannie—Mrs. John Gingrich, Mary—Mrs. Clyde Sudler, Ruth—Mrs. Amos Brubaker, and Martha—Mrs. Norman High). Two brothers (Jesse and Philip) preceded him in death. He was a member of the Fairview Church. Funeral services were held at his home near Mynertown, Pa., and at the Martins Church, Oct. 15.

Martin, Leshler David, son of Benjamin and Emma (Leshler) Martin, was born in Washington Co., Md., Sept. 10, 1916; died Oct. 29, 1966; aged 50 y. 1 m. 19 d. On Dec. 28, 1937, he was married to Flossie Burkholder, who survives. Also surviving are 3 children (Marvin Arnold, Phyllis—Mrs. Howard Langston, and Arvid Darrel), one brother (Ezra), 2 sisters (Alta and Viola), and 2 grandchildren. He was a member of the Cedar Grove Church, Greencastle, Pa., where funeral services were held Nov. 1, with Nelson L. Martin and John F. Grove officiating; interment in Reif Mennonite Cemetery.

Martin, Herbert Leroy, son of Mr. and Mrs. Milo Martin, was born at Goshen, Ind., June 3, 1930; died at the New Castle State Hospital, Nov. 2, 1966; aged 36 y. 4 m. 30 d. Surviving, in addition to his parents, are 2 sisters (Fern—Mrs. Ray Christman and Lois—Mrs. Dwight Kime) and one grandmother (Mrs. Anna Welby). Funeral services were held at the Yellow Creek Church, Nov. 4, with Mahlon D. Miller officiating.

Moyer, Mary, daughter of Charles and Elsie (Myers) Kulp, was born near Souderton, Pa., Aug. 12, 1934; died at the Lancaster General Hospital, Oct. 26, 1966; aged 32 y. 2 m. 14 d. On Oct. 4, 1952, she was married to Bruce Moyer, who survives. Also surviving are one son (Lee), 2 daughters (Sylvia and Louise), one brother (Charles D.), and 2 sisters (Martha—Mrs. Paul Landis and Ruth—Mrs. Robert Brimstetter). She was a member of the Elizabethtown Church. Funeral services were held at the Rockhill Church, Oct. 29, with Clinton Landis and Walter Keener officiating.

Rhoads, Amanda, daughter of Peter and Susan (Wenger) Helt, was born near Mt. Joy, Pa., June 13, 1881; died at the Ephrata Community Hospital, Aug. 31, 1966; aged 85 y. 2 m. 18 d. She was married to Abram K. Rhoads, who survives. Also surviving are 5 children (Clarence H., Ephraim H., Susan—Mrs. John Stauffer, Peter H., and Edna—Mrs. Clyde Shearer), 28 grandchildren, 50 great-grandchildren, 3 great-great-grandchildren, and one brother (Frank). He was a member of the Lands Valley Church, where funeral services were held Sept. 3, with Ira D. Landis and Levi M. Weaver officiating.

Rychener, Carl G., son of Elmer and Lena (King) Rychener, was born near Archbold, Ohio, April 10, 1914; died near Lyons, Ohio, Oct. 20, 1966; aged 52 y. 6 m. 10 d. On Aug. 25, 1938, he was married to Lucille Beck, who survives. Also surviving are 3 sons (Larry, Duane, and Lonnie), one daughter (Gloria Belle—Mrs. Tom Yoder), 4 brothers (Nelson, Earl, Dale, and Lloyd), 4 sisters (Irene—Mrs. Ora Frey, Velma, Louise—Mrs. Russell Weiss, and Ada—Mrs. Bob Ferguson), his mother, and 3 grandchildren. He was a member of the Zion Church, where funeral services were held Oct. 23, with Ellis Croyle and P. L. Frey officiating; interment in Pettitsville Cemetery.

Schmidt, Lydia, daughter of John and Katie (Miller) Schmidt, was born at Baden, Ont., Sept. 16, 1884; died at the Scott Pavilion, Kitchener, Aug. 22, 1966; aged 81 y. 11 m. 6 d. Surviving are 2 brothers (Noah and Aaron) and 2 sisters

(Mary—Mrs. Moses Steinman and Elmina). Two brothers (Samuel and Abraham) predeceased her. She was a member of Steinman's Church, where funeral services were held Aug. 25, with Emanuel Steinman, Elmer Schwartzentruber, and Orland Gingrich officiating.

Schwartzentruber, Wayne William, son of Orland and Betty Schwartzentruber, was born near Zurich, Ont., July 12, 1933; died May 12, 1966, from injuries received in a car accident, aged 2 y. 10 m. Surviving are one brother (John James), 3 sisters (Grace Ruth, Lovina Kimberly, and Dale Marie), and grandparents (Mr. and Mrs. John Huston). Funeral services were held at Zurich Church, May 14, in charge of Orval Janzi.

Swartzentruber, Amos, son of the late Jacob and Magdalena (Schultz) Swartzentruber, was born in Wilmet Twp., Ont., Sept. 2, 1893; died at St. Mary's Hospital, Kitchener, Ont., June 2, 1966; aged 72 y. 9 m. On Jan. 17, 1915, he was married to Clara Janzi, who predeceased him July 12, 1917. On June 23, 1920, he was married to Edna Litwiler, who survives. Also surviving are one son (A. Orley), 2 daughters (Doris—Mrs. Lauren Wispe and Anita—Mrs. Raul Garcia), 2 brothers (John and Emanuel), one sister (Mrs. Jeremiah Ramsayer), and 9 grandchildren. Following his ordination to the Christian ministry in 1924, Amos and Edna sailed for South America, having been appointed by the Mennonite Board of Missions to serve in Argentina. In July, 1934, he was ordained to the office of bishop to serve congregations in Argentina. After 40 years of service, the Swartzentrubers retired in 1963 and took up residence in Kitchener. Funeral services were held at Steinman's Church, with Orland Gingrich and Paul Erb officiating; interment in St. Agatha Mennonite Cemetery.

Stover, Henry K., son of the late John and Nancy (Kauffman) Stover, was born near Thompson, Pa., Nov. 21, 1886; died at the Good Samaritan Hospital, Lebanon, Pa., Oct. 26, 1966; aged 79 y. 11 m. 5 d. On Nov. 27, 1913, he was married to Leah N. Horst, who died Dec. 15, 1944. On Dec. 2, 1947, he was married to Maggie Gould, who survives. Also surviving are 5 children (Elizabeth, Anna, John, Leah, and Esther), one sister (Mabel), 10 grandchildren, 3 great-grandchildren, 4 step-grandchildren, and 16 step-great-grandchildren. One daughter (Mary) preceded him in death six months ago. His 2 brothers and 2 sisters preceded him in death also. He was a member of the Dohner Church, where he served as deacon for 29 years. Funeral services were held at the Gingrich Church, Oct. 29, with Robert Miller, Paul Ebersole, Simon Bucher, and Aaron Shank officiating.

Stutzman, Phoebe, daughter of Jacob and Philippina Stauffer, was born at Milford, Nether, Aug. 5, 1885; died Oct. 17, 1966; aged 81 y. 2 m. 2 d. On Feb. 1, 1912, she was married to David J. Stutzman, who survives. Also surviving are 7 children (Norma—Mrs. Merle Rediger, Edna—Mrs. Emanuel Oswald, Melvin, Mary—Mrs. Burdette Burkey, Wayne, Aden, and Violet—Mrs. Delmar Barby), 23 grandchildren, 4 great-grandchildren, and 2 brothers (Jacob and Chris G.). Preceding her in death were 3 grandsons, her parents, 6 sisters, and one brother. She was a member of the East Fairview Church.

Wood, James S., son of Mr. and Mrs. James Wood, was born in England, Sept. 23, 1882; died at St. Mary's Hospital, Kitchener, Ont., Aug. 22, 1966; aged 83 y. 11 m. His first wife, Emily Finch of England, predeceased him. In 1942 he was married to Emma Spencer of Baden, who died Aug. 2, 1954. Surviving are one son (James) and 4 daughters (Mrs. Dora Archer, Mrs. Valentine Lotz, Mrs. Adelaide Read, Mrs. Gertrude Burt, Mrs. Alice Taylor, and Mrs. Lillian Lunz). He was a member of Steinman's Church, where funeral services were held Aug. 26, in charge of Elmer Schwartzentruber, Emanuel Steinman, and Orland Gingrich.

Items and Comments

Churchgoers in Russia need courage and determination to "come out into the open," according to Anglican Bishop Oliver Tomkins of Bristol (England), just returned from presiding over a World Council of Churches' meeting near Moscow.

In a report on his visit he said it is not only hard to get facts about the religious situation in Russia but even more so to interpret them. The Anglican prelate noted that the number of Christians in Russia is estimated at 30 to 50 million, including perhaps 3,500,000 Baptists, out of a population of about 230 million.

"These figures are necessarily vague, for there is no official religious census," Bishop Tomkins added. "The Communist party numbers perhaps 8 to 12 million."

"So a small minority of the population holds absolute political power and is openly opposed to the Christian faith. Yet in terms of the official Soviet Constitution there is a separation between church and state and, in theory, an equal toleration for antireligious and religious propaganda."

• • •

Public schools should not remain completely "silent" on the subject of religion, Joseph Cardinal Ritter, Archbishop of St. Louis, said.

Addressing more than 3,500 religious and lay teachers in the archdiocese's school system, Cardinal Ritter said the "new spirit of cooperation among churches" and recent U.S. Supreme Court decisions "should open the way for the public school systems to review their attitude toward religion in the schools."

When schools remain "silent" on the subject of religion, he said, "such silence speaks itself, for it tells the student that here is a field that cannot be very important because it is not even mentioned in the school."

"Rather," Cardinal Ritter said, "there should be a conscious, deliberate attempt on the part of the schools to encourage each student to follow his conscience in matters of religion and even have the courage of his religious convictions in the face of hostility and opposition."

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Cover photo by Three Lions: A child in Hong Kong eats her daily portion of Chinese noodles on her floating home.

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Tuesday, December 6, 1966

Volume LIX, Number 47



We Need the Bible

By Clay Cooper

Two attorneys, both equally aware of our growing moral decadence, sharply disagreed on how to reverse the trend. One proposed widespread application of the Ten Commandments. The other mocked, "They're just a set of worn-out customs."

After being challenged to reread them (Ex. 20:1-17) and to pick out any that could be discarded without endangering human rights, homes, schools, institutions, and basic freedoms the skeptic later conceded, "I've been racking my brains to find just one of those commandments we could do without and still keep things going. But there's not one you can drop and still expect men to act like human beings."

What's true of the Decalogue is true with the whole Bible. It's relevant. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17).

The Bible--Profitable for Instruction

John Quincy Adams did not hesitate to affirm, "The first and almost only book deserving of universal attention is the Bible. I speak as a man of the world . . . and I say to you, 'Search the Scriptures.'" In his *Diary* (Sept. 26, 1810) the sixth president of the United States made this entry: "I have made it a practice for several years to read the Bible through in the course of every year. I usually devote to this reading the first hour after I rise every morning."

Read it to be wise, believe it to be safe, practice it to be holy, is a traid loaded with meaning.

"*Read it to be wise. . .*" President Herbert Hoover paid the Bible a tribute on this point: "There is no other book so various as the Bible, nor one so full of concentrated wisdom." It *instructs the mind*.

"*Believe it to be safe. . .*" The Apostle Paul taught, ". . . the holy scriptures . . . are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). It *teaches the soul*.

"*Live it to be holy. . .*" Abraham Lincoln found the Bible something to live by. "I am profitably engaged in reading the Bible," he wrote. "Take all of this Book upon reason that you can, and the balance by faith and you will live and die a better man." It *relates time and eternity*.

"I am a Bible-bigot," wrote John Wesley in his *Journal* (June 2, 1766). "I follow it in all things, both great and small." Do we? If not, why not?

The Bible--Powerful in Influence

William Lyon Phelps, the early American educator, felt that every copy of the Scriptures ought to have written on its cover these words, "Highly explosive! Handle with care."

The Bible is not static. It condones or it condemns. It illuminates or incinerates. It is never unproductive. Sin may keep a man from this Book, but when applied, this Book will keep a man from sin.

As with a man, so with a nation. Here the weight of the open Bible is incalculable by the very judgment of men in high places, present and past. Federal Judge Luther W. Youngdahl contends, "If we are to win the cold war, we must get back to God, and to get back to God, we must get back to the Bible." It can save us from catastrophe.

It is sheer tragedy that a nation, such as ours, molded into greatness by this instrument should now find itself making nearly every official judgment against it. We could learn much from emerging Africa. The government of Ghana recently placed an order in London for 500,000 Bibles to be used as textbooks in every public school in the republic of seven million people.

So much a part of the warp and woof of developing America was the Bible that Andrew Jackson affirmed, "That Book, sir, is the rock upon which our republic rests." For what it could mean now, on this end of our shaky existence, a Christian patriot has said, "If I were to have my way, I would take the torch out of the hand of the Statue of Liberty, and in its stead place the open Bible."

The Bible--Purifier of the Life

"Now ye are clean through the word. . . ." Dr. Carl G. Morlock, professor of clinical medicine in the Mayo Foundation and consultant in internal medicine at the world-famed clinic, testifies: "I try to set aside some portion of each day for Bible reading and prayer. When, however, the press of work crowds out time that should be given to these matters, I find that *my personal life suffers*. The Bible is a secure guide for living in a world which seems to be evermore uncertain of what is best in human conduct."

It is not only the Book of God, but the God of Books when we seek for light on spiritual regeneration. Here we learn how "old things are passed away; behold, all things are become new" (II Cor. 5:17). Greek mythology may tell us how Circe, with her magic wand, turned men into swine, but the Bible is the only authority on how swine are turned into men. "I don't want to read the Bible, that is, not yet,"

said an inebriate still in love with his darling sin, "for I know what it will do to me."

Let's quote presidents again: "I have always said, and will always say, that the studious perusal of the sacred Volume will make better citizens, better fathers, better husbands." —Thomas Jefferson. "When you have read the Bible, you will know it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty." —Woodrow Wilson. "Its words constantly influence my thoughts, words, and deeds . . . in all areas of life. I memorize and repeat it daily." —Herbert Taylor, Past President of Rotary International.

The Bible—Provisions for the Soul

"Man shall not live by bread alone. . . ." It is said that Alexander slept with Homer's *Iliad* under his pillow; for even the great conqueror needed something more than swords and soldiers. When will we learn, in this age of affluence and militaristic might, that our destiny is not wrapped up in guns or butter, even guns *and* butter?

" . . . But by every word . . . of God." Billy Graham says, "Through the years of experience I have learned that it is far better to miss breakfast than to forego a session with His Word. Not that the Bible is some kind of religious fetish which brings good fortune, but that I myself lack decisiveness and purpose and guidance when I neglect what is more important than my necessary food." "Brown bread *and* the Gospels is good fare," goes the English Puritan saying.

When one is born again, becomes spiritually alive, he discovers his need of spiritual groceries. Suddenly "that old Book" is no longer a manual; it is meat and drink. The testimony of those who receive strength and stamina from it is universal. Even the most saintly must feed upon it.

Paul, now a prisoner in a dank Roman dungeon, wrote his friend Timothy, "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but *especially* the parchments" (II Tim. 4:13). The cloak he needed for the body, the books for the mind, and the parchments (Scriptures) for the spirit. "Especially the parchments." Do we put this emphasis on the soul food? We should.

Summary

"The Bible reveals the mind of God, the state of man, the way of salvation, the doom of sinners, the happiness of believers. Its doctrines are holy, its precepts binding, its histories true, its decisions immutable.

"It contains light to direct you, food to support you, comfort to cheer you. It should fill the memory, rule the heart, guide the feet. It is a mine of wealth, a paradise of glory, a river of pleasure.

"Here paradise is restored, heaven is opened, hell is disclosed. Christ is its grand object, our good its design, the glory of God its end.

"It is given you in life, will be opened in judgment and remembered forever. It rebukes the slightest sin, woos the greatest sinner, wins the hardest heart.

"It offers protection in infancy, happiness in childhood, inspiration in youth, strength for maturity, assurance for old

age, comfort in death, and salvation and riches, glory and reward for all eternity." —A. F. Miller.

This Holy Book I'd rather own than all the gold and gems

That e'er in monarch's coffers shone, than all their diadems.

Nay, were the seas one chrysolite, the earth one golden ball,

And diamonds all the stars of night, this Book were worth them all;

For here a blessed balm appears to heal the deepest woe

And those who read this Book in tears, their tears shall cease to flow.

Thanks be unto God for His gift—The Bible!

The Birth of a Church

Let me tell you how the Korean church was born. The first missionary of the modern era who brought God's Word to our people was martyred on the very day he landed on our shores.

Robert J. Thomas, a Welshman, was a colporteur of the Scottish Bible Society that was working in China. He learned that the Korean language is based on Chinese and that the Korean intellectuals could read Chinese; so, despite his enormous responsibility of getting the Scriptures to the hundreds of millions of China, he determined to get God's truth to the Koreans as well.

Accordingly he secured passage on an American schooner, the **General Sherman**, that was sailing for Pyeng Yang, the large city in the north on the Taw Tong River. As the vessel neared Pyeng Yang, a bitter controversy arose with the native coast guard; the ship was burned and all the passengers were killed.

The death of one passenger was most unusual, however, for as this man staggered out of the water, his arms were filled with books which he thrust into the hands of the Koreans who clubbed him to death. This is how the Bible first came to Korea in 1866.—Dr. Kyung Chik Han, Korea.

The Greatest Opportunity

J. T. Mpaayei, secretary of the Bible Society in East Africa, writes: "The greatest evangelical need appears to be evangelism through Scripture and other Christian literature in the vernacular. Nothing appeals to Africans more today than knowledge gained through reading whether it be political, educational, or religious. This is the great open door. These awakened people want to learn—their minds are hungry. This is the greatest opportunity we have ever had and we face a race against time."

Universal Bible Sunday, December 11

Good-bye Seventeen

Virgil Brenneman, Secretary of Student Services, jarred us at the Mennonite Commission for Christian Education meeting a few weeks ago. He said congregations must learn to say "Good-bye" to many of their seventeen- and eighteen-year-olds. Congregations need to become aware that many of their best young people may never return to the little country congregation where they grew up.

At seventeen or eighteen a great many of our young people go away to college for four years. That puts them at twenty-one or two. Then they get married continue school in a graduate program, or begin a job. Any one of these options is much more likely to take the youth farther away from home than bring him back. He is least likely to come back to the small congregation in the rural community. It is simply a practical matter. The trend toward bigger farming is increasing. Predictions are that there will be one-third less farmers in ten years. The average farm remaining will be a five hundred acre operation with a twenty-five thousand dollar gross income. So the college graduate will check that occupation off his list rather quickly unless he happens to "marry" a farm or inherit it.

The point is, young people are leaving the local congregations early. Sixty-five percent of our congregations have less than seventy-five members. These will feel it most. But it won't help to decry the fact that youth leave. Think about the young persons who left your congregation in the last five years. If you look objectively, probably every one of them left for a very good reason.

Is there nothing we can do? Of course there is. But what must be done demands a quite different congregational posture than most of us have had. We must help young people to be ready to let go of the home congregation's apron strings at an early age. We can thank God for the many young people who will be fortunate enough to spend some maturing years at one of our Christian colleges. But we may not know which these will be ahead of time, or which will be in non-Christian schools, VS, Pax, or something else.

We do know that many will be leaving our particular congregation when still quite young. Could we therefore bend our congregational education to do these things? One, give young people a theological base toward a kind of graduation at seventeen; two, equip them, not with answers, but with the ability to find answers; three, give them a sense of urgency to attach themselves to a living community of believers wherever they go.

—Arnold W. Cressman.

*O my Father,
Let me never forget
That this privilege of prayer,
To kneel here,
To plead forgiveness,
Is only possible
Because Christ made it possible.
And every time I pray
May I understand more
What it means to approach you
With assurance,
As your child,
An heir of all your riches.
May I never again live
In the poverty of all those
Outside your forgiveness
And purpose.*



Fair Haven, Fort Wayne, Ind.

The Fair Haven Church, 3101 West Taylor Street, Fort Wayne, Ind., is across the street from a government housing project for low-income people. The church was first established by a Mr. Scott and his wife, and in 1954 the Leo Church, Leo, Ind., purchased the property and carried on the work. The membership is 18, and the pastor and bishop is S. Jay Hostetter. Fair Haven is an integrated church.

The Treasure of Treasures

Guest Editorial

At the coronation of a British sovereign a copy of the Holy Scripture is presented to the monarch with these words, "To keep your Majesty ever mindful of the Law and the Gospel of God as the rule for the whole life and government of the Christian Princes, we present you with this Book, the most valuable thing this world affords. Here is Wisdom, this is the Royal Law; these are the lively Oracles of God."

What a tremendous statement! Here as the riches of a nation—the golden orb and scepter of the empire, the crown with its massive priceless jewels, the unrivaled position as sovereign—here as all these are given . . . is given a Bible and acclaimed "the most valuable thing this world affords."

Why? Because men who know the true worth of things have always known that the Bible is "the treasure of treasures."

When John Wanamaker, the famous merchant, was eleven years old, he purchased a small red leather Bible for \$2.75. He paid for it in small installments.

Many years later he said, "I have made large purchases of property and invested millions of dollars in my time, but it was as a boy that I made my greatest purchase and my wisest investment. That little red book was the foundation on which my life has been built and has made possible all that has counted in my life. I know now that it was the greatest investment—and the most important—that I ever made."

There's a man, John Wanamaker, who knew the value of "the treasure of treasures."

And here's another. A writer who said, "A strange impulse seized me some time ago. It was to read the Bible from cover to cover, and to allow no other reading whatever to interfere. . . ."

"It was a marvelously enriching and strengthening spiritual experience. My heart can never escape the power and glory of it. . . ."

"It was a university course. . . ."

"Such a blessing as this, reading the Bible through without unnecessary delay, has been so real that I shall reread it at least once a year for the rest of my life."

The late William Lyon Phelps, often called the most beloved professor in America, also knew the value of the Holy Scriptures. Said this Yale schoolman, "I thoroughly believe in a university education for both men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without a knowledge of the Bible!"

The great German scholar Ewald, holding the New Testament in his hand, said, "In this little Book is contained all the wisdom of the world."

Yes, and more than the world's wisdom. . . . It is also

a bit of the wisdom of God. No wonder it's the treasure of treasures!

The Psalmist David says, "Thou through thy commandments hast made me wiser than mine enemies. . . . I have more understanding than all my teachers. . . . I understand more than the ancients, because I keep thy precepts" (Psalm 119:98-100).

It has not only been individual men who have discovered the unmatched worth of the Bible. Whole nations have made that discovery!

Historian J. R. Green in his book, "A Short History of the English People," says, writing about the age of the Puritans, "No greater moral change ever passed over a nation than passed over England during the years of the reign of Elizabeth. . . . England became the people of a book, and that book was the Bible."

The course of a nation is determined by what that nation does with the Bible. This book of God has made a greater impact upon history than all other books put together.

It was instrumental in bringing slavery to an end.

It has raised the status of women from bondage to freedom.

It has led to establishment of schools and hospitals.

It has shown men the pathway from despair and debauchery to clean and holy living.

It has laid the foundation for the laws of civilized nations.

It has given power, peace, joy, enlightenment, purity, and progress to all men everywhere who heed its message.

"The finest flowers of world culture have grown from the soil in which the Bible has been sown. This is true in music, art, literature, morals, and government."

Why shouldn't the Bible be treasured?

Billy Graham says, "Look at a map of the world. Place your finger on the places where man has reached the highest plane of culture and has made his greatest strides in the social as well as the technical aspects of life. You will discover that you have pointed out the very places where the Bible has been effectively preached."

Yes, the Bible is earth's greatest treasure . . . to all who will take time to discover its worth. But so many miss it!

Katherine Mansfield, we learn from her journal, discovered the Bible only in her mature life. She never read it when she was young.

In one of her self-imposed exiles living in the mountains, fighting her losing battle against tuberculosis, she discovered the Holy Scriptures for the first time. At that time she was frustrated because death was bringing to an end the use of her great talent. She wrote, "I feel so bitterly that I never have known these writings before. They ought to be a part of my very breathing."

What a tragedy, to live within reach of the treasure of treasures . . . and not know it! Katherine Mansfield did . . . until it was almost too late!

Don't miss the Book of God.

It alone can tell you how to make your life worth living and how to gain eternal life. It will give you more than good advice—it will give you good news.

B. Charles Hostetter, Harrisonburg, Va., delivered this message over the Mennonite Hour broadcast.

God's Word for the World

By Laton E. Holmgren

The early church was born with a book in its hand. That Book, to which the church soon added its own witness to the redemptive power of God in Jesus Christ, is the indispensable source of knowledge of the ways of God with men. When that Book is faithfully read and its teachings known and practiced, the church is a vigorous and vital force in the world. When that Book is neglected or its message withheld from the men in the markets, the church is a muted and feeble instrument of grace. In his book, *The Relevance of Christianity*, Bishop Barry sums it up convincingly: "Nearly all the renewals and moral reforms within Christianity have sprung from the rediscovery of Scripture."

Fulfillment of a Mandate

The message of history is clear: whenever the church has gone about its work and witness with effective power, it has done so with that Book in its hand. The importance of this was probably never more clearly seen than in the early days of the nineteenth century when the churchmen of Europe and America were organizing missionary societies for the more systematic and effective work of evangelism across the world. These dedicated men saw at once that some provision must be made for that indispensable Book to be in the hands and in the speech of the world's peoples if the Christian world mission was to succeed.

So they organized Bible Societies, the first in London in 1804, which were charged with a single humble but central task, "the wider circulation of the Holy Scriptures." For more than 150 years, these Societies have given themselves to the fulfillment of that mandate and have diligently provided the Word in the languages the church speaks, in the books the church needs, and in the places where the

church lives and does its work. Or to put it in more familiar language, the Bible Societies have historically been engaged in Scripture translation, publication, and distribution, a mission laid upon them by the common conviction of all Christians as to the significance of the Scriptures in their worship, their work, and their witness to a world in need of Christ the Lord.

It is this conviction that the Bible is the unique and indispensable witness to the redemptive power of God which constitutes the *raison d'être* of the Bible Societies. Pledged solely to assisting and encouraging the wider distribution and use of the Scriptures and having no racial, sectarian, or nationalistic bias, the Bible Societies have in a unique way been able to serve the whole life of the whole church in the whole world. Let us now look in some detail at the work of the Bible Societies and the world in which it is done.

Revolutionary Encounter

Probably no single word better describes the world in which we work and witness than the word "revolution." In its encounter with a revolutionary world, the Christian Church has many instruments of grace and power, but of all the activities which Christians may employ to witness to the salvation that is in Jesus Christ and to minister in His name to human need, none is more central—more crucial to the world's future—than the distribution and use of the written Word of God. For the church knows that, for its entire work and witness to be effectual and redemptive, it must go out today, as it has down the centuries, with the Book in its hand.

This involves the production of literally millions of copies of Scripture each year in an ever-increasing range of formats. There must be books appropriate for private study and devotion, for home and family worship, for Christian education and nurture, for public reading from the pulpit and in the pew, for mass evangelism as well as personal witness, for men just learning to read and for men in scholarly pursuits, for faithful churchmen and for those skeptical of religious exercises. None must be overlooked in our effort to present persuasively "the mighty acts of God" as recorded on the pages of Holy Scripture.

For All to Read

To meet these demands the Bible Societies are intensifying their historic processes of translation, production, and distribution of Holy Writ. New developments in the field of descriptive linguistics coupled with exciting discoveries of more accurate ancient texts provide us with far better



Harold Bauman, moderator of Mennonite General Conference, talks with Sir Francis Ibiom of East Nigeria, who is chairman of the United Bible Societies council. The occasion was the United Bible Societies meeting in Buck Hill Falls, Pa., in May, 1966. Sir Francis began the hospital in Abiriba, Nigeria, which lapsed during World War II, and was later reactivated when the Mennonite Board of Missions took over operation in 1960.

tools for idiomatic, fluent, forceful translations of the Gospel message than we have ever had in the past. An impressive array of helps for translators is being produced; translators' institutes and language-learning programs are being held on every continent; highly trained staff are in residence in most of the important language areas of the world. Now the Church Universal—Protestant, Catholic, and Orthodox—may have the benefit of highly skilled, deeply committed technicians in its effort to produce living texts of Scripture in the dynamic current speech of men at work and worship.

Similarly in the area of Scripture production, the Bible Societies are engaging in new intensive efforts. The mechanical processes of producing a book hardly seem to be an inspiring part of the church's life and witness. But without this, all the rest would have little impact. For these careful, convincing translations must find their way to a printed page for all to read who can and will. In fulfilling their mission in this regard, the Bible Societies are concerned with four chief matters.

1. Adequate supplies. In order to meet the urgent call of the churches for more copies of Scripture daily, new production techniques are being explored and larger inventories maintained. But more significantly, new production centers have been established among the younger churches so as to increase the number of Scriptures produced, develop local experience in the production process, provide indigenous imprint on the books offered, and prepare for full local supervision of the entire process in each area.

2. A second major concern is for low costs in order to guarantee the widest possible access to the good news of the Gospel. This is particularly important as more of the costs are being borne by the newer churches in the newer nations, either through purchase or through contributions. Studies are regularly being made to reduce production costs, usually through the employment of modern printing techniques, while maintaining usual high production standards.

3. The development of attractive new formats. Clever men appealing to progressive young minds are successfully offering subversive and salacious literature in brightly colored jackets, with large type and glittering illustrations. Now the churches are saying to us, we must offer the Scriptures in more winsome formats if we are to command the attention of the youth of our lands.

4. Finally, the addition of helpful aids to the reader is mandatory if the Gospel message is to become more widely known in our time. Although the Bible Societies are limited to publishing the Scriptures without theological note or comment, they are responding to the call of the churches for the inclusion of historical introductions, explanatory footnotes and cross references, tables of weights and measures, local equivalents of Biblical flora and fauna, maps and illustrations of Biblical persons and places, and most helpful of all, indexes and concordances. The list is still incomplete, for there are still further aids to the reader which must be provided if the Scriptures are to speak with

power to the minds and hearts of men in our time.

Partnership in Mission

When the sacred text has been faithfully translated into the language of the heart and published in attractive convenient formats, the precious cargo must be dispatched to the ends of the earth and offered at the doorsteps of men in even the most inaccessible regions.

Although in recent years there has been growing coordination among the Bible Societies themselves, it is only now that a really vital relationship with the churches is developing, particularly in the "new nations." This new "partnership in mission" through the wider distribution of the Holy Scriptures has been greatly accelerated in recent years in four ways:

- (1) The appointment of national staff. Early efforts in translation and distribution were largely in the hands of personnel from Europe and North America, but it has become increasingly clear that the most effective work in these fields can only be done by trained nationals themselves.

- (2) The appointment of local committees. Although there had been some consultation with missions and churches from the outset, it was only recently that formal committees have been organized in most countries to guide the Bible Societies in their work of Scripture translation, production, and distribution. In many places, these committees have led to (3) the creation of Advisory Councils. These bodies are usually so constituted as to represent all the churches and missions at work in the country and are invited to review and revise the total program annually.

These Advisory Councils prepare the way for (4) the formation of national Bible Societies, completely autonomous organizations whose policies and programs are designed and executed by local boards and committees and staff. Here we reach the goal of all our efforts, namely, an effective partnership which will match world need with world resources so that every man may be persuasively offered the Gospel message wherein he will find new life for himself and for his world.

Bible Societies United

The latest chapter in the development of the Bible Society movement was the creation of the United Bible Societies in 1946. This is a world organization which brings together all of the national Bible Societies for mutual consultation and inspiration. Its central office is in London and it is designed to undertake the following important programs: (1) Encourage fellowship and mutual understanding among various Bible Societies engaged in this world task. (2) Assist the Bible Societies in developing cooperation in their work by collecting, collating, and circulating information which may be of service to them in their global efforts. (3) Facilitate the exchange of experience in the translation, production, and distribution of the Holy Scriptures throughout the world.

(4) Interpret the values and importance of Bible Society work to all the churches of the world, and in turn, receive from the churches suggestions as to how the Bible Societies can improve their ministry. (5) Provide representation of the Bible cause in relation to other international Christian organizations. (6) Represent the Bible Societies in safeguarding the freedom of the distribution and use of the Holy Scriptures wherever these may be threatened.

At the recent meeting of the United Bible Societies in Buck Hill Falls, the Archbishop of York, president of the UBS, issued a call to the churches of the world to engage with the Bible Societies in a massive effort during the next five years to enlist all possible resources of manpower, scholarship, and money "to bring to the world the

Christian message by means of the distribution of the Bible. . . . Christians believe that a Word has come from God to men and that the record of that Word is in the Bible. The duty of the church in spreading the Bible is crystal clear. The Bible Societies of the nations, working together in the fellowship of the United Bible Societies, are committed solely to perform this task."

This task, shared jointly by churches and Bible Societies, is surely to see that every man on earth shall have the opportunity, and, if necessary, repeated opportunities, to possess for himself in the language he speaks a copy of the written Word which bears witness to the living Word, Jesus Christ, the hope of that man and the hope of the world.—From *Bible Society Record*, October, 1966.

Part II

World Congress on Evangelism

By John M. Drescher

"While some in the West speak of being in a post-Christian era, most of the world is still in a pre-Christian era, for millions have not as yet heard the Gospel of Christ." This truth was driven home to the minds of participants of the World Congress on Evangelism as the Congress entered its second week.

In spite of great technological and communication resources the church is losing ground because it does not think and plan in terms of reaching every creature. It was pointed out that the producers of Coca-Cola have set their mark. They plan to have every person in the world taste their product by 1970. Should not the church plan to have everyone hear the Gospel in this generation?

A Church of Scotland minister began the seventh day of the World Congress by pointing to the relevance of Christ's Gospel to our modern world.

George Duncan, pastor of historic St. George's Tron Church in Glasgow, pointed to three channels of communication (audible, visible, and tangible) open to the apostles which are in a greater measure open to the church today. "But like doubting Thomas of long ago," he added, "the world remains unconvinced of the reality of the love of God in Christ because our soft hands show no scars; there are no wound prints anywhere in our bodies."

On Reformation Sunday the delegates carried flags from a hundred nations as more than 1,200 persons walked from Wittenberg Platz to the Kaiser Wilhelm Memorial Church

in the heart of West Berlin. There Graham climaxed the event with a message to a crowd estimated at 18,000. Graham said the Gospel "can solve the race problem. It can end war and take the resources used for war and turn them into means of feeding the poor."

The audience recited in unison the Apostles' Creed and the Lord's Prayer. A brass band, made up of musicians from various religious groups and churches in the city, played as the crowd sang in several languages, "A Mighty Fortress Is Our God," and other hymns.

Excellent exhibits abounded throughout the Kongresshalle. The one no doubt remembered best was the 30-foot-high population center ominously marking each second with a gong-like tick coupled with sequential flashing of 11-color-transparency baby photos to symbolize the *net* world population increase of 2.14 persons per second. The display preached a sermon every second, adding a note of urgency to the need for evangelism. According to the Population Reference Bureau of Washington, D.C., the population increased 1,848,960 during the ten-day Congress. A delegate from India, reminded of the millions of needy people in his country, wept as he viewed the exhibits.

As the Congress progressed, it seemed very clear that the leadership in Christianity today is not in the West but in countries such as Africa, India, South America, and Korea. "In my country there are 10,000 waiting to be instructed and baptized in one small section and 5,000 in another," one speaker reported in one of the regular evening sessions called "Windows of the World."

"I get letters telling me that people are studying the

This is the second part of an interpretive news report on the World Congress on Evangelism held in Berlin, Oct. 26 to Nov. 4.

language in which I preach so that they might be able to understand the Gospel," one radio speaker, broadcasting behind the Iron Curtain, reported. Another speaker to the Congress was released from prison only a few weeks before coming to the Congress. He had prepared his message while a prisoner for Christ's sake.

One out of every four persons living today is Chinese. Some Chinese delegates felt that there are indications that the land of China will soon open to the Gospel. The spirit of openness and security in the Gospel characterized the Congress. The note of optimism was uppermost in the midst of confession. Particularly delegates from Asia spoke of the "latter rain" when God's Spirit would be poured out upon the people. Already they pointed to mighty demonstrations of the Holy Spirit in giving gifts,



A crowd estimated up to 15,000 reaffirmed their stand beside the black-robed Augustinian monk who marched to Wittenberg, Germany, church 449 years ago and nailed the "95 Theses" to the castle church door. The man was Martin Luther. The incident launched the Protestant Reformation, Sunday, Oct. 30, 1966, delegates and observers to the Berlin World Congress on Evangelism and thousands of Berliners stood in the rain and sang "A Mighty Fortress Is Our God" and heard Billy Graham and Bishop Dibelius as the heart of the city of Berlin was transformed into a vast cathedral.

particularly healing, to His people.

One delegate working in a Moslem country for 29 years said that in the last three years great works of healing have been experienced with many more conversions than in all previous years.

Oral Roberts, America's best-known "faith-healer" evangelist, said, "There are people who won't be won by healing. But there are those who will not be won any other way. Healing," he said, "is a means to an end; one method of evangelism."

The Congress was a coming together of theologian and evangelist. While the beginning days were given to heavy theological position papers followed by discussion groups by all the delegates, the last few days were, as Graham said, "to speak to the heart." The fact that the Congress spoke to the mind and heart seemed to be sensed by all. "Never have I come to my room day after day with such tears of joy and repentance, as during these days," said evangelist George R. Brunk.

Jan Van Capelleveen, newspaperman of the Netherlands, reporting on the Congress, said, "The 'God is dead' theology sounds strange and totally irrelevant at this Congress. That theology is the answer to problems of a theology decades old which tried to put God out of the world. Here we know God is present."

Prayer and praise were constant. There were regular early morning prayer meetings in the hotels. At each opportunity for prayer during the Congress sessions there was a liberty in prayer many said they had never heard or experienced previously.

Franz Markard, Graham's chauffeur during the Congress, accepted Christ. He said he had been impressed with the lives of many who gathered for the Congress. "I have opened my heart to Jesus Christ." Numerous other instances of conversion were reported. One reported that he hired an interpreter to speak to a family he visited and surprisingly the interpreter accepted Christ.

Dempster Evans of Glendale, Calif., who heads a design studio and intercom, was in charge of the displays built for the Congress. One of the technicians working with him was converted to Christ while helping to erect the displays.

Never was there a sensational appeal. Rather, the quiet moving of the Spirit was evident.

Mennonite evangelist Myron Augsburg said, "This Congress is a demonstration of what we can do together as Christians if we have a common concern for evangelism." Many delegates said that they "never knew such a sense of unity could be realized." One newspaper reporter said, "I came here a skeptic and I've seen God in the unity and love of these delegates."

Perhaps this sense of unity and love was best summed up in the words of Bev Shea previous to singing one of his last solos of the Congress. "If my dad were here rather than in glory, he'd say, 'The wheat is so high we can't see the fences.'"

Common sentiment concerning the Congress might well be expressed in the words of the director of evangelistic work

in the Netherlands for the Reformed Church. "This Congress has been extremely helpful. I never knew there was a group who believed like this. It has opened a new world for me."

"Do we want unity among true believers throughout the world? Then evangelize!" Billy Graham said.

"Despite the fact that many of those addressing the Congress are engaged in mass evangelism," said David Shank of Belgium, "the thing coming through most clearly is that evangelism is basically a person-to-person witness."

Henry Ginder, Brethren in Christ bishop, said, "I believe the greatest benefit of the Congress is the fact that leaders with evangelistic concern discovered each other. This will have global impact."

"Germany looks completely different today than it did two weeks ago before the World Congress began." These words came from J. W. Winterhager, president of Berlin's Ecumenical Seminary. He called the Reformation Sunday event held in conjunction with the Congress, "one of the most auspicious events in the last 400 years," and said it was especially significant because it was led by the people

rather than by the government as was the last such demonstration hundreds of years ago.

Billy Graham, in the last press conference, stressed the fact that no new organizations, movements, or groups were intended to spring from the Congress. "It may take ten or more years to see the results," he said. In answer to a newsman's question as to the possibility of a future congress, Chairman Henry said that the next congress might well be an international student congress. Although there are no plans for a future congress at this point, "if such is held, it ought to be held," he said, "in the East, in an oriental metropolis, such as Tokyo."

The concluding meeting of the Congress, when the delegates, observers, and press knelt en masse before God in prayers of confession, commitment, and joy, no news story will adequately report. Arising from the experience, the Congress again took up the flags of a hundred countries and marched out of the Kongresshalle for concluding moments of challenge to go into all the world, preaching the Gospel by word and deed to every creature.

Aucas Attend Congress

A former savage Auca Indian sat in the plush Berlin Hilton Hotel with the sister of one of the five missionaries he had helped slay ten years ago.

Kimo, the Indian, smoothed his trouser leg outside his new, specially ordered boots and smiled. He didn't want to hurt his visitor's feelings, he said, but, no, he would not like to stay in any of the countries that he and a fellow Aucas, Komi, are visiting.

It's too dark every day and too cold! The wind blows "wooo-oo-oo" and chills him.

"In our country it is always warm," he said. "The sun shines every day and you always know what time it is."

Kimo and Komi left their Ecuadorian jungle to visit the World Congress on Evangelism, meeting in Berlin, with Miss Rachel Saint. Her brother, Nate, and four other missionaries were killed by a group of Aucas in 1956. Miss Saint, who is with the Wycliffe Bible Translators, helped reduce the Auca language to writing and translated the Gospel of Mark into it.

In ten years Kimo, who was one of the slayers, and Komi, son of the Auca who led the murderous party, have changed from savage killers to respecters of life. They no longer throw away deformed babies or unwanted baby girls. Once immoral, they now are striving for purity.

"I don't live sinning now, I don't," says Komi, "not since I came to know Jesus. I live speaking in God." Komi is married to Dayuma, the first Auca convert.

"My life was very, very dark, but now it is light," he added. "With my whole body, soul, and spirit, I love God." His face was intense but reflected a slight fever and touch of homesickness.

The Aucas have leaped from the Stone Age into the twentieth century, from the primitive life of not experiencing teaching and learning to the common experience of seeing things, learning to listen, to read, and then to teach.

Kimo has begun to take these steps. As the shepherd, he teaches the village children: "God came to earth as a person, Jesus, and communicated with us. He is our chief. He died for us, but now He is alive." He goes on to evangelize in earthy terms: "Come on, you 'so-and-so's, believe in Him. If you don't, you can't go to heaven."



Rachel Saint of the Wycliffe Translators introduces Kimo (left) and Komi, Aucas Indians, to the busy city of Berlin and the Kurfürstendamm Street. The trio left the jungles of Ecuador to participate in the World Congress on Evangelism being held at the Kongresshalle in Berlin. Miss Saint's brother, Nate, was one of five missionaries killed by the Auca tribe ten years ago. Since that time most of the tribe has become Christian.

The two Aucas, with no previous sense of history, thrill to such Biblical stories as Moses and David. They see themselves as ones for whom Christ died and is coming again.

Later, Kimo and Komi sat calmly and at ease at a press conference. Despite the glare of television floodlights, flashing cameras, microphones thrust under their noses, and languages they did not understand, they smiled and sat attentively throughout.

They had black hair, bronzed faces, high cheek bones, and were of medium height. Dressed in dark business suits, they could have passed for members of an Indian tribe in the southwestern United States.

Miss Saint answered the questions, sometimes referring the questions to Kimo and Komi, sometimes without doing so.

They unhesitatingly gave their witness in song and Scripture at the request of the press corps. They repeated in song John 3:16 and sang the monotone, chant-like hymn of their faith, "God Created Everything." One part of the hymn is often repeated 40 times, but Kimo and Komi quit short of that count.

Komi had been sick in bed for three days, Miss Saint said. He coughed once or twice during the conference.

What do they want to see in the concrete jungle of a modern Western city? "They want to visit in the zoo and see an elephant," Miss Saint replied.

She described an event in which the Aucas told of an ominous-looking thing, painted in Auca blood, that proved the outside world is hostile. After determined questioning, the missionary became convinced that what the Aucas had seen was a pump or motor, left behind by some oil company, and painted red.—Congress Release.

No Armored Cars

By J. Paul Sauder

We live in the 200 block of West Woodlawn Avenue, Tampa, Fla., just east of the colony whose occupants neither gossip nor quarrel. They neither plan nor do; they arrive but never depart. For Woodlawn Cemetery occupies the 400 to 600 blocks of West Woodlawn Avenue, in Tampa.

Two processions have just passed here this morning, going west. There were no armored cars in either procession. Either these deceased had already laid up their treasures in heaven by reason of what they did with money and/or time invested for the Lord, or they died poor, with God asking, "Then whose shall those things be?"

No, there were no armored cars proceeding westward to the cemetery. Draw your own conclusions, for you know how *your* life has been tailored, by plan or by chance. Stewardship of wealth, talent, and time is incumbent upon you, "for there is no work, nor device . . . in the grave, whither thou goest." Where is your heart?

Questions

By J. D. Graber

How do you expect me to take seriously your love of God (for which I really just have to take your word) when you show so little concern about the second part of the commandment to love your neighbor as yourself? This is a fair question. Our love of God can be "proved" only by our love for our neighbor. Do you know any other way of "proving" that you love God with heart, mind, soul, and strength?

Do I have to love all of my neighbors? If we lived in a "good" neighborhood, I would not have so much of a problem, but where I live there are some very unlovely and unloving people. I get on well with "my kind of people." Can't I just be selective in the ones I love? Was Jesus selective? "If you love only those who love you, what credit is that to you? Even tax collectors do that! . . . Even the pagans do that much" (Matt. 5:46, 47, Phillips).

A series of questions about missions raised by students included the following:

1. *Why is it easier to get interested in specialized ministries, particularly those closely related to our world here at home, rather than in a full-time life service missionary assignment?*

2. *Why don't missionaries from overseas talk in terms of goals and objectives?*

3. *Why don't we hear anything about tensions between nationals and missionaries before the crises come and foreigners have to get out?*

4. *Aren't there any failures on the mission field?*

5. *Are missionaries concerned about the needs of people at home? Is evangelism overseas any different from evangelism at home?*

These are probing questions. Some need to be answered by Mr. Church-member at home and some by the overseas missionary. The slogan for this year is, "The Mission Is One." In this sense each of these questions concerns both the appointed missionary and the lay missionary at home (which should mean every member of the church).

Mission promotion must be honest. There are failures. Christ was crucified and the apostles were martyred. The timeworn image of heathen waiting for the Gospel with outstretched arms is simply not true.

Young men see visions. The missionary cause is not represented only in interesting anecdotes and success stories. There must be a sense of direction; a sense of working with Christ, the Lord of history, as He works out His program to final consummation in "the new heaven and the new earth."

Ninety percent of the friction of daily life is caused by the tone of voice.

Case Study of A Mission Board Member

By Robert J. Baker

The subject, Mark Yoder, Mission Board Member of the Kenton Mennonite Church, was referred to our office on Nov. 19, 1965, approximately two weeks after Missions Week had been observed in his home congregation. The referral was made by the pastor of the Kenton Mennonite Church, Roy Stauffer. The pastoral contact indicated that the patient had served for two months as Mission Board Member and then abruptly tendered his resignation for that office. The written resignation further explained that he (Mark Yoder) refused to serve in an office which is "not supported by the entire church (Kenton Mennonite)." The pastor was not able to change the Mission Board Member's mind but before conveying the resignation to the church council asked Mr. Yoder to counsel with our office. The patient reluctantly agreed to do so.

The Spiritual Evaluation Clinic for Church Personnel and Action first saw Mr. Mark Yoder on Nov. 29. A staff committee met with him at that time and the patient stated his problem in detail in rather antagonistic terms. His mannerisms and speech at this time would be identified as "aggressive." Excerpts from this particular case study are given in the patient's own words so that the reader may appreciate the problem involved.

"I was elected Mission Board Member for the Kenton Mennonite Church in early August. I was pleased with this responsibility, for I have had a long-standing interest in missions. I personally knew several members of the Executive Committee of our District Mission Board for some time. . . . I went to school with Ray Bair. . . . Goshen College. . . . I have attended Lloyd Miller's church. . . . Have visited Elno Steiner's home. . . . I attended both the General and District Mission Board meetings at Goshen, and represented our church at the area meeting on Oct. 24 at the Olive Mennonite Church. These meetings were inspirational and I was sold on the mission program of our church. . . . The General Board was hoping for \$30 from each church member and the District Board was expecting \$10. . . . For the Kenton Church with 150 members this would have meant a special offering on Missionary Day of some \$1,200—we had pledged \$4,800 in our regular church budget. Our offering was only \$500, less than half of what we needed to make up the deficit. . . . Now I wonder if we will even meet the quota we pledged through the budget. . . . I'm tired of flush Mennonites

giving two- and three-dollar offerings in special offerings. . . . I gave and some of them could afford it much better. . . . I quit."

It was observable to the committee meeting with Mr. Yoder that the latter felt deeply concerning the matter. Some underlying guilt feelings seemed apparent at the first meeting and the committee felt it essential to explore this particular avenue in the counseling process.

Through a series of meetings with the Mission Board Member from the Kenton Mennonite Church, a definite rapport was established with the patient, making it possible for a sharing dialogue. The subject acknowledged that he had taken a great deal of pride in personally writing a check for \$80 for his wife and himself and placing the same in the special offering on Nov. 7. It was established during the counseling process that although he himself had been inspired at various mission meetings he had attended, there had been a failure to communicate this enthusiasm to the congregation. He had made little attempt to lead the congregation into a meaningful conception of what was involved in the word "missions."

The committee involved with this particular case had several objectives for the Mission Board Member. They were:

- (1) To help such a member realize that he has a particular duty to give his congregation a "mission complex."

- (2) To realize that the above "mission complex" cannot be developed in a short period of time.

- (3) To allow the Mission Board Member to keep his sense of responsibility for developing such a congregational outlook without developing guilt feelings because a set goal could not be immediately realized.

- (4) To recognize that a mission-consciousness is not to be equated with the raising of a set sum of money.

- (5) To recognize that a goal could be temporarily set aside and realized at a later date.

The patient responded well to this therapy. With the committee he worked out a series of steps whereby he could better communicate to his established congregation the specific needs of the smaller congregation in his district, as well as the wider needs of the world at large. The points of this mission communication were as follows:

- (1) To actively relate his mature congregation to one or more emerging churches in the district.

- (2) To share General Mission Board news releases with his fellow members.

- (3) To encourage the use of *Gospel Herald* and *Gospel*

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Evangel as teaching media for missions.

(4) To provide Sunday evening meetings that are mission-oriented.

(5) To make available other mission offering opportunities during the year besides an annual offering in November.

(6) To send "ambassadors" from his congregation to mission churches in the Indiana-Michigan Mennonite Conference.

(7) To make use of slides, films, and special speakers available through the Mennonite Board of Missions and Charities.

(8) To go back over the Missions Week Folder, "My Partners in Mission," with his congregation and make the distribution of next year's folder more meaningful than it was this year.

(9) To arrange attractive bulletin boards during the year that would foster a mission-consciousness.

(10) To use at least one prayer meeting quarterly to pray for missionaries and workers on the field.—Reprinted from *The Gospel Evangel*.

Welcome to Our Service

By R. E. Freeland

Hi—you're a stranger, I see. From out of town? Good of you to drop into our church. Boy, we've the best church in town—fantastic organization—a real peppy minister—good for the young people, you know. By the way, we don't have too many young people just now, but wait till our new "Enrollment, Enlistment, and Challenge" program gets rolling. We'll have to put chairs in the aisle then. You've never heard of that program? It's the newest idea from Headquarters. Boy, those fellows dream up the most wonderful programs you've ever seen. Last one we had was "Industry and Church Together." We were supposed to go into the local factories and get permission to talk to the men at noon-time. A few of us volunteered, but the managers never cooperated. We had to drop the program. Wasn't suited to our area, you know. But I hear the Trinity Church (at the other end of nowhere) had wonderful success with it. I wonder when Headquarters is ever going to adapt a program just for us. They don't realize that we're just ordinary, hardworking folk, and, in some ways, we're different from other congregations—our heritage and tradition, I suppose. But we have our own ways of doing things and Headquarters has never bothered to find out much about us. It's too bad when one's denominational Headquarters becomes so out of touch with the churches. You know, we haven't had a denominational official in our church for three years. I can't understand it. We support the budget, we try to get delegates to all the conferences, but they don't seem to appreciate what we're doing here.

You like that organ music! Well—I suppose it has some merits. But I wish the organist would play some simple pieces (simple things for simple folk, I always say) more often. That's the trouble with organists. They take a few lessons and then they forget they were once one of us. And I heard by the grapevine the other day that he's agitating for a new organ. We don't need a new organ. No one ever complained about it before. Anyway, it's kind of a tradition around here. It was given to the church 25 years ago by a well-known family around here (I just forget the name), and we wouldn't want to insult them by changing organs. No, I don't think that family comes here

anymore. Probably went to First Church! That's the prestige church in our town, you know. But I always say someone has to serve in the smaller churches to keep the work going. Sure, I'd like to go to First Church—it would be better for my family—but I feel I have a calling to serve here.

Like the bulletin, do you? You can tell that we're an active church. Yes, we have a Brotherhood. I don't attend; can't go to everything, you know. Besides, it's not wise to spread one's activities too thinly. Get one activity and concentrate on it, I always say. Oh, yes, I used to go to Brotherhood—but confidentially, they got a new president, see, and he thought he knew all the answers. One of these "smart boys." He couldn't see that we old-timers knew a thing or two. Well, I attended for a while, but when they never asked me to do anything, I dropped out. Yes, I guess the Brotherhood's doing well. But a younger element has taken over, and it hasn't been the same since.

What about our minister? Fine chap! This is his second church, you know, since graduating. Stayed in the other one about three years and then came to us. Mind you, we were a step up for him. No, no; I'm not thinking he's using us as a ladder to the top, but lately I've wondered about him. He seems a bit restless. I don't blame him though. Finances are down a bit this year, and the spiritual tone of the church is not as high as it used to be. Oh, I'm not blaming him, but when he came we expected a great many things—too many, I guess. Oh, well—he's human, like the rest of us. And he's young, with a lot to learn. Give him time. We pray for him at our home every day. Possibly he doesn't even know that.

Say, I've got to apologize for the cracks in the ceiling. I've been after the property committee to look after it, but they keep saying the funds aren't available. I'll bet when the ceiling falls in they'll find the funds somewhere!

You know, what this church needs is a complete renovation job. You simply can't invite people who live in nice homes to a church where the ceiling is cracked and the paint is peeling. I always say: "Nothing's too good for the house of the Lord." Oh, yes, we have a finance committee. I was

asked to serve on it last year, but when I found that they were going to use pledges, I gave them an emphatic "no!" I don't believe in pledges. I think when the Lord's people know of a need they'll respond without being tied down by pledges. Besides, doesn't the Bible somewhere speak about voluntary giving? That's what I believe in. If everybody in this church practiced that like I do, we'd have no problems.

I wonder what the choir's going to sing this morning. I'm in the choir, you know. Yes. I feel that God has given me a voice and I must use it to His glory. We practiced a piece at rehearsal the other day with a solo part for me. But there's no use of my sitting in the choir this morning—not with this throat of mine. I cheered so loudly at the game yesterday I almost came down with laryngitis. What will

the choir director do? Oh, when he sees I'm not there, he'll pick out an old standby and use that. He often does that when people are too lazy to get to choir. He's pretty good at making last-minute changes. So I never worry; he'll probably have an "oldie" this morning.

Say, have you moved into this area? You have! Boy, I sure hope you join our church. We need new blood in this place. I was just telling our minister the other day that we need a good visitation program to bring in all the new people moving to our neighborhood. I'll get him to call on you.

What's that? Oh—you don't think you'll be attending here? . . . (Hmm . . . don't know why I wasted all my time on him—but he sure *looked* like a good prospect.) —From *Insight*. Used by permission.

Part III

Gleanings from Galatians

By Norman Derstine

We Gain Deliverance Through Faith

A. Gained Salvation by Faith. 3:1-14

Paul gives these believers the benefit of the doubt by suggesting that maybe they were "bewitched" or brought under a spell by these false teachers. In effect he is saying, "Do you really know what you are doing?" It is as though he would convince them of error by this one argument: "This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh?" These are key questions in understanding the epistle and the problem. They started right but became side-tracked. It was as foolish as starting to cross the ocean in the *Queen Mary* and deciding to finish the trip in a rowboat.

"The doctrine of works has always appealed to newly saved persons, since their hearts have become fired with a desire to attain to holy living. Thus the Galatians were led in a very subtle way back to the law and to trusting their own works to commend them to God. One of the tragedies in church history has been the blight of the Galatian error in the life of the church. A belief in salvation by faith and works is not uncommon in our day."¹ We are generally clear in our teaching that salvation is by faith alone, but are we just as clear that sanctification is by faith alone—apart from good works? Griffith Thomas helps us to see our helplessness if we want to see it. "We are as helpless for sanctification as we were for justification. If one is a gift, so is the other. Christ *for* us is our justification; Christ *in* us is

our sanctification and both are by faith."

Paul now introduces the great man of faith, Abraham, to further clinch his point. Since he became righteous by faith and maintained his righteousness by faith, and since the promise was that in him all the nations would be blessed, what right do we have to try to find another way to gain a righteous standing in the sight of God? The law which followed Abraham never produced righteousness but rather a curse. Christ took that curse upon Himself when He hung on the cross so that we now receive the promise of the Spirit through faith.

B. Gained Like the Faith of Abraham. 3:15-22

Paul pushed further the argument about Abraham. Its promise was not through "seeds, as of many; but as of one, And to thy seed, which is Christ." Christ through Abraham and Isaac is the fulfillment of this promise and the law-covenant which came four hundred and thirty years later. So, the law of Moses did not set aside the covenant to Abraham. It was a gift to Abraham by promise. The law was added—it was never meant to supplant the promise—till Christ would come who fulfilled the promise and the law.

"Is the law then against the promises of God?" No! Each has a different function. The law was like a mirror which God let down from heaven to show us our sinful condition and our need of a Saviour. Life never came from law. It takes life to produce life. "If there had been a law given which could make alive, verily righteousness would have been of the law." Someone said, "In terms of spiritual biology, the Christian life must begin with a life substance. In physical life we call it protoplasm but in the spiritual realm it is Christ's life."

Norman Derstine is pastor of the Roanoke congregation, Eureka, Ill.

Do this and live, the law commands,
But gives me neither feet nor hands;
A better word the Gospel brings,
It bids me fly and gives me wings.

Worthy Invitation

By Norma F. Martin

C. Gained Through the Law Leading Us to Faith. 3:23-4:7

While we cannot be saved by the law, the law had a functional purpose. It is described as a "schoolmaster." A tutor teaches, disciplines, and guides. The law taught us that we are sinful; it disciplined us by trying to curb our sinful desires; it became our guide to lead us to Christ, for it could not "deliver us" from the bondage to sin. We could only be delivered by faith in Christ! "Now that faith is come, we are no longer under a tutor" or guardian. We have become mature "sons of God, through faith, in Christ Jesus." We are truly Abraham's seed and heirs of the promise by faith.

God the Father, when the fullness of time came for the world to receive the revelation, sent forth His Son, who was born under the law "that he might redeem them that were under the law, that we might receive the adoption of sons." "Now instead of a 'law-transgressor-relationship' which was true of the old covenant, we now have a 'Father-Son-relationship' under the new covenant. And since we are sons, we are also heirs. The purpose of the revelation of the law even on Sinai 'was not to give, but to guide life.'"² "The eternal moral law of God is binding on believer and unbeliever alike. To the believer, this is not a predicament of terror for the sole reason that the Saviour has met the full demand of the law and is the ground of his salvation. But believer and unbeliever alike are answerable to the divine moral demand. God condemns one because the law's demands are not met by him; He spares the other because they are met in a substitute."³ So this verse that sparked the Reformation must continue to resound in our teaching and living if we are to be free in Christ. "The just shall live by faith"—not law. Here—the emphasis is on the words "shall live." We live the saved life by faith—we do not drift into a works-program for sanctification. Having begun in the Spirit let us also "live in the Spirit."

1. Lehman Strauss, *Galatians and Ephesians*.

2. Fairburn, *The Revelation of Law in Scripture*.

3. C. F. H. Henry, *Christian Personal Ethics*.

MEET GLADNESS

**Kindness
Opens the door
To joy and hope,
Smothering men's hatred,
Cementing broken friendships
With God's love!**

—Eva R. Hartley

"Betty, when you work night duty, how are you able to go to church every Sunday? Doesn't it sort of wreck your week? I tell myself that Sunday is to be a day of rest, and that is what I need most after working hard on 3:00-11:30. I just can hardly get out of bed on Sunday mornings. It's so hard."

Betty listened quietly and smilingly while I stated the above mundane excuse. It sounded justifiable to me.

"Well," she said, "the Lord invites us to His house. I know of no other invitation more thrilling, and proper. Sunday after Sunday He invites us back. I'm delighted to be His guest."

Now she was serious. She wasn't smiling. Her face was beaming! She seemed to experience some kind of rapture. Me? I was stunned, as if a bee had stung me all over my inner being.

It really wasn't a bee that stung me. It was God who spoke to me through Betty. He presented Himself to me as One who yearns for and desires our fellowship, as One who is disappointed that we don't miss Him, and as One who is lonely without our presence in church.

Where will I be on Sunday? I know!

Is Your God Too Small?

By Barbara Risser

For years many writers and speakers have written and talked as if God were the God only of their particular cultural group, their race, or their language. Who are we to say that He thus confines Himself? And now with space exploration at hand and the possibility of finding another inhabited planet, we must further expand our concept of God. His love and mercy not only encircle the globe—they fill the universe!

Perhaps many have been the times when God wanted to lead us into greener pastures, to something finer and deeper in spiritual living. But we balked and drew our own boundaries. Just as the children of Israel refused to enter into the land of blessing, we refuse to trust God for the future.

Go out—view the majestic mountains, study the heavens, ride upon the restless ocean expanse, or observe the beauty of a delicate blossom. Then ask yourself where you fit into God's vast plan.

Pray Him to fill you with His Spirit of love and understanding. Tell others what He has done for you. He will reward you with an overwhelming sense of His presence and power. What He has done for me and millions through the centuries, He will surely do for you. Why not give Him a chance?

Board of Education Meets at Goshen

By James Burkholder

"The Board somehow must find a way to walk the razor edge—to fulfill its responsibility for the overall picture and yet not intrude itself into situations which would cause misunderstanding or even alienation." So stated Paul M. Lederach in his first report as president of the Board of Education at its annual meeting at Goshen College, Oct. 21, 22.

Lederach then reported a series of policy issues requiring Board decisions, which included: (1) Education of ministers. Since the Board is responsible for the Goshen College Biblical Seminary, it has a significant function, especially because of the changing role and training of the minister. (2) Relationships with Mennonite education institutions outside of Board control. How can we relate to such institutions and still carry out our responsibility to provide general guidance and coordination of the school program of the church? Our relationship with EMC is an illustration of this. (3) Solicitation of students and finances. This has been based largely on "gentlemen's agreements" among college administrators in the past. The Board should give guidance in this area since changes in administrations in our institutions may upset well-laid plans, and since all three colleges are drawing many students from an increasingly wide area.

The Colleges Report

President Tilman Smith of Hesston reported the groundbreaking for the Milo Kauffman Court, which includes a men's dormitory and administration building. An Associate in Arts Nursing Program has been inaugurated. Hesston's enrollment is up 10 percent. There is continued interest in the Church Ministries Program, which is an attempt to meet the special needs of church workers. A successor to President Smith has not yet been found.

President Paul Minerger described the past year at Goshen as one of "reappraisal and growth." Six proposals for modifying the present program have been presented. These possibilities include year-round operation with three terms per year, and a term of study abroad. The newly completed Ori O. Miller Residence Hall is now occupied, and the enrollment increase of 6 percent this year points to the need for another dormitory which will likely be built in 1968 or 1969. A reappraisal of chapel services and attendance led to a new plan which includes both convocations and chapels. The college recently received a grant of \$75,000 from the Lilly Endowment to find new and creative approaches to Christian higher education.

Ross Bender, dean of the Goshen College Biblical Seminary, expressed concern over the continued decline of enrollment, outlined the factors which contribute to this, and gave a progress report on recruitment. He also proposed a series of workshops on the theme: "A Model for Theological Education in the Mennonite Church." This model

will be an effort to carve out a distinctive approach to theological education based upon the best of our heritage and aimed at the future mission of preparing ministers and in being a center for theological reflection. The seminary has just received a \$60,000 grant from Lilly to make this study possible.

The relationship between the seminaries at Goshen and Elkhart has continued to deepen. There are four full days of joint work each week. Mutual trust and confidence has grown for students and faculty alike, and along with this an increasing impatience with the limitations of the present structure. The Board acted to approve the establishment of a Seminary Planning Committee which will study issues and make recommendation concerning the future of the seminary.

Dean Ira Miller brought the courtesy report of EMC which indicated that a Nursing Program and a Summer Institute on Evangelism have been inaugurated. A major development project at EMC is the new Science Center. He reported also that Irvin Horst has been elected to the Seminary and University of Amsterdam. The seminary at EMC is undergoing a basic study to determine whether it should separate from the college or develop as a graduate level program in the college structure.

John Snyder, in giving the Conrad Grebel courtesy report, stressed the importance this college achieves by its "presence" as an affiliate with the University of Waterloo.

Evening Session on Education of Ministers

Friday evening the Board and its guests went to Miller's Country Restaurant where there was input and discussion of education of ministers. Peter Wiebe in presenting "The Emerging Role of the Ministry" expressed the need to communicate to the grass roots that the minister is trained to be a minister of the Word, and not merely to pass a test of statistics. Dean Ross Bender related "The Training of the Pastor" to the importance of Bible study, of putting ideas to work, and of helping the congregation to discover and exercise gifts. The discussion which followed emphasized the local congregation as the focal point of our total program.

Freshman Enrollment Nearly the Same

Paul Bender, Education Coordinator, noted that Hesston had 221 freshmen, EMC 256, and Goshen 318. All colleges expressed appreciation to the church for increased support. The Board acted to develop policies in the area of solicitation of students and finances and other areas of overlapping interest in the field of higher education. Appreciation was expressed to Nelson Kauffman and Ori O. Miller for their services to the Board. Ori Miller was declared elected to honorary membership. Peter Wiebe was elected as vice-president and Norman Dertine as member-at-large. Re-elected were J. Forrest Kanagy, secretary; and Winston Weaver, financial agent.

CHURCH NEWS



Left to right—front row—Peter Dyck, MCC director in Europe and North Africa; Donald Jacobs, Tanzania; Daniel Troyer, Luxembourg; S. M. Mudenda, Zambia; S. Djojidihardjo, Indonesia; Paul Nganga, Congo; David Shank, Belgium; Samuel Gerber, Switzerland.

Second row—David Augsburg, USA; Elio Milazzo, Italy; Henry Ginder, USA; Daniel Nuesch, Argentina; Zedekiah Kisare, Tanzania; Arthur Climenhaga, USA; John Drescher, USA.

Third row—John Friesen, Germany; Elmer Klassen, Germany; Leroy Walters, Germany; Aaron Friesen, Germany; Myron Augsburg, USA; Elmo H. Warkentin, USA; Philemon M. Kumalo, Rhodesia; Andrew M. Rupp, Dominican Republic.

Fourth row—Louis Overholt, Germany; George R. Brunk, USA; Erich Schultz, Germany. Absent from picture—Eugene Witmer, USA; Cliff N. Ratzlaff, Rhodesia; and Mrs. Arno Thimm, Germany.

Meeting at Menno-Heim

Mennonite, Mennonite Brethren, Evangelical Mennonite, and Brethren in Christ delegates and observers to the World Congress on Evangelism in Berlin met for an afternoon discussion and evening meal at Menno-Heim, Nov. 2. Menno-Heim is the home of Pastor John Friesen and church center for Berlin Mennonites. Bro. Friesen ministers each week to Mennonite congregations in West and East Berlin. He makes one or more trips to East Berlin each week. There are about 5,000 Mennonites in Germany.

The Berlin Mennonite Church celebrates its 80th anniversary this year. Its history, however, goes back much further, to the time when Berlin was part of West Prussia. Although there was a worshiping group in Berlin previously, the first building for worship was purchased in 1958.

Discussion by the group centered on what was being expressed and experienced at the World Congress on Evangelism. Because the group felt so greatly helped and challenged by the Congress it was decided to send an expression of deep appreciation to the Congress leaders for their vision under God and for the privilege and joy of sharing in the Congress as delegates and observers.

Conclusions of the group seemed to say clearly that evangelism is the one great common ground which we have as Christians and in which we ought to do all we can to work together. Also we need, as Mennonite groups, to rediscover the note

of authority of the Bible and deep conviction. We are too often defensive or apologetic. We need honesty and openness to what others have to offer. The Anabaptists were the evangelists of the sixteenth century. This is not true today. Today we need to look and listen to others. We can portray our sense of inferiority by condemning others and their methods.

Mennonites, the group said, must strengthen concern for the whole man, spiritually and socially, not minimizing either one. God has placed us today where we can become the center of evangelism in many lands. The thing which we must return to is a personal zeal for the communication of the Gospel. "Unless people who are sent are personal evangelists, we really cannot use them," said Peter Dyck, MCC director in Europe and North Africa.

Announce New Program

By Henry Weaver, Jr.

A new service program open to men and women and providing a year of college credit is slated to begin in the summer of 1967. The new program has been called a major breakthrough on the American educational scene. The well-established Pax program of the Mennonite Central Committee in the Congo and in Latin America will allow college students to pur-

sue courses related to the area of the world in which they are working.

Pax, which began in 1951, has in the past assigned men to needy areas of the world on two- or three-year assignments. They have been provided with maintenance and a small monthly allowance. The original programs involved the men in rebuilding war damage in Europe.

At present men are working in Europe, Africa, Asia, and Latin America in such diverse jobs as assisting in poultry production in Haiti and bookkeeping in the Congo.

Two parts of the extensive Pax program have been selected for inauguration of the Pax Education Program (PEP). The program in the Congo will be open to 15 men or women beginning in June, 1967, and continuing for 27 months until mid-August, 1969. In June, 1968, a similar program will be started in Latin America.

Students from any Mennonite college will be admitted after at least one year of college. For the Congo they will need the equivalent of one year of college French and in Latin America the equivalent of one year of college Spanish.

At the beginning of the Congo program students will take intensive work in French and then three courses on Africa. These courses will be offered on an intensive basis of three weeks for each course.

First they will study **African History** up through the colonial period. The next course will be **Contemporary Africa**, which will introduce them to the present political situation. The third course will be **African Cultures**.

Following this period of orientation and study, which will be given at the Free University of the Congo, each student will be assigned somewhere in the Congo. During the time he is assigned for service he will continue working with a tutor on his French and carry on an individual study project.

At the end of the first year he will return to the Free University and take two additional courses in **Economic Development of Africa and Religions of Africa**. He will again return to work until shortly before he returns home. The last two weeks of the program will be spent in writing final papers on his individual project.

This represents the first program of this kind in the United States in which a group of colleges and a service agency have outlined a closely integrated program, although two other colleges have developed educational programs for participants in the Peace Corps. It is of interest, however, that required periods of service are included in the educational program of Tel Aviv University in Israel and at Haile Selassie University in Ethiopia.

Students will pay about the same for the educational part of the program as a

year in residence at one of the colleges would cost, and the expense of the service part of the program will continue to be financed by gifts from the churches.

Ten Mennonite and Brethren in Christ colleges involved comprise the Council of Mennonite Colleges. They are Bethel College, North Newton, Kans.; Bluffton College, Bluffton, Ohio; Canadian Mennonite Bible College, Winnipeg, Man.; Conrad Grebel College, Waterloo, Ont.; Eastern Mennonite College, Harrisonburg, Va.; Freeman Junior College, Freeman, S. Dak.; Goshen College, Goshen, Ind.; Hesston College, Hesston, Kans.; Messiah College, Grantham, Pa.; and Tabor College, Hillsboro, Kans.—Weaver is Secretary for International Education Services Council of Mennonite Colleges.

Earning VS-ers: Unsung Heroes

Many voluntary service efforts in underdeveloped areas such as Appalachia and Kentucky, among the Indians in Alberta, and other community improvement projects probably wouldn't be possible if it weren't for the many VS-ers in earning units. Ray Horst pointed out recently. Horst, who is secretary for relief and service, mentioned those who do the more mundane tasks, the hospital orderly, for example. The orderly and others in earning units support a major share of the entire VS program of Mennonite Board of Missions.

Last year's budget for total VS operation was just under \$400,000. Ninety percent was provided by VS-ers in earning positions. The remaining ten percent comes from church contributions.

This method of working, the VS-er receiving \$15 a month and living expenses and the remainder of what he earns going to VS, expanded in 1954, although it began with the first unit in 1948 in Kansas City. In 1954, Horst said, VS was in financial difficulty. There were 150 VS-ers in the program, and it appeared that the work would have to be cut back because of a lack of funds.

Increasing the number of earning units and plowing the earnings back into the program has taken care of all that. Now there are more than 300 VS-ers working in nearly 50 locations. Horst said that VS earnings are the lifeblood of the program and the only basis for expansion. "I don't know how it would be possible to raise \$400,000 a year for VS in the church," he stated.

Earning units do not exist of course simply to support other units where community service and witness can be carried on. The service of volunteers in employ-

ing institutions is itself a significant contribution to the work of the institution. In Good Samaritan Hospital in Portland, Oreg., for example, the nursing service director pointed out that VS and I-W work in the hospital had upgraded the quality of patient care in a very significant way.

At the same time the work of earning units in many places has supported the work and witness of local congregations in a significant way. Recently congregational boards or business meetings at Pueblo, Colo., and Albuquerque, N. Mex., told VS administrators that the VS units in these communities were fundamental to their outreach in their communities. At the same time an earning unit is beginning in Carlsbad, N. Mex., which will also help the work of the new fellowship which is emerging there. The Portland unit has assisted the work of the Portland congregation and also operated club programs and a Sunday school in their own community.

Horst said that he is not aware of any discontent VS-ers have with this way of operating, and that a number of units like to see how much they can make above the amount needed to operate the unit. The more they do, the wider the impact of VS.

Eashes Join Staff

Joe and Fannie Eash of Middlebury, Ind., joined the staff of the Mennonite Board of Missions in Elkhart this fall. Joe is in charge of custodial and maintenance work, and Fannie takes care of the general housekeeping and cleaning at the Board.

One of Joe's first jobs this fall was putting in new sidewalks at Board offices. However, this was interrupted by an early snowfall. The Eashes plan to stay at the Board for a least a year on a voluntary service basis.

Prior to coming to the Board, Joe drove bus for the Shoup Bus Lines. He drove



Joe and Fannie Eash

primarily on charter trips, which took him to all parts of the country. Persons who went on the trips were mainly school and church groups and clubs.

The Eashes have three sons and a daughter, all married and living in Elkhart County. The Eashes' address in Elkhart is 119 West Cleveland Avenue.

New Secretary

Mrs. Alvin Kauffman, formerly of Hesston, Kans., assumed the duties of executive secretary of the Women's Missionary and Service Auxiliary of the Mennonite Board of Missions this fall.

Mrs. Kauffman succeeds Mrs. Don McCammon, who was the executive secretary for seven years. Mrs. McCammon is now teaching at Jefferson School near Goshen.

Mrs. Kauffman's duties include giving overall coordination and direction to WMSA activities, planning for the annual meeting which meets in conjunction with that of the Board, and maintaining correspondence with local WMSA organizations.

The Kauffmans reside at 711 Fremont Avenue in Elkhart. Mr. Kauffman teaches mathematics at Osolo Township Junior High School near Elkhart. He held a similar position near Hutchinson, Kans., before they moved. Mrs. Kauffman was secretary for Tilman Smith, president of Hesston College, for two years.



Beulah Kauffman

Hesston College

Final plans for the renovation of the Administration Building on the Hesston College campus are being drawn by architects Carmichael-Wheatcroft and Associates of Wichita.

Second floor of the building will be completely renovated. Public relations, personnel, and business offices are on this floor. A large area for secretaries, with private offices around the area, is included in the plan. Just off the newly planned lobby, the receptionist's desk will be located.

It is hoped that work can be started in the spring with the largest part of the work to be done in the summer.

An application is being made for a federal grant. Gifts from interested per-

sons and some funds on hand will help make the renovation possible.

Authorization for the project was given at the 63rd annual meeting of the Mennonite Board of Education at Goshen, Ind., Oct. 20-22.

At the same meeting, the college was given permission to plan for a new women's dormitory, housing 175. The tentative date for completion is the fall of 1968. Authorization was also given to conduct a study of expansion possibilities for the music department facilities.



New Dormitory

The new men's dormitory on the Hesston College campus, Kauffman Court, has been a place of bustling activity during the month of October, as workmen did "finishing work," and students moved from temporary quarters into the new building.

Ground-breaking for the concrete block and brick structure was held Jan. 18. It was hoped that the dormitory would be ready for complete occupancy at the opening of the current school year, but the goal was not reached.

The H-shaped two-story structure is actually a complex of three buildings. Two of the buildings are alike, with rooms for 72 men in each. The smaller center building houses 16 men on the second floor, making a total of 160 men in the dormitory. On first floor there is an apartment for the houseparents, two guest rooms, and a lounge. A recreation area is located on the ground floor.

A \$100,000 gift to the school, a low-interest loan from the U.S. government, and money from school alumni and the

Mennonite Church made the dormitory possible. Cost of the building was approximately \$560,000.

Kauffman Court is named after Milo F. Kauffman of Hesston. Kauffman served as president of Hesston College for 19 years and is presently serving as a part-time faculty member.

International Club

The International Club at Hesston College has been organized for the current school year.

Officers are: Eugene Hershey, Aibonito, Puerto Rico, president; Phineas Nyang'oro, Tarime, Tanzania, vice-president; Esther Martin, Floradale, Ont., secretary-treasurer; Galen Greaser, Aibonito, Puerto Rico, representative to student council.

Orpha Zimmerly, dean of women, and Ray Showalter, director of nursing education, are cosponsors of the club.

There are 18 members enrolled. They come from Puerto Rico, the United States, and five foreign countries—Tanzania, Canada, Haiti, Argentina, and India.

Activities at the monthly meetings include programs, projects, and social times.

In Witness Workshop

Eighteen Hesston College students participated in a "witness worship" the weekend of Oct. 29 under the direction of Nelson Kauffman, secretary for home missions of the Mennonite Board of Missions, and Ivan Lind, Hesston College professor.

The workshop met in Wichita from Friday evening to Sunday and culminated with a Sunday evening program at Hesston Mennonite Church. It was the first witness workshop for college students, although Kauffman has directed a number for other groups.

Nine boys and nine girls participated, the girls going out in pairs and the fellows individually. Students contacted persons in downtown Wichita, primarily in restaurants and other public places.

As they began, students expressed some apprehension, according to Kauffman. Many felt that they did not know

enough or were not good enough to witness, he said.

Surprisingly they found persons who were more than willing to talk about their faith and open in conversation with them. One student noted particularly that he felt divine guidance in contacts that he made.

Lind said that he hoped this type of witnessing could be continued with the 18 persons who participated in the Wichita workshop encouraging others to take part. Large attendance at the Sunday evening service in the Hesston church indicated a good deal of interest in the project.



Lalita Bachan, Dhantari, India, joined the faculty at Rockway Mennonite School

Rockway

In September Lalita Bachan from Dhantari, India, joined the faculty at Rockway Mennonite School, Kitchener, Ont., as a science teacher. Miss Bachan received her bachelor of science degree from the University of Lucknow and her master of science degree from the University of Saugar. She also taught for one year at the Salem Girls' Higher Secondary School at Raipur, India.

While her father, Eliazer Bachan, a lecturer in geography at the Mennonite Higher Secondary School in Dhantari, visited Canada and the United States in 1965, this is Miss Bachan's first experience in North America.

Miss Bachan has come to Canada because she is interested in knowing about other countries and other ways of life. She prefers to teach at Rockway rather than in a government school because it is a school operated by her church.



New Dormitory at Hesston

Helps Train Personnel

The Ford Scholarship Training program sponsored by Valley View Hospital in Glenwood Springs is assisting in training local persons, according to Samuel Janzen, hospital administrator. The hospital is operated by the General Mission Board.

The scholarship program began originally with a \$2,000 gift from Ford Foundation. Since then hospital auxiliary and private donors have added to the fund until it has reached a balance of more than \$4,000.

Grants become outright gifts to persons who return to work at the hospital. Those who do not return pay the loans back to the fund so that others can receive this assistance.

Mrs. Donna Datema recently completed training as an accredited record technician. This is a two-year correspondence course under the supervision of a registered record librarian. Mrs. Datema has been in charge of the department for more than a year.

Mrs. Virginia Lucero, formerly of Glenwood Springs, took a course in practical nursing at Denver General Hospital. She completed her studies in September and will be employed at the Denver City Hospital.

The program also has a number of nurse trainees in several hospitals. Ann Wassenaar of New Castle is at Mesa College; Francis Otto of Leonard, Mo., is at a Kansas City hospital, and Esther Wiens of Albany, Oreg., and Mary King of Casselton, N. Dak., are at Hesston

College. The hospital hopes these students will come to Glenwood Springs to nurse after they finish training.

Coleen Duffy of the hospital dietary department is presently taking a one-year correspondence course through the American Dietetic Association to qualify as a food service supervisor.

Plan New Building

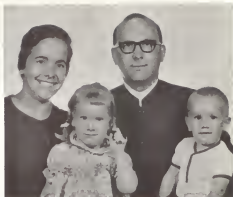
Preliminary talks between representatives of the University-Euclid Mennonite Church in Cleveland and the architects for a new church building began in October.

Talk centered on plans for multi-use room, the first stage of the proposed building. Architects are to submit a proposal to the congregation in the near future.

Chairman of the church building committee is Charles McDowell and pastor is Warner Jackson. The congregation has been meeting in a school auditorium for 2 1/2 years and hopes to get construction under way in the next two.

Site of the new building is at East 85th Street and Chester Avenue in the University-Euclid area of the city. It was purchased this year by the Ohio and Eastern General Mission boards.

The congregation plans to sell bonds to pay for the new church. It is also hoping for grants from individuals and organizations. Jackson said that the school is inadequate for church purposes. The church is also able to use the school only on Sunday.



Missionaries of the Week

J. Allen and Erma (Shirk) Brubaker arrived in Somalia for teacher-evangelism service on July 27, 1966. The Brubakers are members of the Stauffer congregation at Hershey, Pa. Allen had been in Pax service in Somalia for a previous three-year term.

He is a teacher and received his degree from Eastern Mennonite College last spring, while Erma is a licensed practical nurse. Their parents are Mr. and Mrs. Warren Shirk, Atmore, Ala., and Mr. and Mrs. Charles E. Brubaker, Elizabethtown, Pa.

The children are Martha Mae born in 1963 and J. Myron born in 1965.

Ministers' Course and Ministers' Week

The two-week Special Ministers' Course and the Ministers' Week which have been traditional features on the EMC campus have been planned for January, 1967. Linden M. Wenger, Acting Dean of the Seminary, has released the plans for these two features of the winter program, prepared especially for the benefit of men in the pastorate who wish to profit from a refresher in Bible study and sharing of insights on current items with their fellow ministers.

The two-week Special Ministers' Course begins on Jan. 9 and runs through Jan. 20. Roy D. Kiser, Field Worker for the Virginia Mission Board, will be guest lecturer for the first week. Bro. Kiser will lecture on "The North American Mission Field" and "Recruitment for Church Vocations." During the second week J. Otis Yoder will lecture on "The Gentile Nations in Prophecy" and J. P. Jacobszoon on "Theology and Life of the European Mennonites." Running through the entire two-week period will be "Bible Study—The Sermon on the Mount" by Chester K. Lehman and "The Preacher and His Sermon" by John R. Mumaw.

The Ministers' Week will follow on Jan. 23-27. The theme for this week will be,

FIELD NOTES

Bishop D. Stoner Krady, Philadelphia, Pa., died Nov. 25. Obituary will follow.

Pray for the vacation Bible school that is being held in Puebla, Mexico, Dec. 5-10. Remember the teachers as they prepare the Bible lessons and the pupils as they receive the truths of God's Word.

Abram Baer was installed as pastor and **Adam Martin** was ordained as pastor Nov. 13, at the Mt. Zion Church, Myerstown, Pa. Both these brethren will serve in pastoral oversight of the three churches, Dargan, Mt. Zion, and Mt. Lena, in Southern Washington County, Md. Howard Witmer preached the message and H. Raymond Charles gave the charge. Adam Martin's address is Maugansville, Md. 21767.

Landis Sangrey was ordained to the ministry at Chestnut Hill, Columbia, Pa., Nov. 12. His address is R. 2, Columbia, Pa. 17512. Raymond Charles was officiating bishop. Donald Jacobs preached

the ordination sermon.

Hubert Swartzentruber, St. Louis, Mo., was elected assistant moderator of South Central Conference. John Koppenhaver was elected as an associate member of the executive committee.

Monterey Church, Leola, Pa., is a new member of Every-Home-Plan for Gospel Herald.

Change of addresses: C. F. Yake from Scottsdale, Pa., to 3710 Iroquois Ave., Sarasota, Fla. 33590. **Marvin Yoder** from Tokyo, Japan, to Hiragishi 2-jo 10-chome, Sapporo, Japan. **Urie Bender** from Elkhart, Ind., to Box 25, Three Rivers, Mich. 49093.

New members by baptism: Six at Holly Grove, Westover, Md.; one at Rocky Ford, Colo.; one at Waldo, Flanagan, Ill.

Special meetings: William R. Miller, North Liberty, Ind., at Strawberry Lake, White Earth, Minn., Dec. 4-11.

"The Prophetic Role of the Ministry." The morning program will consist of Bible study, with lecture and discussion on current issues. The afternoon will feature workshops, and in the evening the current Conrad Grebel lectures will be given by Melvin Gingrich on the theme, "The Christian and Revolution."

These programs are designed with the aim of giving pastors a refresher in Bible study and sermon preparation, with the opportunity for sharing a discussion of current issues with their fellow ministers. The Ministers' Course provides time for serious study. The Ministers' Week is more of a conference type program of fellowship and sharing.

Program details and arrangements may be obtained by writing Linden M. Wenger, Acting Dean of the Seminary, Eastern Mennonite College, Harrisonburg, Va.

Calendar

Millwood Winter Bible School, Gap, Pa., Jan. 2-13.
Mennonite Publication Board meeting, Elizabethtown, Pa., March 30 to April 1.
General Mission Board meeting, Heston, Kans., June 22-24.
Mennonite World Conference, Amsterdam, Holland, July 23-30.
Mennonite General Conference, Franconia Conference, Aug. 19-24.
Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I've been meaning to fulfill this obligation for some time now—the obligation of informing you how we like your publication. I realize you can publish best only after you know what your subscribers want or need.

We like the format of the **Gospel Herald**. It is such that makes you want to read it, whereas the old format rather discouraged one from picking it up and reading much.

I think the article, "Pseudo-Psychology in the Church," in the Oct. 4 issue, a particularly timely one. We, along with the world, have become very psychology conscious. Psychology is a very valuable and useful tool, but like all valuable tools should be employed by a person skilled in its use. This does not include the indiscriminate use of it by the laity.

I am an RN and have had some courses in psychology both in training and on a college level since training. I have also worked in a psychiatric hospital and had in-service classes in the same. All this has convinced me that you are not building psychologist simply by listening to a brief radio program aimed at "enabling you to bet-

ter deal with your own or others' problems." If a problem is serious enough for help, it is serious enough to deserve professional help. And no ethical psychiatrist or psychologist attempts to deal with an emotional problem by means of radio or even the mail.

The list of five guidelines as set down in the article would be a good and necessary test to evaluate any psychological program. There are some popular psychology programs today violating every one of these guidelines, and the sooner we as a church realize this and take our psychological problems to more reputable practitioners the better.

May you continue to publish this organ, vital to the life of our church, in the comprehensive and meaningful way you have been doing.—R. Weaver, Lebanon, Pa.

* * *

Have you ever sat in church and heard a child running a small car on the back of the bench you are seated on? His mother thinks he is being such a good boy playing so nicely, like that, but he is not buzzing the motor in her ear; it happens to be yours.

One mother told me one time that she could keep her own child quiet, but the mothers with babies caused her trouble. This often happens. This is an example of a two-year-old who was being trained to sit on the bench between his parents and look at a book. They didn't allow him to stand up on the bench or look back. But the child back of them leaned over the bench and begged loudly for the book. Instead of pulling him back, his mother passed toys up to them, implying that they should make that child give up his book. Maybe he would have given it up quietly and maybe not. I've always found babies to be very unpredictable.

A mother may feel that if she gets through a service without having to take the baby out, she has been a successful day for her. Stop and think a minute. She has had to entertain him almost constantly and all the people behind her were been watching her. How can she worship, and those around her, if she is busy feeding the baby, showing him a book, or drawing pictures for him?

We have had a supervised nursery now for seven years where the babies are cared for during Sunday school and church. The mothers with babies on the cradle roll are on duty only once every eight weeks. Since the nursery actually benefits the whole congregation, we ask for two helpers from a rotating list. We have had wonderful cooperation, from the grandmothers to the teenage girls. Some enjoy working in the nursery so much that they want to help regularly.

We also have a mothers' room with a one-way glass where mothers can sit and listen to the service. This is ideal for visiting mothers if they have children that would be afraid in the nursery.

Night meetings are a different story. It is impossible to keep a group of sleepy, fussy babies happy for one to two hours. They are tired and want their own beds. In those families where there are two or three preschool children to think about, most parents have solved this problem by taking turns going to the evening meetings.—Mildred B. Kraus, Newport News, Va.

* * *

The recent article by Franklin H. Littell and the editorial, "Guidelines for Action" (Nov. 1), reflect the present confusion on the church-state issue which has been noted now for some time in *Gospel Herald* articles. Governor Hatfield's idea of the state's restructuring institutions of society to correct injustices, and Littell's proposal of a partnership between church and state are both illustrations of what Niebuhr calls the new "transformationism" currently affecting the church-and-state theology of many denominations. The idea involves the "maturity principle," in which the modern democratic state, said to be a

far cry from the old Roman police state because of its welfare emphasis, has reached a point of maturity where it is no longer hostile to the purposes of the church. "Keepers of the wall" are ridiculed for their effete views on church and state and are urged to bring their concepts in line with contemporary reality. Associated with this is the new use of the term "secularism." Completely out of keeping with the traditional (dictionary) use of the term as Harkness, Spann, and a hundred others have used it—as an enemy, of "every form of religious faith and worship"—Littell makes it mean a "higher level of human attainment." The idea of church and state working together suggests a kind of church-state ministerium emerging in the future where heads of church and state will sit down together to work out the details of the new partnership. Interestingly, in spite of all maturity of the American democracy, we cannot forget that it is this same benevolent democracy that is currently waging war in Vietnam, a matter decried constantly on these pages.

There is certainly no progressive improvement theory set forth in the Bible, indicating a changing character in the state in some post-New Testament period. Verduin, Hersberger, Bender, Wenger, and others have indicated clearly that church and state are not coterminous structures, regardless of any "obscene aspects of those who would deny our pluralistic situation in American democracy." Is Littell calling for a reestablishment of Luther's *Volkskirche* or of Calvin's theocratic state? Wenger reminds us in *Introduction to Theology* that there are no "two plans of salvation," one for the state and one for the church. Edward Yoder wrote: "There is an inevitable state of tension between the Christian and non-Christian spheres (church and state) which can never be wholly and permanently resolved." Jesus said, "My kingdom is not of this world," indicating a certain natural hostility between the two structures. This has been the historical position of Anabaptism. A benevolent state, championing humanistic concerns, is not necessarily good in terms of producing a virile church, as history clearly shows. The Johnstown Statement of the 1961 General Conference says, "The friendly state protecting the church today can tomorrow be the beast of Revelation seeking to destroy the church." Certainly this silent method of the state gradually taking over the work of the church, which Smith recognizes as a "tragic retreat" on the part of the church, can well be the greatest enemy the church has ever faced.—Paul G. Landis, Salunga, Pa.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bauman, Earl and Esther (Gingrich), Elmira, Ont., first child, Jennifer Dawn, Oct. 20, 1966.
Bontrager, Mr. and Mrs. Leroy, Sarasota, Fla., a son, Neil Jay, Oct. 19, 1966.
Brooks, Allen and Sharon (Nunemaker), Goshen, Ind., first child, David Lynn, Oct. 30, 1966.
Cressman, Irvin and Elaine (Schmucker), Kitchener, Ont., fifth child, second son, Bradley James, Oct. 17, 1966.
Dietz, Curtis and Amy (Smith), Kalispell, Mont., second child, first son, Derek Arthur, March 13, 1966.
Dombach, John S. and Doris (Melling), Williamsport, Md., second son, Brian Keith, Oct. 28, 1966.
Eby, John and Ella Mae (Landis), Lancaster, Pa., second child, first daughter, Ann Marie, Nov. 8, 1966.

Hartman, Melvin and Mable (Berkshire), Wooster, Ohio, fifth child, second son, Roger Keith, Oct. 4, 1966.

Helmuth, Mr. and Mrs. Edward, Sarasota, Fla., daughter, Patricia Ann, Aug. 13, 1966.

Hertzler, James and Alta (Martin), Goshen, Ind., second child, first son, Randal Jay, Oct. 9, 1966.

Hollinger, Aaron and Marian (Hershey), Blue Ball, Pa., third child, second daughter, Carla Sue, Oct. 28, 1966.

Hollinger, Paul S. and Eunice (Mack), Reinholds, Pa., sixth child, fifth daughter, Lois Marie, Nov. 4, 1966.

Horst, Alton and Dorothy (Mann), Fisher, Ill., fifth child, fourth son, Paul Stanley, Nov. 9, 1966.

Kearbey, Douglas and Carolyn (Kreider), Hannibal, Mo., first child, Donna Kaye, Nov. 5, 1966.

Loeffler, Adolf R. and Eileen M. (Zimmerly), Edmonton, Alta., first child, Valerie Adoleen, Oct. 19, 1966.

Manner, Clair and Juanita (Miller), Williamsburg, Iowa, fourth child, third daughter, Debra Diane, Oct. 30, 1966.

Mast, Roy and Olive (Schrock), second son, Daniel Carl, born Nov. 3, 1966; received for adoption, Nov. 10, 1966.

Miller, Duane and Sharon (Wyse), Wellman, Iowa, first child, Annette Marie, Aug. 14, 1966.

Miller, Lloyd and Lois (Barkley), Slave Lake, Alta., first child, Joleen Kay, Oct. 30, 1966.

Miller, Marvin and Fannie (Herschberger), Arthur, Ill., second child, first son, Kenneth William, Oct. 29, 1966.

Nesselrodt, Stanley and Ruby (Good), Newport News, Va., first child, Larry Neil, Aug. 4, 1966.

Nighswander, Joseph and Elsie (Drudge), Claremont, Ont., fourth child, third daughter, Lisa Joanne, Oct. 23, 1966.

Oswald, Sammie, Jr., and Dorothy (Erb), Oakland, Neb., fourth child, third daughter, Lisa Jean, Oct. 9, 1966.

Osvaldo, Carlos and Lila (Mosier), Goshen, Ind., first child, David Carlos, Aug. 9, 1966.

Ramsayer, Woodrow and Lois (Kuhns), Goshen, Ind., third child, second daughter, Sharon Rose (adopted), born Dec. 6, 1965.

Schrock, Mr. and Mrs. Abe, Sarasota, Fla., a daughter, Pamela Jean, Sept. 29, 1966.

Sensenig, James L. and Deloris (Martin), Hanover, Pa., second son, James Lamar, Oct. 27, 1966.

Stahl, John and Susan (Leaman), Hollisport, Pa., second child; first daughter, Alpha Dawn, Oct. 21, 1966.

Weaver, Clarence and Rhoda (Martin), Ephrata, Pa., fourth child, third daughter, Linda Jean, Nov. 8, 1966.

Witmer, Harold K. and Nyla (Ebersole), Mannheim, Pa., fourth son, Rodney Keith.

Yoder, Darrell and Marcell (Smeltzer), Miamisburg, Ohio, third child, second son, Darrell Dean, Jr., June 22, 1966.

Yoder, Mr. and Mrs. Don, Sarasota, Fla., a son, Mark Bradley, May 26, 1966.

Zook, Mervin and Joan (King), Goshen, Ind., third daughter, Wendy Ann, Oct. 31, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beyeler—Williams—Lester Beyeler, Wooster, Ohio, Goshen College cong., and Deloris Williams, Orville, Ohio, Lutheran Church, by Clyde Xander, Sept. 17, 1966.

Burkholder—Cullen—Edward Burkholder, Springdale cong., Waynesboro, Va., and Patsy Cullen, Stuarts Draft (Va.) cong., by Paul L. Wenger, Oct. 1, 1966.

Campbell—Wenger—Glen Campbell, Mt. View cong., Lyndhurst, Va., and Ann Wenger, Springdale cong., Waynesboro, Va., by Paul L. Wenger, July 9, 1966.

Ebersole—Witmer—A. David Ebersole, Lancaster, Pa., Chestnut Hill cong., and Mary Ann Witmer, Lititz, Pa., Hess cong., by Mahlon Zimmerman, Oct. 1, 1966.

High—Reiff—Leonard High, Myerstown (Pa.) cong., and Lena Mae Reiff, New Holland, Pa., Weaverland cong., by J. Paul Graybill, Oct. 1, 1966.

Landis—Souder—Dennis L. Landis, Telford, Pa., Steel City cong., and Eileen Souder, Skippack, Pa., Upper Skippack cong., by Robert G. Walters, Nov. 5, 1966.

Long—Kolb—Alton Long, Norristown, Pa., Brethren Church, and Emily Kolb, Spring City, Pa., Vincent cong., by John L. Ruth, Oct. 13, 1966.

Musselman—Brace—Roy Musselman, Telford, Pa., Plains cong., and Nancy Brace, Telford, Pa., by Henry P. Yoder, Nov. 5, 1966.

Sherck—Mast—William Sherck, Goshen, Ind., Church of the Brethren, and Betty Mast, Elkhart, Ind., Goshen College cong., by Vernon Miller, Oct. 22, 1966.

Schrock—Kropf—Jason Burdette Schrock, Tanager (Oreg.) cong., and Marilyn Jean Kropf, Harbington (Oreg.) cong., by Wilbert Kropf, Oct. 14, 1966.

Schrock—Tennefoss—Marlin Schrock, Greenwood (Del.) cong., and Janice Tennefoss, Greenwood, Del., Tressler cong., by Millard A. Benner, Sept. 3, 1966.

Yoder—Schwartz—Richard Yoder, Mendon, Mich., and Esther Schwartz, Sturgis, Mich., both of South Colon cong., by Ora D. Schrock, Nov. 4, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Birmingham, Ira Dennis, son of Millard F. and Emma (Scudder) Birmingham, was born near Shepardsville, Mich., April 24, 1879, died April 17, 1966, one week before his 87th birthday. He resided most of his life on the farm of his birth. On Nov. 15, 1932, he was married to Johanna Mahanke, who survives. Also surviving are one brother (Charles) and one sister (Mrs. Amy B. Smith). Two infant sons and one sister (Mrs. Lillie B. McLeod) preceded him in death. He was a member of the Bethel Church, near Ashley, Mich. Funeral services were held at the Duplain Church of Christ, April 20, with J. Kore Zook, Lehman Longenecker, and Ralph Woodard officiating.

Delp, Henry K., son of Samuel K. and Maggie K. Delp, was born in Hatfield, Pa., Aug. 16, 1883; died in Line Lexington, Pa., Oct. 22, 1966; aged 83 y. 2 m. 6 d. On March 14, 1911, he was married to Margaret K. Ruth, who survives. Also surviving are 2 sons (Earl and Herbert). One son (Wilmer) preceded him in death. He was a member of the Line Lexington Church, where funeral services were held Oct. 26, with Erwin Ruth, Floyd Hackman, and Claude Meyers officiating.

Gardner, Jesse E., son of Frank and Mary (Nusbaum) Gardner, was born in Elkhart Co., Ind., July 17, 1887; died at his home in Goshen, Ind., Aug. 17, 1966; aged 79 y. 26 d. On Jan. 1, 1912, he was married to Dora Miller, who survives. Also surviving are 3 sons (Charles, Frank, and Victor), 4 daughters (Ellen—Mrs. Samuel S. Miller, Verda—Mrs. Robert Ewing, Mary—Mrs. Merle Neuhous, and Olene—Mrs. Robert Garber), 26 grandchildren, 15 great-grandchildren, and one sister (Mrs. Iva Mishler). He was a member of the Clinton Brick Church, where funeral services were held Aug. 19, with John J. Yoder and Amsa Kaufman officiating; interment in Forest Grove Cemetery.

Grieser, Clarence, son of Simon and Lizzie (Wenger) Grieser, was born in Fulton Co., Ohio, Dec. 12, 1903; died at Detwiler Memorial Hospital, Wauson, Ohio, Nov. 2, 1966; aged 62 y. 10 m. 20 d. Surviving are 2 brothers (Elmer and Raymond) and one sister (Irene—Mrs. Clarence Naffziger). Funeral services were held at the Central Church, Nov. 5, with Charles H. Gausche, Dale Wyse, and Roy Sauder officiating; interment in Eckley Cemetery.

Hauder, Martha (Steider), was born in Illinois, May 11, 1884; died at Downey, Calif., Oct. 19, 1966; aged 82 y. 5 m. 8 d. On April 24, 1904, she was married to Joseph B. Hauder, who preceded her in death in 1963. Surviving are 5 sons (Floyd, Lester, William, Harry, and Clayton), 6 daughters (Wilda, Velma—Mrs. Ethan Engel, Elda—Mrs. Chad Stanford, Hazel—Mrs. Joseph Dickinson, Myrtle—Mrs. Walter Rediger, and Lois—Mrs. Amos Drawhoun), 31 grandchildren, and 16 great-grandchildren. One infant daughter preceded her in death. She was a member of the Faith Church, Downey. Funeral services were held at the Downey Mortuary Chapel, Oct. 24, with George Bearse in charge; interment in Inglewood Park Cemetery.

Kornbau, Rebecca Elmira, daughter of Hiram and Sarah Smith, was born at Redbanks, Pa., March 1, 1878; died at Salem (Ohio) City Hospital, Nov. 8, 1966; aged 88 y. 8 m. 7 d. On Nov. 8, 1897, she was married to Charlie Kornbau, who survives. Other survivors are 2 daughters (Mrs. Elsie M. Barnes and Mrs. Edna V. Culp), 3 sons (Joseph I., Charles F., and Norman), one sister (Mrs. Salome Randolph), 25 grandchildren, 57 great-grandchildren, and 9 great-great-grandchildren. She was a member of the Lectonia Church of Christ. Funeral services were held Nov. 11, with Allen Ebersole officiating; interment in Oakdale Cemetery.

Kramer, Eli D., son of Daniel J. and Mary Ann (Schlaubaugh) Kramer, was born at West Liberty, Ohio, Dec. 26, 1890; died Oct. 23, 1966; aged 66 y. 9 m. 27 d. On Nov. 16, 1922, he was married to Mary Ann Miller, who survives. In 1933 he was ordained deacon at Plain City, Ohio. In 1937 he and his family were sent as workers to the Mennonite mission at Meadville, Pa. In 1946 he was ordained to the ministry at the congregation at Deep Creek, Va., where he served as pastor. On June 6, 1948, he was ordained bishop of the Norfolk district of the Virginia Conference. He served widely as an evangelist and Bible conference speaker and as a personal counselor to young and old. Besides his wife, surviving are one son (Daniel) and 2 daughters (LaVina—Mrs. Richard P. Nicholas and Martha—Mrs. Milvan Hochstetler). He was preceded in death by his eldest son, Raymond.

Milne, Almeda, daughter of Aaron C. and Sarah (Bricker) Bowman, was born near Mannheim, Ont., May 27, 1890; died at K-W Hospital, Kitchener, Ont., Oct. 8, 1966; aged 76 y. 4 m. 11 d. On March 13, 1912, she was married to George Milne, who survives. Also surviving are one son (Robert), 4 daughters (Alice—Mrs. Lloyd Cressman, Edna—Mrs. Earl Cressman, Essie—Mrs. Howard Bearinger, and Gladys—Mrs. Donald Feick), one brother (Walter), 3 sisters (Mrs. Ward Mann, Mrs. Leslie Musselman, and Mrs. Eldon Musselman), and 27 grandchildren. One son (Donald) predeceased her in 1915. She was a member of the Mannheim Church, where funeral services were held Oct. 11, with Donald Wenger officiating.

Ruth, Isaac L., son of Allen and Sallie Ruth, was born in Bucks Co., Pa., Oct. 14, 1889; died at Grand View Hospital, Seltsville, Pa., Aug. 29, 1966; aged 69 y. 10 m. 15 d. On Nov. 10, 1917, he was married to Maggie Fulmer, who survives. Also surviving are 3 daughters (Naomi, Esther—Mrs. Ezra Moyer, and Dorothy—Mrs. Clarence Beiler), 2 sons (Clarence and Ernest), 4 brothers, and one sister. He was a member of the Line Lexington Church, where funeral services were held Sept. 1, with Arthur Ruth and Floyd Hackman officiating.

Items and Comments

Torkelson, Violet Nadine, daughter of Kenneth and Grace (Lauver) Torkelson, was born at Brooks, Alta., April 6, 1906; died at the Brooks Hospital, after a short illness of acute gastroenteritis, Oct. 27, 1966; aged 6 m. 21 d. Surviving are her parents, 3 sisters (Betty Ann, Phyllis, and Charlene), 3 brothers (Earl, Kelvin, and Allen), grandparents (Mrs. Jake Gingerich and Emil Torkelson), and one great-grandmother (Mrs. Anna Balderson). She was predeceased by one sister (Arlene). Funeral services were held at the Dutchess Bethel Church, with John Hofer officiating.

Yousey, Katie C., daughter of Philip and Katie (Roggie) Moser, was born in New Bremen, N.Y., Nov. 29, 1886; died at Lewis County Hospital, Oct. 28, 1966; aged 79 y. 10 m. 30 d. On June 1, 1911, she was married to Chris B. Yousey, who died July 29, 1943. Surviving are 3 sons (Sterling, Daniel, and Ira), 5 daughters (Alta—Mrs. Ralph Steria, Cleo—Mrs. Kenneth Lehman, Gladys—Mrs. Elmer Nafziger, Ellen, and Arlene), 3 sisters (Martha—Mrs. Chris Zehr, Christina—Mrs. Emanuel Lehman, and Veronica), 3 brothers (Jacob, John, and Menno), and 16 grandchildren. She was a member of the Croghan Conservative Church, where funeral services were held Oct. 31, with Richard Zehr officiating.

Failure to identify with unbelievers was described in Berlin as the major fault in contemporary Christian evangelism. John R. W. Stott, rector of All Souls Anglican Church, London, and a noted evangelical figure, told delegates to the World Congress on Evangelism that Christians tend to remain aloof.

"We sometimes appear like people who shout advice to drowning men from the safety of the seashore," he said. "We do not dive in to rescue them. We are afraid of getting wet and indeed of greater perils than this."

Mr. Stott urged the 1,200 churchmen gathered for the Congress to heed the words of Jesus: "As the Father sent me into the world, so send I you."

"I personally believe," Mr. Stott said,

"that our failure to obey the implications of this command is the greatest weakness of evangelical Christians in the field of evangelism today."

"Jesus Christ did not broadcast salvation from the sky," he added. "He visited us in great humility."

About 250 Protestant clergymen from various parts of West Germany, members of a pacifist group, staged a silent march through streets of Bonn, Germany, on Reformation Day in support of peace in Vietnam. The march was led by eight ministers carrying a huge poster reading: "Whoever morally supports the Vietnam war betrays the Gospel."

Later the group presented petitions at offices of West Germany's Chancellor, and at

BOOKS ARE WONDERFUL GIFTS

WELFARE KID

by Dave Hill
Illustrated by Allan Eitzen

The story of a welfare child growing up with all the escapades and family relationships accompanying this kind of social situation. Written to help youth understand the feelings of one who doesn't have the security they experience. Adults will learn much from this boy who reveals his side of the picture and his feelings. This book is for anyone who wants to grow in his understanding of human relationships. Whether he is nine or ninety years old makes no difference. One hundred and ninety-two pages of insight into the world of another. The author also wrote *Ramon's World* published by Herold Press last year. \$3.00

TOMORROW, TOMORROW,

by Elaine Rich

Here is an inside view of the day-by-day experiences of a worker in a mental hospital. The book is based upon the author's own experience plus the experiences of other college youth of the author's generation. A book for young people and adults. Required reading for those going into Voluntary Service. \$2.00

MENNONITE COMMUNITY COOKBOOK

by Mary Emma Showalter

Old and new favorite recipes from hundreds of Mennonite kitchens. Beautifully illustrated with color photographs and drawings. A gift from which the whole family will benefit. \$5.50

HURT IN THE HEART

by Urie A. Bender

Are you looking for a good book to give to two friends of yours who are courting? One is a Catholic, the other a Protestant. You don't want to hurt them, but you want them to become aware of problems which can develop in such a relationship. *Hurt in the Heart* is the book for you. You can give it to either friend without the fear of losing either as a friend. The author presents in story form problems every Protestant-Catholic marriage will have to face. He deals with the problem without condemning their faith. In paperback only. \$1.50

KATIE

by Clara Bernice Miller

Finding a new faith often makes the one whose eyes were opened critical of those who cannot see. Spiritual growth becomes a painful thing for Katie, an Amish girl, as she tries to apply that which she learns. This is the second novel by Mrs. Miller. Her first was *The Crying Heart*. \$3.75

THERE HAVE TO BE SIX

by Amelia Mueller

There Have to Be Six is the true story of Papa, Mamma, and their six children pioneering in the Midwest. The author, one of this family, writes from firsthand experience. The reader will find himself involved almost as a member of the family. He shares in the many and varied experiences, both happy and sad. The story portrays a way of life that no longer exists. However, the basic conflicts are still with us. Very fascinating reading. \$3.50



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the United States and Soviet Embassies in Bonn requesting negotiations to end the war "in the interest of the suffering Vietnamese people."

One of the dangers of living in North America is the teaching of "the American Way of Life" as a religion, four theologians said in Chatham, Ont.

Two Roman Catholic priests, an Anglican priest, and a United Church of Canada minister submitted an "ecumenical" brief to Ontario's Committee on Religious Education in the Public Schools. They warned:

"Two of the most vigorous and militant faiths in the world today—faiths which conflict periodically and exhibit all the viciousness and bigotry that marks the great wars of religion—are communism and the American Way of Life.

"Are money, economic power, financial security the most important things in life? Are these the gods we would offer our children? Is there not a danger of indoctrinating our children in a faith which our higher instincts would repudiate?"

A visit to Moscow by a seven-member U.S. and Canadian delegation of churchmen as guests of the All-Union Council of Evangelical Christian Baptists coincided with the funeral for the Council's longtime chairman.

The delegation participated in services for the late Dr. Jacob I Zhidkov held in Moscow's Baptist church and at his home. The veteran Russian Baptist leader died Oct. 27 at the age of 81.

Heading the delegation was Dr. Josef Nordenhaug of Washington, D.C., general secretary of the Baptist World Alliance, of which Dr. Zhidkov was a former vice-president and executive committee member. The visitors also included three other Baptists and three Mennonites. Besides participating in the memorial rites, they also attended midweek prayer services and special services for the annual Russian Baptist "Day of Fasting and Prayer." Some of the visitors also spoke at the services.

In his Thanksgiving Day Proclamation President Johnson called upon Americans to share their abundance with the needy abroad.

"... it behooves a grateful America," he said, "to share its blessings with our brothers abroad, with those who have so little of the abundance that is ours.

"Simple justice," the president continued, "and a concern for our fellowman require that we be ready to offer what we can of our food, our resources, our talents, our energies, our skills, and our knowledge to help others build a better life for themselves. We should thank God that we are able."

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Pious Jingle Bells and the Coming of Christ

By William Robert Miller

Christmas carols are the oldest form of congregational hymnody. In the days of William the Conqueror, church music was reserved to the choir except for the carols, which depicted the events of the Nativity in the language of the people. Even after the Reformation, they occupied a unique position, for in the English-speaking world it was not till the eighteenth century that songs other than psalms and carols were sung.

The heyday of the English carol was probably the fifteenth century, when its cousin, the ballad, came into prominence, but the "old favorites" that we know today are nearly all products of the nineteenth century. *Veni Emmanuel* and *In Dulci Jubilo* come to us in mid-Victorian translations by John Mason Neale. Both words and music for *We Three Kings of Orient Are* and *O Little Town of Bethlehem* date from the 1860's.

It is hard to avoid the feeling that our notion of what Christmas is all about owes more to the era of Charles Dickens than to serious Christian theology, Biblical or otherwise.

Most of the carols we have inherited are pictorial, and they fall into two basic categories. First, what we might call the Sunday-school pictures: shepherds, the star of Bethlehem, angels, the cozy manger, the journey of the kings or Magi, the holy infant or newborn king—in short, the elements of a pious fairy tale. The Bible provides us with a slim excuse for this, and we inflate it to the proportions of a grand wallow in irrelevant sentimentality.

The transfiguration of the historic Saint Nicholas, bishop of Myra, into the jovial elf with the sleigh is nothing by comparison with the way in which God, the Son, the Incarnate Word, has been reduced to a cute little doll. And it doesn't help matters to shower this little doll with glittering tinsel.

We Americans of today don't believe in kings or in angels or in astrology. These things are dead for us in an age of astronauts, and it is simply *bad faith*—pious dishonesty—to obscure the reality of Jesus Christ by celebrating His birthday in this way. Why is it that we show greater respect for Abraham Lincoln and George Washington? We don't commemorate *their* birthdays by dwelling on the trivia of early infancy. As suckling babes, they are of no interest to mankind, and if this is the interest that Jesus has, as an inert object, we are in a bad way.

William Robert Miller is author of *The World of Pop Music and Culture* and scholar's study, *Nonviolence*. His latest book is an anthology, *The New Christianity*, which is to be published early in 1967 by the Delacorte Press.

The second type of carol is secular, typified by *The Holly and the Ivy*, *The Twelve Days of Christmas*, and these lines from a popular German carol translated by Joseph W. Clokey:

O tell me, children dear,
What you like to see Christmas Eve.
Oh, a wreath of holly by my bed,
With its leaves so green and its berries red,
Christmas Eve.

Now we are in the world of the yule log, the *Tannenbaum*, plum puddings, and snowflakes—the world of Tchaikovsky's *The Nutcracker*, and of Jingle Bells. This is the world, too, of Irving Berlin's *White Christmas*, which is far better known to most Americans than many traditional carols and has sold several million records for Bing Crosby, Freddy Martin, and others. Other songs like it, such as the *Merry Christmas* sung by the late Nat "King" Cole, with its "chestnuts roasting on an open fire," or *I'll Be Home for Christmas*, one of Bing's 1943 million-sellers with its "snow and mistletoe," evoke a nostalgia for the era of Dickens and Tchaikovsky. The Christmas spirit is reduced to mere conviviality, the hearty handshake of the genial and generous host.

It has been some years since a Christmas song of any kind has "made it" to the million-seller mark. The last one was in 1955, and it may be instructive here to furnish a complete list of those that succeeded *White Christmas*, as reported in *Billboard*:

- 1949: *All I Want for Christmas Is My Two Front Teeth* (Spike Jones)
- 1949: *I Yust Go Nuts at Christmas* (Yogi Yorgeson)
- 1950: *Rudolph, the Red-Nosed Reindeer* (Gene Autry)
- 1952: *I Saw Mommy Kissing Santa Claus* (Jimmy Boyd)
- 1955: *Nuttin' for Christmas* (Barry Gordon)

Any serious comment on these titles would be an insult to the reader's intelligence. Here is the last gasp of post-Christian sentimentality before the punch-drunk binge of pagan Season's Greetings under the office mistletoe. As between obsolescent angels sweetly singing back there in the nineteenth century and the banal pleasantries of today's Christmas comedy, there is not much room for Christ.

No, I am not going to make the usual pitch for "putting Christ back into Christmas," at least not in the sense of one more game effort to put over the Christ child. I think it is time, rather, to stop and take stock of ourselves and our symbols and images. It is time to take

our faith seriously enough to assume responsibility for what has happened—time for us to reject the idea of Jesus Christ as a sort of sectarian Peter Pan, and to ask ourselves what Christmas could possibly mean in the mid-twentieth century.

Instead of clutching at straws, groping for a way to restore the lost world of shepherds and kings and angels, let us begin by accepting the fact that this particular brand of religiosity is no better than the pre-Christian trappings of the winter solstice—the holly and mistletoe of the Druids—which are still with us.

“Christmas” means “the festival of the Saviour.” The Saviour is not an inarticulate infant but a Man who laid down His life for His fellowmen. Easter is meant to celebrate the final triumph, His victory over sin and death. Pentecost commemorates the founding of the church in His name. In the tradition of Christmas, there are suggestions of the mission and ministry of the living Christ. “Prince of Peace” and the greeting, “Peace on earth to men of good will,” suggest the Man who bade His followers “Love one another as I have loved you.”

Why don't we sing about *this* every December instead of making idols in His name? Most of our Christmas hymns and carols, with their fulsome praise, treat Jesus exactly like a golden calf in which magical powers are believed to reside. The stereotype infant king of our Christian fairyland may invite such adulation, but what has he to do with the Word made flesh?

For the true miracle of Christmas is poles apart from the inanities which popular piety has too long indulged in. It is a miracle beyond magic and angelic gewgaws. The miracle of the incarnation is miraculous in its very simplicity, for in this man Jesus the whole meaning of human existence was manifested. God is love, and Jesus is the living proof, the definitive testimony of what this means.

Christmas is about the coming of Christ, the incarnation of holy love in human history. Here is a real basis for joy and hope—let our carols and hymns reflect this. We may feebly defend the attention given by the traditional carols to His place of birth or to His “kingship” at birth, but what does it profit us? Isn't this like crying “Lord, Lord”? We might just as well attempt to develop a theology of Santa Claus.

Where did the traditional carols go wrong? Why are they now outmoded? We must, I think, come to terms with the fact that in certain important ways there is a continuity of human experience from the time of Jesus to the time of Isaac Watts and Charles Wesley which enabled many of the traditional images to endure. Shepherds and kings were metaphors drawn from actual life, and their roles in eighteenth-century England were not vastly different from first-century Palestine or twelfth-century France. The turning point came not in a single generation but in a process of change lasting, say, from the advent of the American and French republics to the invention of the electric light. In less than a century after the latter event (1879), yesterday's “Christendom” has become a citadel of technology in which there is little room for shepherds and kings, and to speak

of the significance of Christ in terms of the latter is to imply that there is little room for Him either.

One thing is sure: Whatever has been happening in theology during the past hundreds years, our hymnody remains stilled in the Victorian era. A few tunes or harmonizations of old tunes for Christmas carols date from the turn of the century, but there is no widely sung carol with original words written by the light of an electric lamp. They are all “old-fashioned,” all somewhat superannuated specimens of a bygone age.

And the point is that Christ is *not* bygone and should not be treated as if He were. We have to make up our minds: are we committed to Him or to “that old-time religion” that “went out with buttoned shoes”?

All right, then, shall we substitute white-collar workers for shepherds and executives or astronauts for kings? How about the Superego appearing to Mary? Some of the more simple-minded hack writers of hymns would be only too glad to oblige. But there simply aren't any modern equivalents for most of the images found in the old carols.

We have to begin anew. Let's not strain for a “relevance” that will become irrelevant by next year, but seek out what is central and permanently valid in the incarnation. When modern poets address themselves to this task, they will have little to say about Bethlehem or even about the Nativity as such. They will not invent verbal ornaments either for the person of Jesus or for the emotions of the believer. They will try, rather, to speak honestly and pointedly about man's need and the basis of our hope in Christ. Like many of the better popular songs of today, the new Christmas carols will refer not to the pictorial themes but to the qualities of human relationships. They will be, in a sense, love songs—not sentimental ballads to a Man in the Sky or a divine Daddy Warbucks, but carols celebrating the kind of love which the incarnation represents.

The kind of Christmas carols I have in mind would not be solemn or stern. They would be full of the joy and hope that the incarnation signifies—a serious joy and a real hope, in contrast to the senseless mirth and quaint grandeur of the tunes and lyrics of the “old favorites.”

Christmas should be celebrated in song as a time of renewal and futurity—yes, of “joy to the world,” to cite one of the most durable of the old Christmas hymns, now 247 years in service. But let us move on from the regal savior of Watts' monarchical age to an image of Christ strong and valid in a world of industrialized republics—not blandly “modernized” or watered down, but rendered convincingly for a world come of age.

I am frankly not optimistic about the prospects for the renewal of Christmas carols. Given a choice, I suspect that most people would prefer to fall on their knees before cherished idols than to face the startling fact of Jesus Christ as the incarnation of holy love. Yet Luther, Wesley, and Kierkegaard faced a similar dilemma in their time. With equivalent humility and boldness, and with an even more courageous vision adequate to the present world, the church must proclaim its stance: “We can do no other!”

If we would be faithful to the spirit of Christ without

which Christmas is a pagan charade, we must get up off our calloused knees and throw away our Palestinian tourist brochures and sing of the Christ who comes, who has come and will come—now and forever.

Let us sing of the Way and the Truth and the Life, of love everlasting and transforming. Let us really be "fools for Christ" in the wisdom of that love, and set it in competition with all the merry gentlemen and red-nosed reindeer and all the rest of the irrelevant folderol, whether ancient or recent. Let us begin not by calculating the consequences but by being true to the reality. We may never make the hit parade, but the integrity we may attain will not be lost in the calculus of eternity.

Who knows? We may strike a nerve in twentieth-century man, touch something alive and real and Christ-shaped in the subconscious of post-religious man. We may even, "good

Christian men" that we are, turn from a drowsy and fatigued faith to astonishing newness of life as we confront the spirit of Christ behind the nebulous Victorian "spirit of Christmas."

Our choice, we shall find, is not defined by Bob Cratchit and Ebenezer Scrooge, but by a far larger concept which pits the Incarnate Word against the petty verbiage of sentiment. Our calling as Christians is to discern that Word and to proclaim it with joy and gusto. We can do this only as we face Christ with honesty and sing with our own voices as carolers of the nineteen-sixties, not the eighteen-sixties. Are we ready to make the attempt? The cards are stacked against us, each printed with a grinning "Season's Greetings." There are no easy answers, but we had better come up with something better than "Merry Christmas."

The Long Road to Christmas in Somalia

By David W. Shenk

Mr. Average Somali in downtown Johar knows exactly what Christmas is. The very thought gives him a shudder of horror and he feels like spitting a curse.

Christmas is "Festo o Gaul." A lot is bound up in that term. Gauls' Festo—it makes me shudder too. The feast for God-haters . . . the holiday for the drunkard . . . the festival of the God-blasphemers . . . license . . . the "holy day" for crusading Muslim killers of a thousand years ago who laughed in glee when the blood in Jerusalem got so deep that the horses nearly drowned in it. Christmas . . . Gauls' Festo . . . all that is pagan and evil and degrading and revolting . . . that's the Christian West and that's Christmas.

"No sir," he says with steel in his eyes, and pride, "no one here celebrates Christmas!"

The evening is warm. It is Christmas week. There is the crisp feeling of excitement in the air. Thirteen of us believers have gathered quietly to honor the Saviour's birth. There is deep joy as we lift our voices in song. Now the testimonies. One after another tells of why he is glad and proud, in the humble sense of the word, to celebrate Christmas.

Listen! Jolly Daud is talking first! "Three gods! I always hated Christians for believing this. Then one day I heard a friend who believes talk about Moses as though he accepted his teachings. Moses was one of my prophets too! That got me interested. My friend spoke of one God and thought of Him as a friend. I investigated some more. Then I began to believe a little bit. Now I don't care what happens. I will always believe because I know this is the Way."

Tall Hassan is speaking now: "It was in 1962 at 5:30

p.m. on Tuesday, April . . ." (My mind drifted a bit. I had heard that one before.) Now the next fellow is talking: "Shirk . . . Wesselhoeft . . . Miller . . . Lind . . . Jama . . . Eby . . . Hassan . . . many, many people led me to decide." (That was a 26-minute testimony. Conversions certainly don't take place overnight for these fellows and testimonies describing what led up to decision can be equally long; but how fascinating!)

Now squat Omar is speaking with slow precision: "In Hargeisa I met Yusuf. . . In Djibuti I met Catholics. . . In Shebelli School in the Mennonite Mission I met you. I have taken a second look and now I know that this is really the True Way. (Even the Catholics and fanatics in Hargeisa driving people to believe!) I have believed for two weeks. I have been thinking a long, long time. I just couldn't sleep anymore. I would just lie awake and think and think and think. I would just think and think. Now I have decided."

(Now it's my turn. They expect me to say something. But I'm not worthy to testify in front of these fellows. My parents were Christian. I just could hardly help becoming one too. Believing didn't cost me anything. It hasn't cost me a thing.)

The next fellow is talking now: "I have no home to go to now because I have believed. Pray that God will provide a place."

And then we sing some more. A few simple gifts shared all around. Then out comes the pop and cookies and happy, free give-and-take. Warm handshakes with everyone. It's over.

This was the happiest Christmas ever. I know it will live in my heart forever. These fellows have traveled so far and I have just begun.

Is This Evangelism?

We are told at times that church growth in the U.S. is just about keeping abreast of the population increase. But that's hardly successful evangelism. If the early church had done only this, it would likely have died out in the first generation.

Present-day denominations in the main were born in mighty evangelistic movements. It is too easy to forget first works. Too often we become satisfied with nice plans and nice programs and nice people! It is difficult to believe that God's people are really obedient to the Holy Spirit today in light of the few who come in repentance and faith.

Few faces are stained by tears of repentance either in the church or in the world. Of course it is always true that Christians must cry out in repentance before lost souls realize what repentance is. And we in general, although it hurts to say it, are not really concerned for wayward souls. We are just embarrassed sometimes at the little we have to show.

If the church is to excel in evangelism and have a basic change of attitude, we will need to face up to some common problems.

We will need to stop excusing ourselves. We try to explain our lack of winning others in many ways. We explain that few people will follow a demanding discipleship. While we mutter this excuse to ourselves, we find people following the demanding discipleship of communism and other isms. We say that we are small and not well-known. It was true of the first disciple band.

As long as we seek to excuse ourselves, we won't come in confession and repentance as we ought. Further, we won't see how empty the lives of people are. Neither will we sense their hunger for the Christ who satisfies.

If we would be serious about evangelism, we will need to stop criticizing others who may be using a different method than we are at the moment. We need more of the attitude of the Apostle Paul in Philippians where he says that, though some may preach the Gospel in different ways and even with wrong motives at times, he glories in the fact that the Gospel is being preached.

It always sounds rather hollow to hear persons criticize Billy Graham and other methods of evangelism because often these same critics cannot or will not point us to a method they are using effectively. A man told Moody he didn't like his method of evangelism. "What method are you using?" Moody asked. The man had to admit he wasn't doing much of anything. "Well," said Moody, "then I like my method better than yours."

Sure, radio evangelism is only one method. So also is mass evangelism, revival meetings, personal evangelism, etc. And usually when I speak to people engaged effectively in any one method, I find these people the first to point out

that theirs is only one method God would use. I find such also praying that God would use every other method more and more.

If we are to really be evangelistic, we will need to give it greater priority in the church. We will need to bring all the activities of the church which we call "evangelism" to the bar of judgment and really ask whether these activities have any real evangelistic function. How many souls have been won? We need to be a lot more honest here.

Perhaps most important, if we want to practice Biblical evangelism, we will need to stop placing the blame for any lack elsewhere. We will need to point the finger of indifference, coldness, self-centeredness, and smugness at our own souls. We will have to include ourselves in the "we" of witnessing rather than speaking of "they" or the preacher or the young people or the elders or the Sunday-school teachers. Jesus still intends that each Christian be a witness by both life and word.—D.

Christmas Sharing

The fourth annual Christmas Sharing appeal is being made by three agencies of the church, with the receipts to be divided among them for expanded services. The agencies involved are the Mennonite Board of Missions, Mennonite General Conference, and the three Mennonite Church colleges, Goshen, Eastern Mennonite, and Hesston.

The Christmas Sharing idea came about a few years ago when it was felt that it would be worthwhile to include the church in the "extra" expense we go to at Christmastime. The belief was that if we go to this extra expense to give to our families and friends, perhaps we could do the same for the church.

The appeal has continued each year since that time and the receipts from it have increased with each year. Money that is received is shared equally by the three church agencies mentioned above, and the funds go for expanded services of the agencies, not for their regular programs.

Money that is donated should be mailed before Christmas to H. Ernest Bennett, Box 370, Elkhart, Ind. 46514. Bennett receives the money on behalf of the three agencies.

The Dec. 13 and 20 issues of *Gospel Herald* have coupons for the Christmas Sharing to facilitate your giving. See the back cover. Is the church included on your Christmas list? This may be one way to put it there.—N.

Peace Wanted

Someone said Teddy Roosevelt was always in favor of peace, provided it didn't interfere with the fighting. Everyone wants peace. It is the price of peace we're not prepared to pay. The price of peace is righteousness. It is much easier to hate war than it is to recognize and hate in ourselves the attitude and sins that make for war.—J. Wallace Hamilton in *Serendipity* (Fleming H. Revell Company).

Christmas All the Year

By Ella May Miller

Once upon a time a little boy had nightmares about bears. He'd wake up crying, and calling, "Mommy, Mommy!"

"Then I would go," says his mother, Eleanor K. Felder, "and sit on the edge of his bed . . . and try to calm him. But whenever I'd get up to leave he would insist. 'Don't go! I'm still afraid.'"

Then she would sit down again, and talk some more. One night she suggested, "Let's talk about something pleasant, so you'll forget your frightening dreams."

He was quiet for a moment, then said, "Let's talk about Christmas." That, to him, was the most pleasant subject he could think of—a subject filled with comfort and reassurance.

Christmas Memories

Family Christmas memories are happy ones. We think back to Christmas at home with tenderness and warmth, remembering loved ones no longer with us. And for our own children we try hard to recreate the same spirit of joy, of love, of hospitality, of giving, of worship. Just like the old-time spirit which made the season a memorable one for us.

Naturally, like recipes for fruit cake, holiday traditions are different in every family. And in our own homes we may change some childhood customs. But we are creating in the child's memory album deep attitudes and feelings. These, not mere toys and tinsel, fill their minds with comfort and reassurance.

One man described a present that was in his stocking each Christmas morn of his childhood: "It was a candy potato, like an all-day sucker. I would lick only a little of it on Christmas day. Then I would put it away. Whenever my spirits were low, I would lick it a little. Sometimes I could make it last as long as August."

If only we could make all the Christmas sweetness last until August!

Christmas Is:

Let's think now just what Christmas is:

Christmas is a time for **remembering**—remembering those happy satisfying celebrations of the past. Remembering loved ones—near or far away.

It's a time of remembering Jesus Christ's birth—God's love gift to mankind. Also remembering His purpose for coming as accomplished by His life and teachings . . . by His death . . . His resurrection . . . His intercession for you and me.

Christmas is a time for **adoration** . . . for worship. T. N. Tiemeyer says, "If you had not worshiped with others, if you did not see the beauties within sanctuary walls, if you had not heard the carols, organs, and majestic music, if you have never felt the impulse to put your Christmas spirit into prayer and praise, then your season would mean nothing more lasting to you than a string of tinsel, a handful of crepe paper, and the empty tinkling of bells. The spirit of the Christ child will not last any longer than your decorations, unless you have it anchored in eternal truths."

Christmas is a time for **sharing** ourselves . . . our abundance with the needy . . . the neglected . . . the lonely . . . the neighbor . . . the friend . . . or foe . . . as we give with our hearts.

Christmas is a time for **peace**: God said, "Peace on earth," on that first Christmas morn. We repeat it. We listen to messages about the Prince of Peace. We pray for peace. We see little signs with these words on car windows, on highways, in literature. It's stamped on envelopes. But how much do we really do, each day, to promote peace?

We can't be content with rehearsals of peace at Christmas-time. We must begin answering our own prayers by actual performance of peace. We can't continue the armament races, bomb tests, and massive retaliation . . . and at the same time expect peace!

Dr. Edwin T. Dahlberg suggests, "We need a new kind of intercontinental Christmas Missile: loaves of bread for the hungry, hope for the poor, work for the jobless, medical care for the sick, education for the illiterate, release for the prisoners, compassion for the brokenhearted. Above all, the Gospel of Jesus Christ for the lost—the good news of a God who loves us and wants us for His own!"

What a different world we would have if we would send such a Christmas missile into a war-torn world! . . . And give them Christmas for many days!

All Year

Christmas is more than a date; it's a state of mind . . . a spirit that should reach out into everything we do and say . . . every day.

Rev. Wm. Park defines: "Christmas is not just a day, an event to be observed and speedily forgotten. It is a spirit which should permeate every part of our lives."

An unknown author says:

The Whole Year Through

"So remember while December
Brings the only Christmas day,
In the year let there be Christmas
In the things you do and say.

Ella May Miller, Harrisonburg, Va., is speaker on the Heart to Heart radio broadcast.

Wouldn't life be worth the living,
Wouldn't dreams be coming true
If we kept the Christmas spirit
All the whole year through?"

And since we can't pack this spirit into jars and open one every month, let's think of some simple ways to celebrate after the twenty-fifth of December.

Ways to Celebrate

One woman decided to make every shopping trip an experience of Christmas friendliness, regardless of seasons. She finds some good reason for complimenting every salesgirl for the most ordinary service.

The whole year has been a very happy one for this Christmas experimenter. She plans ahead, and does much of her Christmas shopping in the gift shops along the highway . . . during her summer vacation. She even makes her Christmas cookies weeks ahead, and stores them in the deepfreeze. Then, when Christmas actually arrives, she has more time to reflect on its real meaning. She doesn't have to shop by midnight phone the last night!

A Meaningful Christmas

Children don't understand the true spirit of Christmas as we adults do. But making Christmas a very special holiday does emphasize its importance. It helps them in later years to grasp its true significance.

You don't need a plush Christmas in order to do this either. A newspaper clipping I ran across in my files recently, expresses this better than I can say in my own words:

"One legacy that any of us can leave our sons and daughters is the memory of happy Christmas days at home as children.

"Even if we lack money, Christmas can still be a day of joy. (Here's the recipe):

"Teach your youngsters to do things for others, and to prepare gifts, however inexpensive.

"Do everything you can so that they will have a happy day. Teach them as early as possible the true significance of the occasion, and take them to a religious service.

"There are many small inexpensive gifts that delight children. It does not take as much to please them as you might think.

"Your home should be attractively decorated—with the children's help.

"Cook lots of good things to eat and, again, let the children do what they can.

"Have their friends in during the holidays.

"Above all, see that a happy spirit prevails in your home during the holiday.

"You can go a long ways toward achieving this by planning in advance so that chores do not pile up on you, and by being relaxed and cheerful yourself."

Then Christmas will not go when you turn off the Christmas lights. It will not be only one single day of generosity. Henry Van Dyke says, "If every gift is a token of personal thought, a friendly feeling, an unselfish interest in the joy of

others, then the thought, the feeling, the interest may remain after the gift is made."

I think Dale Evans Rogers so beautifully sums up Christmas:

Christmas Is Always

Christmas was not just a starlit night in Bethlehem: it has been behind the star forever. There was Christmas in the heart of God when He made the earth, and then gave it away—to us. When He sent us His prophets, that was Christmas too. And it was the most magnificent Christmas of all, that night in Bethlehem when He gave us His own Son.

As Jesus grew up, Christmas was everywhere He went, giving food, giving sight, giving life. For Christmas is giving.

But Christmas is also receiving. In the Bible it says: "As many as received him, to them gave he power to become the sons of God. . . ."

As many as received Him! When we understand that, we understand that receiving can be even more important than giving—at Christmas! When we receive Christ, we experience completely the gift that is Christmas.

Then, for us, Christmas is truly always, for Jesus said, "Lo, I am with you always. . . ."

And Christmas is Jesus!

That's why you can celebrate Christmas . . . all the year!

Christmas Lights

By Paul Showalter

It is right that there should be lots of lights at Christmas-time.

It is also right that there should be lights of extraordinary character during this time; lights that because of color, arrangement, or location have a particular significance.

Nothing, however, can or should try to outline the True Light that the celebration of Christmas brings to the attention of the world.

This Light gives understanding to the mind to illumine the path of life. It pierces the fog of the earthly to give a glimpse of the eternal. It fathoms a deeper depth of soul than anything else can reach. This Light is the Son of God, Jesus Christ, God's greatest gift to man.

Have you seen this Christmas light shining above the tinsel of earth? Did the prophet foretell of you when he wrote centuries before Christ, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2)?

Christmas, Who Can Stand It?

By David Augsburg

"Help yourself to the sugar," my friend said, shoving the sugar bowl next to my coffee cup . . . but there was no spoon on the table.

"Tip it over and pour a little in," he suggested, noticing my puzzled look.

So I did. The first bit came off OK. I shook it a little more . . . and splash, a sugary avalanche emptied a half cup of granules into my coffee. . . .

Now my sweet tooth is almost a tusk, but that was more than I could stand. A bit of sugar takes the bitter edge off coffee, but too much makes it even more bitter. Who can stand it?

Yes, a "teaspoonful of sugar makes the medicine go down," but for most of us . . . a tablespoon of sugar is worse than taking the medicine straight.

The sandy-sweetness of Christmas is suspiciously like this.

It seems to me that we've been over-sugaring Christmas to cover something. We've poured the sugar on so heavily that the syrupy taste (with more than a hint of saccharin) is revolting. We've candied the celebration, sung sweet songs, sent greetings with honeyed words—glucose greetings—until even our sleep is disturbed by visions of sugar plums.

Who can stand it?

But why all the sugar?

What are we covering up?

Is Christmas so desperately bitter . . . that the only way we can take it is with "a teaspoonful of sugar"?

Before you shout "no" in quick defense, think a bit more deeply. It is true, isn't it? Christmas is bitter—so unbearably bitter that no one can stand it.

Christmas is the most bitter pill man has ever needed to swallow. That's why we've tried to make it a day of "sweetness and light."

The bitter pill? It's this . . . the coming of God into what we thought was man's world. That's Christmas!

The Bible asks: "But who can face the day of his arrival, who can stand when he appears" (Mal. 3:2, Moffatt)?

The answer?

No one! It's too bitter for man to stand!

Hold on there, What's bitter about it?

Do I dare answer that question? Can you stand it? I'll just need to run the risk of your tuning me out when the going gets tough. But here it is straight from the shoulder.

Christmas says something unbearably bitter . . . about you!

It says something's wrong. Desperately wrong!

Something so serious that you can't help yourself at all. None of your religion, your do-it-yourself reforms, your "turning over a new leaf" attempts will even touch the trouble.

It's too deep for that.

If there were some simple solution, God wouldn't have gone to all the pains . . . all the *pain* of Christmas.

The pain of lowering Himself to the level of human society.

But He did.

He knew we were helplessly caught . . . and hopelessly doomed in our own evil choices.

That's why He came at Christmas . . . on a rescue operation. Nothing less. He came to "save his people from their sins" (Matt. 1:21).

But see what that says about you?

"You are a hopeless sinner needing His work in your life." Those are bitter words! It'll take more than "a teaspoonful of sugar" to make that go down. That's why we shy away from thinking about the real meaning of His coming.

It hurts too much!

God came in all of His purity to show us how we were meant to live. And we men couldn't take it. We still don't want to admit that we are sinful . . . and powerless to do anything about it.

Let's not kid ourselves. We are sinners . . . you and I . . . Christmas is right. We did . . . we do need help . . . God's help!

That's why God stooped so low to become a man. He came to show us honestly what we are . . . and to make it possible that we could become what He is.

But the humiliation of having to face ourselves and our sinfulness was too bitter . . . we men couldn't stand it. We struck back . . . and killed Him.

Now we just sing those charming carols about the lovely baby Jesus to cover up what we did to Him later.

Rather than face the bitter truth about Christmas . . . we fight it with gobs of "sweet-but-oh-so-phony Christmas spirit."

We can't stand God's invading our private little world. We'd rather He'd stay in His heaven.

But since we can't shut our eyes and wish God out of existence, we try the next best. We sugar things up so that the real meaning is glazed over with the icing of songs, and sentiment.

We stop at nothing to forget that God invaded our world. Why do we try so hard? Because underneath we are afraid, we are terrified that God might do it again!

David Augsburg is speaker on The Mennonite Hour radio broadcast and pastor of the Trishech congregation, Broadway, Va.

And He will!

The fact that He came once is the undeniable guarantee that the Christ of Christmas will come again. History holds the final evidence that God has once stepped from eternity into our times.

The God who has done it once will do it again!

"But who can live when He appears? Who can endure His coming? For He is like a blazing fire . . . like a refiner of silver. He will sit and closely watch as the dross is burned away. He will purify (men) . . . that they will do their work for God with pure hearts" (Mal. 3:2, 3).*

Are you ready to face the fire of His coming?

At His first coming, Christ was Himself consumed by that refiner's fire.

The Judge bore on Himself the wrath of our sentence, for only so He could save us from our sins!

When He comes again, only those who have been trans-

formed by His love . . . into the new life in Christ . . . will endure the flames of His brightness.

All others will be lost. . .

Who can stand when He appears?

Can you?

Can you stand Christmas . . . and the bitterness and heat of its burning flames?

You can . . . if you let God enter your life this Christmas . . . if you will give Him complete control of yourself . . . now and forever!

Then, by His power you will stand at Christmas now . . . and at the coming of the King . . . our Lord Christ.

Are you ready?

Turn to Him now!

*From *Living Prophecies*, by Kenneth N. Taylor. Copyright 1962 by Tyndale House, Publishers. Used by permission.

'Tis the Season to Be Militant

By Arthur Hoppe

Formation of the Christian Anti-Pacifist Crusade was announced at a press conference by the Reverend Billie J. (Holy) Toledo. Purpose of the Crusade, said the noted evangelist, will be "to restore the true meaning of Christmas."

"Over the years," he said, "the international pacifist conspiracy has all but taken over this Christian celebration. Covertly and overtly, by devious propaganda techniques, these unscrupulous agents of international pacifism have done their best to brainwash Christian Americans."

"As proof, friends, I have here in my hand 85 Christmas cards purchased in a supposedly American department store—displayed right on the rack where any innocent schoolchild could see them. Here's one with a typical message: 'Peace to the world; good will to all men.'"

"Not 'Peace to the Free World' or 'Good will to all our Allies,' mind you. But peace and good will to our enemies, too. If that isn't pacifist propaganda, I say, what is it?"

The reverend was asked what steps the Christian Anti-Pacifist Crusade would take to combat pacifism.

To begin with, he said, Crusade members were launching a letter-writing campaign demanding a Congressional investigation of the greeting card industry. "We say that every Christian American," he said, "has the right to know who's behind putting these pacifist messages on Christmas cards and why."

At the same time, he said, the Crusade leadership would make "a vigorous effort" to do away with pacifist Christmas cards.

"We're not saying that all Christmas carolers are pacifists," he said. "In fairness many may be mere pacifist dupes. But we do say that if you go around singing words like 'peace on earth and mercy mild' long enough, you're going to start believing them."

The reverend said there are "lots of other songs" carolers could sing that carried no pacifist propaganda, such as "patriotic medleys, military marches, or old favorites like 'Praise the Lord and Pass the Ammunition.'" These songs and others on the Crusade's approved list would not, he said, "sap our will to resist."

In addition, the reverend said, Crusade members would be alerted "to keep a close watch" on sermons preached in the nation's churches, "particularly during the holiday season."

"There can be no doubt," he said, "that a large number of ministers in the National Council of Churches have definite pacifist leanings. And while they may represent only a small minority, the damage these so-called men of God can do with their talk of being meek and turning the other cheek is incalculable."

A young reporter asked who was behind the international pacifist conspiracy.

"That's exactly what we want to know," said the reverend frowning. "If we are to preserve our Christian way of life, we must expose the power-mad puppet master who hatched the insidious plot of creeping pacifism."

"A subversive like that! He ought to be crucified."

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"First—KILL the Missionaries!"

By Nelda Rhodes

It was Bible study night in East Harlem. The Scripture for consideration was Acts 19:21-41. When the leader asked what thoughts and questions the group members had concerning this story, there were few responses. Even though this particular Scripture said nothing to most of the participants, it had spoken to a few; so the discussion was launched.

As usual, we were soon talking about civil rights, "black power," evils of structure, and how to gain freedom. Always this freedom issue appeared. In conclusion one of the members, who had said very little before, voiced her opinion as to the solution: "First—kill the missionaries."

Of course, I became defensive and began to question within myself. What did she mean by this? Does she *know* how much good the missionaries have done, and are doing? What do these people mean by freedom? What are they trying to accomplish with their freedom rallies and marches? What do they really want when they sing, "I wish I knew how it does feel to be free. I wish I could break all these chains holding me. I wish I could say what I'm longing to say—say it aloud, say it clear for the whole world to hear"?

Are they searching for the political freedom found in civil rights and independence—the freedom to live how and where one wishes and to govern oneself? Our country is presently vibrating with giving and receiving this kind of freedom. Why do some rebel against structure? If there were no structure, would everyone then be free?

Perhaps they are searching for a kind of psychological freedom—the freedom to be an individual, a person. Slavery is common in our American society. Children may be enslaved by one or both parents. One marriage partner can be shackled to another. Teachers can bind their students. Ministers chain their congregations and vice versa.



Nelda Rhodes

These are painful and subversive situations. Can one be free within these relationships or is the only solution to fight, and, if unable to overcome, to withdraw? It is impossible to measure the personal damage to an individual and the loss to society of contributing free persons which result from such subtle shackles.

There is yet another kind of freedom of which my associates in the Bible study group spoke. This is a freedom within oneself—from fetters of fear, hate, lust, jealousy, selfishness, etc. We have all experienced these chains and even as Christians we are not always free from them.

We may be enslaved by desires to stay where we are—in the status quo, the "Great Society," the quiet, peaceful life. We forget that Christ was always on the move. He preached change, a new way, a new life. He was a friend of fishermen, publicans, harlots. For these things He was put to death as a rebel, a menace to society. Today He might be labeled communist.

As Christian missionaries we are often bound by preconceived ideas of people with whom we live or by fear of what people in other countries or at home will think of us and our programs. Even these programs and plans "tie us down" so that we neglect the greater matters such as our relationship with God and other people. We can be chained to such an extent that we cannot freely and naturally express our doubts and human weaknesses even to ourselves. We are not free to ask for forgiveness from another or to forgive ourselves.

Who can release us from these chains? Is it true, as Paul said, that Christ can do so? How? I am grateful to my friend in East Harlem for an answer. First—I must die. It is only through identification with Christ in His death that I can truly experience the freedom of His resurrection.

This kind of death is often more difficult than physical dying because it is continuous. Besides that—we like our chains. They make us feel comfortable and secure. In fact, we may not be aware of our bondage until we are faced with decisions, difficulties, or doubts. The full knowledge of our fetters comes when we renew our spiritual death through total commitment to Jesus Christ. Then not only do we realize the extent of our previous bondage, but we experience the joy of release and freedom—freedom from self, freedom to be an individual, a person, even within a binding structure.

Nelda Rhodes is a missionary nurse-midwife teaching midwifery at Abiriba Akhaba Hospital in Nigeria.

Our Daily Bread

Told by Caroline Nebel to Norma F. Martin

Today was a good day. It was not a mountaintop experience. Nor was it one of those days when I felt as if someone had dropped his whole world on my shoulders. As I locked the clinic door, I was still thinking about my patients. There hadn't been many today. Perhaps that was why I felt so satisfied. I had been able to take time to really know them as people; people whom God loved and for whom He died.



Caroline Nebel

My hands gripped the bike handles. I turned it around in position for my grand takeoff to home. As was my custom, I looked to see what kind of face the sky was wearing today. It was a beautiful blue with a few of those faraway clouds. Ice clouds, I noted mentally. I could see those ice clouds way up there and still feel the heat of the afternoon sun. Never had God's world seemed more wonderful!

I brought myself back to earth. I wasn't getting home, nor getting supper ready. Tonight was prayer meeting. I needed to get going. . . .

Just as I adjusted my medical bags on the handlebars, one of my patients came around the corner and greeted me with the words: "I'm leaving tomorrow."

Crash! In place of the satisfied feeling, I was feeling horribly frustrated. How am I to ever help these people get well when they don't stay long enough for me to treat them correctly? How wonderful it would be if I had a miracle shot that would cure all with one dose! But medicines just aren't that way, I told myself.

This particular man had a parasite that was transmitted by the bite of a fly. Much of his nose tissue had fallen away. I knew it would get much worse if the disease continued without treatment. Treatment consists of a minimum of 20 injections at least every other day, or depending on the reaction of the patient.

This man had started treatment with us and then had gone back home when his brother died. I had been a bit surprised when he came back for the rest of his treatment. Now he was going to leave again! I felt compelled to impress on his mind the importance of finishing the treatment. So I began to question him.

"When are you leaving?"

"Early tomorrow."

Caroline Nebel is a nurse at the Araguacema, Brazil, mission clinic where Norma Martin visited in early 1966. Norma Martin is staff nurse at Elkhart, Ind., General Hospital.

"It's very important that you finish the injections."

"But I've been two days without eating and I need to go back home to get food."

Two whole days? I felt shock! And he is planning to ride home on a horse!

"You haven't eaten anything at all?" I questioned.

"No."

Somehow my shocked mind refused to accept what he said. Then a happy thought came. Surely he could "arrange" for some food. Brazilians are great arrangers. If they need money, they arrange for some from a friend. If they are out of rice, they arrange for some rice. Many of our patients from the surrounding farms arranged for a place to stay while we treated them.

"Can you arrange for some food?" I asked hopefully.

"You don't know anyone in town, and there aren't any jobs so that I can work," he replied.

Two whole days? My mind seemed unable to conceive this reality. What was my responsibility as far as his health was concerned? I rebelled at the thought of sending the shots home with him. I had treated too many abscesses because of dirty needles! Yet that seemed better than not having the shots at all. Maybe they wouldn't abscess this time!

"Is there someone who can give you the shots?"

"Yes."

I retraced my steps to the clinic and got the required medicine. I tried to impress on my patient the importance of taking one injection each day.

At home, in the kitchen, I searched in the refrigerator for something I could prepare quickly for supper. Well, it looks like soup again, I thought as I grimly took out the leftovers. I dumped a bit of corn, cold meat, a small piece of fish, and potatoes into the kettle. The kettle had taken on the appearance of the famous Friday soup.

Then my mind did a playback . . . two days . . . no food . . . no work . . . empty stomach. . . .

All at once my Friday soup took on dignity! It was wonderful to have soup! And a refrigerator in which to keep the leftovers! And a gas stove to cook the soup! Araguacemans have no refrigerators nor stoves.

I looked thoughtfully at the leftover soup . . . then quietly said: "Thank you, God, . . . for supplying my needs . . . health . . . this soup . . . daily bread. . . ."



Making the Most of Luke-Acts

I have mentioned the upcoming Luke-Acts Uniform Sunday-school lessons a number of times in this column. But I am still a little uneasy. I am wondering, Do people know why this material is unique? Will they be able to use the quarters to the best advantage? How can we help congregations make the most of Luke-Acts?

First let me remind you that your congregation need not make a special decision to use Luke-Acts. If you are using the Herald Press Sunday-school lesson materials for youth and adult classes, then you will be getting the Luke-Acts quarters. These are based on the regular Uniform lesson outlines. So in many ways they are similar to what most congregations have been using. Layout and format will look very much the same. Some of the writers' names will be familiar.

Two things are different. One is that the study covers two entire New Testament books in nine consecutive months. That's three whole quarters. Actually it is a little more because the study of Luke begins already on Dec. 18 with the Christmas story. The second thing that is different is the approach in preparing the writers. Persons from various church committees, like Mutual Aid, Stewardship, Peace and Social Concerns, MCCE, etc., sat with writers and editors to see where today's burning questions could be dealt with in the very passages people would be discussing. So your class can expect to meet the issues head on in the Luke-Acts series. These books are especially well fitted for congregations attempting to sense the shape of their mission because Luke deals with the mission of Jesus and Acts with the mission of the early church.

But how make the most of these studies? The best idea I've heard is this. Have the preacher expound the Sunday-school lesson. Let him work at lesson input. He would sharpen the issues raised in the particular passage. He would lay out the pros and cons of the day's concern by giving a carefully prepared message from the section of the Bible to be studied that day. Teachers, in the second hour of the Sunday morning two-hour block, would move right into discussion. They would not lecture. They would be discussion leaders basing the discussion on what the class just heard from the preacher.

This approach would do many things. It would make "church" and Sunday school a single unit. It would make preacher and Sunday-school teachers a team. It would give much more time for class discussion and progress toward class decision. It would give more of a Biblical base for action. Not least, the congregation could anticipate the sermon. They could all prepare for it by studying the passage themselves.

—Arnold W. Cressman.

The Publican

*O God,
I confess
I am not sure
I can always see the right.
In my best moments
My desire is to do the right.
For my comfort,
And to clear my commitment,
Come to me,
Your child,
Not only in commandment
But in companionship.
For all life is different
When you are close.
I am not satisfied
To seek for you
In the distant groping
Of thought alone.
I need you
In the nearness
Of your living presence.
Within sight of my sin
And shortcomings
Show me yourself
And your sufficiency—
Else I despair.*

Amen.



Rockhill, Telford, Pa.

According to statistics, the Rockhill congregation, Telford, Pa., Franco-Confession, is about 225 years old. The first English preacher, William Landis, was ordained in 1699. The last German preacher, Mahlon D. Souder, died in 1924. In 1901 the Sunday school began to operate throughout the year. In 1924, Bishop John Wenger was baptized in the 1838 stone building, which was torn down and replaced by the present brick building. Serving at present are Clinton Landis, bishop, his son, Merrill, minister, and Alvin Detweiler, deacon. Membership is 227.

Gleanings from Galatians

By Norman Derstine

We Lose Deliverance Through False Emphasis

A. Lost Through Trusting in the Past. 4:9-11

Just how far had the Galatians been influenced by the false teachers? Were they willing to forget completely what they were taught by the Apostle Paul and surrender their freedom in Christ for the bondage of the past? These verses seem to suggest that they had gone so far as to again pick up certain observances that were kept under the law but had been fulfilled in Christ. Paul was shocked by this! He was so concerned that he was afraid his former labors might perchance be in vain! Martin Luther said, "These words of Paul breathe tears."

"What happened to the Galatian Christians under Judaizing influences can easily happen to us under the influences of formalism, legalism, or mere disregard for the liberating power of the cross and the principle of justification by faith alone. We are all subject to self-esteem. Unconsciously and unwarily we slip back from His Side with its provisions of grace and all-sufficiency, back to Our Side—back to dependence upon self-effort and various forms of self-commendation. We return to 'the elements,' suggesting that which is elementary, or the mere 'rudiments of the world.' That is, as the Greek word means, we are going back to first principles, back to our ABC's, back to the things we learned as children. Which means this: we are giving up our position as sons and all the privileges of our majority, to place ourselves once more as mere children under a pedagogue, under a child trainer, subject to rules and regulations. How foolish!"¹

B. Lost Through Following False Teachers. 4:12-20

Paul moves at this point from a theological appeal to a personal appeal. He speaks to them in real tenderness—"Brethren" and "My little children." He was in travail of soul until Christ would again be in evidence in their lives so that his past labors for them would not have been futile. They had actually received him the first time as an "angel of God, even as Christ Jesus." If only now they would receive his rebuke and his correction with the same counsel, with the same affection and love they had in their first relationship together. Their bond of love was so great that the proverbial expression, "you would have plucked out your eyes and given them to me," tells how deep and how meaningful it was.

Now, he wants to know by way of contrast, will I become your enemy by telling you the truth? He exposes

then the selfish interests of the false teachers. They did not have the good of the Christians at heart. They are zealous, but not for a good cause. Paul was both jealous and zealous but for a different reason than the false teachers. He wanted Christ to be formed in them. Will they dare turn their back on their spiritual father who brought them true freedom in Christ and become subject to the bondage of the law? So, he takes another appeal from the Old Testament to settle this matter completely. "Tell me, ye that desire to be under the law, do ye not hear the law?" This story will help us to hear and understand the law. Listen!

C. Lost Through Bondage to the Old Covenant. 4:21-31

He had just appealed to their affection and love in trying to keep them from reverting to bondage under the law—now he appeals to their intelligence by taking the story of the two sons of Abraham and their mothers to illustrate and illuminate the doctrine of justification by faith. This historical incident contains an allegory.

"Hagar stands for the old covenant of the law, made on Mount Sinai, which is in fact in Arabia, the land of Hagar's descendants. Hagar herself was a slave and all her children were born into slavery. And that covenant whose basis is the law turns men into slaves of the law. Hagar's child was born from merely human impulses; and legalism is the best that man can do. On the other hand, Sarah stands for the new covenant in Jesus Christ, God's new way of dealing with men not by law but by grace. Her child was born free and all his descendants must be free; and he was born not from any human impulse but by the promise of God. In the old story the child of the slave girl persecuted the child of the free woman; that is reenacted in the way in which the Jews persecute the Christians, the children of law persecute the children of grace and promise. But in the end, in the old story, the child of the slave girl is cast out and has no share in the inheritance; so in the end those who are legalists will be cast out from God and cannot share in the inheritance of grace."²

We who are true followers of Jesus Christ have been supernaturally born into God's family by the operation of the Holy Spirit just as Isaac was. The Christian life is supernatural too. It must be lived on this level and must not descend to the law-works level of self-effort. There is no room in our family relationship for both law and grace, bondage and freedom. One must be cast out. "We are either under law or under grace. God's children are children of promise. There is no place in the church for legalism. The expulsion of Ishmael from Abraham's house is God's condemnation upon all who

¹ Norman Derstine is pastor of the Romeo congregation, Eureka, Ill.

seek heaven by the legalistic principle of law-works; and those who take pride in their denominational birthright and the performance of religious duties may be missing the inheritance that can come only through Jesus Christ."²

The law and the Gospel are like oil and water; they will not mix. He who wants to trust in his own merits for salvation will find himself cast out. With this incident Paul summarizes the doctrinal section of this epistle dealing with the matter of justification and sanctification by faith and now turns to the practical outworking in the life of the believer who is free from the bondage of the law and also free from sin.

¹ Norman Harrison, *His Side Versus Our Side*.

² William Barclay, *The Letters of Galatians and Ephesians*.

³ Lehman Strauss, *Galatians and Ephesians*.

My Christmas Gift List

By J. D. Graber

Is It Right or Wrong?

"Shall I go or not?"

"Would it really be wrong to do what almost all my classmates will be doing?"

Questions like these face young Christians often. Sometimes they are extremely puzzling too. It has been suggested that most such questions can be settled by the application of one or more of 9 "tests" listed below:

The Personal Test: Will doing it make me a better or worse Christian?

The Social Test: Will my doing it probably influence others to be stronger or weaker Christians?

The Practical Test: Will doing it likely bring desirable or undesirable results?

The Universal Test: Suppose everyone did it? What then?

The Scriptural Test: Is it clearly and expressly forbidden in the Word of God?

The Stewardship Test: Will doing it involve a waste of the talents God invested in me?

The Family Test: Will doing it bring credit or dishonor to my family?

The Missionary Test: Will doing it likely help or hinder the progress of the Gospel message on earth?

The Commonsense Test: Is it good, plain, everyday, ordinary common sense?

—Selected.

Prayer Requests

The church building in Bath, N.Y., which was destroyed by fire, has been rebuilt. Pray for Pastor Irvin Weaver and those associated with him.

Pray that missionary children in schools in Sapporo and Tokyo, Japan, may experience Christ as their daily joy and strength.

Remember Eugene and Louella Blosser, houseparents in the Sapporo Hostel in Japan, that they may be given daily strength and wisdom for their responsibilities.

God gave me an unspeakable gift on the first Christmas. He keeps giving me liberally of "his riches in glory by Christ Jesus." So, you see, I am heavily indebted to Him. In fact, I could never begin to repay even the merest fraction of what He gave and continues to give me.

The size of my debt staggers me. It has a tendency to paralyze me. I am reminded of Andrew when he brought the lad's lunch and looked at the five thousand hungry people. "What is this tiny bit of food among this vast and hungry multitude?" he said. He did not think it was worthwhile even to have the boy bring his lunch. The magnitude of the problem and the meagerness of the resources in hand paralyzed Andrew. So he would have done nothing.

The church cannot feed a hungry world. All we can do seems but a drop in the bucket. Only the combined resources of the nations can hope to meet the world's food crisis. Spiritual needs are just as great and what the church can do in bringing the vast unbelieving multitudes of the world to Christ likewise seems insignificant. So what is the use to try to do anything?

This conclusion is wrong. Sometimes we say, "When in doubt do nothing." But this is generally wrong advice. In many situations doing nothing, when we ought to be doing something, becomes the most serious error. We are not responsible for results, nor are we responsible for everything. But we are responsible to do what we can. We simply need to bring what we have to Christ and leave the rest to Him.

Include Christ in your Christmas list. This is a very practical, down-to-earth suggestion for the current Christmas season. We buy gifts for family and friends. This is good. But how much better, still, if we then bring a gift also to our Master. Let us not forget Him when we plan our Christmas giving.

Send your Christmas gift to H. Ernest Bennett, Box 370, Elkhart, Ind. Elsewhere in this issue you will read further explanations and instructions. The total amount thus received will be allocated three ways equally to the General Mission Board, to our General Conference, and to our three colleges. In order for this really to be a Christmas gift it needs to be an above budget amount, given in excess of our regular giving. Let us see whether we cannot swell the Christmas chest and thus express in a small way our gratitude for Christ's unspeakable gift.

Responding to God Together

By Levi C. Hartzler

Insincerity in worship has plagued the human race ever since Cain offered his unacceptable sacrifice. God through the prophets continually warned His people that their worship failed to reach heaven. In Isaiah 58 God's people complain that He does not respond to their worship. He replies that their worship practices result from selfish considerations rather than sincere love for God. They bow down their heads like bulrushes, which can respond only to outside influences such as the wind. God's people were worshipping because worship brought them some personal advantage.

How many people go to church today out of habit or because they want the friendship of or business from others who attend? How many worshippers (?) spend their time in God's house making plans for the coming week or ruminating over their successes or failures of the previous week? How can such persons be helped to worship God in spirit and truth? What aids to worship should be used? How can corporate worship best be conducted in a Mennonite setting?

Worship is such an important factor in any Christian's life and in the life of the church that the Mennonite General Conference supports a standing Worship Committee. This committee was established in 1963 as successor to the Music Committee and charged with the task of studying, promoting, and guiding the various aspects of church worship. The "Speaking Out" article in the Aug. 27, 1966, *Saturday Evening Post* about the phoniness of many Christians' prayers underscores again the need for constant alertness to the way we worship.

The Worship Committee has outlined some general responsibilities for itself: (1) to study and clarify the idea embodied in the words *Christian worship*; (2) to study the character of Mennonite worship; (3) to help our church discover its theology of corporate worship; (4) to understand patterns of Mennonite worship in the past, changes in those patterns through the centuries, and emerging developments in our worship at the present time; (5) to seek ways of relating formal worship to other areas of Christian experience and church life; (6) to share counsel in the preparation of literature related to worship; and (7) to study and work in specialized areas directly related to worship such as music and church building architecture.

To carry out the study aspect of its assignment, the Worship Committee has established several subcommittees. One of these is trying to discover what true Christian worship is. What is Christian worship in the Mennonite tradition? In the New Testament tradition? We have a theology regarding war and peace. What do we believe about worshipping God together? What are the best forms? What

are the appropriate aids? Someone has said that the mimeograph machine which has made possible the church bulletin has caused pastors and congregations to become more sensitive to the forms and progressions of congregational worship. This subcommittee is trying to define what Mennonites believe about worship.

Another subcommittee is working on a church calendar. The need for such a study was highlighted when the Peace and Social Concerns Committee of General Conference wanted to change Peace Sunday from the first Sunday in July to the second Sunday in November so that it would be near Veterans Day. However, the second Sunday in November has been used as Fall Missionary Day for a number of years. When is the best time for these two emphases?

Should a worship calendar include only the holy days: Christmas, Easter, Ascension, Pentecost, etc.? Or should it also include Mother's Day, Church School Day, Missions Sunday, Peace Sunday, Brotherhood Week, Family Week, etc.? The Worship Committee is trying to find answers for some of these questions.

At the request of the General Council of General Conference, the Worship Committee is also making a study of "The Place and Use of Musical Instruments in Worship." This study is most certainly prompted by what is happening in most sections of the church. What is the Biblical approach to the use of instruments in worship? Certainly the church today must take a fresh look at this method of worship.

Perhaps the most significant worship project now in process is the hymnal revision begun by the Music Committee in 1957 in cooperation with the General Conference Mennonites' Music Committee and scheduled for completion in 1969. When the Worship Committee was appointed in 1963, the Music Committee was retained as a special committee to complete the hymnal project.

About 650 hymns have been selected and will go to the printer this year. They include hymns and songs from a number of different traditions: Anabaptist, German, English, American, Reformation, and Early Church. There are in the total selection American folk hymns like "Amazing Grace" and "How Firm a Foundation," Gospel songs, choral hymns, children's hymns, and about twelve German hymns. The committee consciously tried to select tunes that can be used in our congregations, tunes that are not too difficult for the ordinary congregation. Hymns have been chosen so that the rural churches, urban churches, large congregations, and small congregations can all use the hymnal.

Each hymn has been researched back to its source to discover its original form and the changes that have developed with usage. The committee has under consideration a handbook which would make the results of the research available to pastors, chorists, and other interested persons.

Levi C. Hartzler is presently a public school teacher at Elkhart, Ind.

The hymnal will also contain both musical and nonmusical worship aids. Nonmusical aids include Scripture readings, affirmations of faith, congregational responses, and perhaps a few prayers. The main purpose of the worship aids is to increase the opportunities for individual participation in the worship experience. Should the sermon be the main item of worship, or should the worshipers be given more opportunities to participate? The new hymnal will make the latter possible. For example, it will include congregation responses

for such occasions as the preparatory service for communion, the reception of new members, the dedication of children, and the commissioning of new workers.

Thus Mennonite General Conference through its Music and Worship committees continues to give counsel and guidance to the church in congregational worship experiences. These committees are trying to help the church remain faithful to the Biblical tradition of worship in a Mennonite background.

Remembering Christ at Christmas

By Howard J. Zehr

We remember Christ as we celebrate Christmas. We are not pagans. To us the essence of Christmas is Christ. It is the celebration of His birth. But how do we really celebrate? To what extent is our observance of Christmas different from that of pagans living around us?

Imagine celebrating the birthday of a friend as many of us celebrate the birth of Jesus! Could you conceive of holding a gathering of family and friends without the presence of the one whose birthday called for the occasion? Is it possible that there could be an abundance of gifts without anything of significance for the one who is to be especially honored?

How would you like to have those who love you celebrate your birthday, the occasion of your coming into the world? Would you appreciate their getting some baby clothes and dressing up a doll, attempting to dramatize the events as they were to have taken place in connection with your birth? Of course you wouldn't. Neither would I. I would hope that my friends would see me and accept me for the person I am at the moment. If they want to honor me, I would think they would accent those things about me which have meaning to them, rather than place the emphasis upon my deep humility.

Our manner of celebrating Christmas reveals much about ourselves. It speaks to the measure of our acquaintance with Jesus Christ. It tells the degree of our love and devotion to Him. But the pressures of Christmas activities—the programs, the Christmas shopping, the festivities—tend to militate against concentration upon the real essence of Christmas. Merchants provide such beautiful displays to tempt us to buy more things than we can really afford.

How can we make our observance meaningful and truly Christian? Only by making Christ central. It is the responsibility of the church to help us maintain a Christ-centered celebration.

Your church presents to you the challenge of honoring Christ at this season. Since Christmas has much to do with giving, you are urged to give your most significant gift

to Christ. Giving to the church is giving to Christ. In reality Christ and His church are inseparable. The church is but the continuation of the incarnation.

You are invited therefore to participate in the special Christmas Sharing Fund. The Mennonite Board of Missions and Charities, the Mennonite Board of Education, and Mennonite General Conference again this year sponsor this project.

The Mennonite Board of Missions and Charities is the agency of the church which attempts to unite our forces for mission advance. An urgency confronts us. The population of our world is growing at a rapid rate. Inflation absorbs most of any increase in our giving for missions making it impossible to meet the challenge of all the opportune doors which open before us. Should our mission leaders give a negative answer to the call to mission? It will make a difference if you place Christ first on your Christmas list.

If today's challenge to the church's mission in the world is to be met, we must do our best in preparing our youth. The Mennonite Board of Education carries the responsibility for the training of hundreds of our young people who are being trained for a variety of vocations. It is the church's intention that they will then penetrate the world with a Christian witness. Your gifts will be a participation in the continuing work of Christ through investing in our young people.

Mennonite General Conference, through its various agencies, assists district conferences and local congregations in carrying out their Christ-assigned mission. Your gifts help carry forth the work of Christ by joining our forces for ministry.

The church, through the three above-named agencies—the Board of Missions and Charities, the Board of Education, and General Conference—invites you to participate in this Christmas sharing. Honor Christ at Christmas by making a special gift to Him through His church. You may send your gift to the Mennonite Board of Missions and Charities at Elkhart, Ind. Designate it for the "Special Christmas Sharing." It will then be distributed equally between the three church agencies.

Howard J. Zehr is executive secretary of General Conference.

CHURCH NEWS



MBMC November Orientation Group

Pass 300 Mark

The number of General Mission Board VS-ers in service passed the 300 mark for the first time with the 25 who completed orientation in Elkhart in November. Including four senior VS-ers, the total now in service is 305.

That figure compares with 242 serving at this time last year. Delvin Nussbaum, VS personnel director, says that "100 more people" could be used.

Oriented Nov. 8-18 (listed along with their assignments) were:

Warren Ehrisman, Beemer, Neb., recreation and club leader assigned to Kansas City, Mo.; Rosanna Miller, Smithville, Ohio, relief child-care worker for Kansas City, Kans.; Sandra Kauffman, Orrville, Ohio, nurse aide for Pueblo, Colo.; Jean Clay, Portland, Oreg., general assistance at the Teen Challenge Center in Chicago, Ill.; Emma and Bernard Rediger, Kalona, Iowa, secretary and youth worker in Bronx, N.Y.

Nathan Kauffman, Condon, Mont., psychiatric aide at London, Ont.; Robert Glick, Belleville, Pa., child-care worker at Woodland Park, Colo.; James Bardell, Freeport, Ill., orderly and maintenance man at Maumee, Ohio; Duane and Cheryl Gusler, Midland, Mich., unit leader and hostess at Richmond, Va.

Charles and Jennie Kauffman, Goshen, Ind., unit leader and hostess at Portland, Oreg.; Rachel Yoder, Goshen, Ind., child-care worker at Berwyn, Pa.; Martha Yoder, Kokomo, Ind., child-care worker at Berwyn, Pa.; James Cutrell, Scottdale, Pa., orderly at Claremont, N.H.; Virginia Burkholder, Wooster, Ohio, at a day care center in Chicago, Ill.

Daniel and Judy Coffman, Ft. Wayne, Ind., bookkeeper and secretary at Mantua, Ohio; Loyal Schloneger, Louisville,

Ohio, recreation leader at Botijas, P.R.; William Pidgeon, Stockton, N.J., orderly at Claremont, N.H.; Ronald Detwiler, West Chester, Pa., orderly at Carlsbad, N. Mex.; John and Edith Garber, Elmira, Ont., maintenance and child-care assistant and cook at Denver, Colo.; Wyman Miller, Sturgis, Mich., boys' club leader at Buckeye, Ariz.

The New Acting Stewardship Secretary

The executive committee of Mennonite General Conference announces the appointment of Arnold Cressman as Acting Secretary of Stewardship on a part-time basis. He will succeed Daniel Kauffman who has served since the establishment of the office in 1961. During this five-year period, Daniel Kauffman has given his dedicated skills and experience to the church in the interests of Christian stewardship. He has led us to a new understanding of Christian stewardship, and has given us new insights as to its implications. We have learned to understand stewardship as a stewardship of the Gospel. All of our various resources are now seen as a means of fulfilling the stewardship of the Gospel entrusted to us. The life of the church has been greatly influenced through a deepened conviction about our stewardship of the Gospel.

Bro. Kauffman has sensed a call to serve and witness through the Southmoreland School System (Scottdale area) at this time. He found a real sense of fulfillment in the Stewardship Office. He gave of himself sacrificially because he loves his Lord and the church, and because he

enjoyed the work assigned to him. Because of persistent confrontation to consider the position offered in the school system, Dan made diligent search to know the will of God for him at this time. He counseled with members of the church and some of its leaders. After continued search and much prayer, and with great reluctance, he concluded that this step seemed to be of the Lord. It was challenging to share with him in his pilgrimage as he was going through the process of making this decision.

Arnold Cressman will bring to the office his unique gifts. He is well qualified to carry on the stewardship emphasis effectively. His work as Field Secretary of the Commission for Christian Education will enable him to coordinate Christian education and Stewardship education in a good way.

Working arrangements are being made for Arnold to give a portion of his time in the office of Stewardship Secretary by delegating to others some of the load which he carried. Office secretaries will assist by handling the administrative details of the office.

On behalf of the church, we extend a welcome to Arnold and pledge to him our prayer support. To Dan Kauffman we say, Thank you and God bless you for the good work you have done. He, too, will appreciate the continued prayers of the brotherhood.

For the remainder of the calendar year, Bro. Kauffman continues the work of stewardship on a part-time basis. After Jan. 1, address your stewardship concerns to Arnold Cressman, Mennonite Building, Scottdale.



Daniel Kauffman
Thank You!



Arnold Cressman
Welcome!

Drought in Palamau

By John Beachy

The almost total crop failure in the Palamau District of Bihar, India, due to lack of monsoon rains has become a major concern of the Indian government administration. Congress Party president, Mr. Kamaraj, and other officials have toured the area.

In place of green plants and branches, the usual welcome arches were decorated with dried paddy plants. Officials wore garlands made of dried rice plants. The prime minister, Mrs. Indira Gandhi, also visited Daltonganj to get firsthand information.

The Committee on Relief and Gift Supplies (CORAGS), a Christian organization from Delhi sent representatives to Bihar to assess the needs and begin relief distribution. The deputy commissioner of Palamau, the highest official of the district, met with them in our home to present the needs as he sees them. He explained the large-scale measures his government is taking to avoid starvation deaths.

In addition to food, the commissioner is deeply concerned about water supplies for people, as well as for domestic animals and wildlife. He contends that unless large-scale drinking water arrangements can be made, there will be a shifting of the population, something he wants to avoid.

Palamau District is situated on a watershed and a high plateau, which makes it unique in its needs. In spite of agitation against cow slaughter, which triggered riots in Delhi, people are begging butchers to take their cattle. There is no other market.

The government is developing hard labor schemes to provide work. Each person is to have a ration card, and it is hoped grains can be made available at fair-priced shops. The schemes include digging open, temporary wells in the next six weeks to save some rice that is still green and to plant truck gardens and winter crops.

Other work includes building roads, digging water tanks for future water storage, digging permanent open wells, and sinking tube wells on a large scale.

The Delhi representative of CORAGS is trying to move one or two of the fast well-drilling units now operating in India into this area. The deputy commissioner is very eager to receive these.

The Bihar Mennonite Mission has decided to launch a program of Food for Work under CORAGS in cooperation with the government. The government will give us certain projects within their plans which we will supervise, and, in return for labor, we will give food furnished by CORAGS.

We are also beginning a feeding program with Mennonite Central Committee. Vernon Reimer, MCC relief director from Calcutta, spent a few days in the area. With the help of the Mennonite Christian Service Fellowship of India, we are opening four feeding centers for children up to 12 years of age and mothers with babies. We will provide 900 children with one cooked meal a day.—John Beachy has served with the Mennonite Board of Missions in India since 1949.

A Royal Reception in Moscow

By Frank C. Peters

Part I

Report of Mennonite Delegation to Soviet Union

Moscow—It was raining in Warsaw, where we stopped for 45 minutes. The airplane had to make an instrument landing because the visibility was almost zero. The Warsaw airport is a makeshift affair and the waiting room for transit passengers would be havoc for those suffering claustrophobia.

Two hours after we left Warsaw we were in Moscow. The Russian brethren, at least a dozen of them, were at the airport to meet us. We were overwhelmed by the smoothness of operations. Passport controls were cleared almost on the run. Our luggage wasn't checked at all but was promptly brought to waiting taxis. From the airport we went directly to the Leningrad kaya Hotel, a beautiful building with first-class accommodations.

While on the way to the hotel we debated whether we could take another meal without actually doing permanent damage to our constitutions. KLM had positively gone the second mile in trying to exterminate us through overfeeding. After a few minutes of washing and getting ready, the inevitable happened—we had to eat again.

The fish, salad, and other meats were tasty and we felt we had done a heroic job of showing our appreciation for their fine hospitality. Imagine our dismay when we found out that this was the first course of a full-course meal. This was our official reception and tomorrow we shall be wiser and heavier.

At the airport we had met Victor Krueger, a Mennonite Brethren man who works with the All Union Council of Evangelical Christians—Baptists. Two of us were able to discuss many things with him in Low German and our time just passed by without our noticing it.

The brethren told us of a great revival in Orenburg, where some eighty people had accepted Christ recently. Delegates from Orenburg had visited Moscow and had brought 2,000 rubles for the central treasury, which supports the work of the Council. Krueger is one of these. Other Mennonite communities report similar blessings.

The first part of our visit was given to official sight-seeing. We were taken to the University of Moscow where they record a total enrollment of 40,000 students. The university, founded by Lomninos, consists of one massive building. The central part is used for classroom facilities and offices and the outside wings constitute the dor-

mitories. About 18,000 students live in residence. Almost all the students study under some government grant. Medical and engineering faculties are found elsewhere in the city.

Near the university stands a quaint Orthodox church in which the general who opposed Napoleon reportedly, prayed before the encounter. It is still used for worship.

The Russian people are proud of their exhibition grounds. Here we could see the symbols of their accomplishments in space travel. Miniature copies of the spaceships were displayed and a film of the first man to walk in space was shown. The whole story is certainly impressive.

Next came cercorama, a round room where eleven movie projectors, perfectly synchronized, give you the impression of being in a vehicle which is moving through the USSR. We went through the Ukraine, Siberia, Caucasus, and spent some time in the Crimea—all by film. This was an experience never to be forgotten.

The Tretyakov art gallery in Moscow contains 10,000 works by Russian painters of various eras. Two religious paintings were especially impressive: Jesus meeting John the Baptist at the Jordan and Pilate asking Jesus, "What is truth?" The Christians call these paintings the silent preachers.

Institutes of World Evangelism

A growing group of American Mennonites is scattered throughout the world and their training becomes a matter of urgent concern. In this country, also, the concern for evangelism in the context of sociological changes is driving many people to search more deeply for effective Biblical understandings. An intelligent awareness of today's rapid social change must be combined with a deep understanding of the Scripture.

A new dimension of missionary training is being projected in the planning of three Institutes of World Evangelism to be sponsored by the Council of Mennonite Seminaries in consultation with the Council of Mission Board Secretaries (COMBS).

For many years the Mennonite and Brethren in Christ mission board secretaries have been in discussion with the

colleges and seminaries searching for new patterns of training. There is a growing need to coordinate the disciplines of anthropology, sociology, linguistics, and area studies in a theological context. There is a desire to find new ways to communicate the Gospel in other cultures.

Mission boards are challenged with the task of assisting churches in other areas to develop Biblical patterns and expressions that are more than transplants of American theological patterns. The tools of the anthropologist and sociologist must be made available to the missionary in his church-centered context to develop an effective witness that has meaning in that culture.

An Evangelism Institute at Eastern Mennonite College in 1966 revealed the possibilities of accomplishing some of these goals in a small way in a two-week institute program. Three persons, Don Jacobs, Myron Augsburg, and Rufus Jones, led in a combined lecture and seminar program. Out of this experience have grown the plans for three such institutes during the summer of 1967 as follows:

June 5-16, Mennonite Brethren Biblical Seminary, Fresno, Calif.

June 19-30, Eastern Mennonite Seminary, Harrisonburg, Va.

July 3-14, Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Don Jacobs, Eastern Board missionary in East Africa, is being released by his board to serve as director of these three institutes. Additional resource persons will be named in the areas of theology, sociology, the inner city, etc.

The institutes are designed to fit the needs of newly appointed missionaries, service workers, pastors, home mission workers, evangelists, and furloughed missionaries.

Each institute will yield two semester hours of academic credit. There will be a uniform fee of \$15 per hour. The Schwalter Foundation has authorized a grant to assist in the travel cost for Don Jacobs from Africa and to cover other administrative and travel expenses involved in launching this new project.

A descriptive brochure will be issued later. In the meantime, further information is available from the dean of each school.

New Manager

Kermit Roth has been appointed to the newly created post of General Services Manager for Provident Bookstores. For the past three years Mr. Roth has managed the Provident Bookstore in Bloomington, Ill. Previous to this, he also served in the Lancaster, Pa., store.

Ida C. Miller has been named to succeed Mr. Roth at Bloomington. Miss Miller served for several years at the company's headquarters in Scottsdale, Pa., and holds both a BA in Business Administration and an MA in Library Science.

For 12 years he has been employed as a carpenter and trucker at the Needy Brick and Tile Company in Hubbard.

Dewayne Johns is a businessman from Goshen, Ind. He is a member of the Goshen College Mennonite Church.

Peter Toews farms and works in a service station at Homewood, Man. Toews is a member of the Berghalter Mennonite Church in Homewood.

Levi Wingert comes from Chambersburg, Pa. He farms and works as a carpenter. His home congregation is the Antrim Brethren in Christ Church in Greencastle.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15063.

Behold That Star, A Christmas Anthology, edited by the Society of Brothers; Plough Publishing House; 1966; 352 pp.; \$5.50.

Behold That Star is an English language version of an old European tradition: the Christmas story anthology, containing a variety of legends and allegories to be read aloud by father or one of the older children on Christmas Eve, or to be enjoyed leisurely and personally.

Behold That Star contains fifteen outstanding examples of old and contemporary stories from the Scandinavian countries, Germany, Spain, the British Isles, Holland, and the U.S.A. Some of the stories may be familiar to a reader, while others are published for the first time in English. In addition a number of carols in calligraphic script are included, music and all. The book shows meticulous care and concern in selection and translation and is a masterpiece.

The volume is illustrated with many charming and sensitive scratchboard drawings by Maria Maendel.

As you read the book, you will be moved by "The Legend of the Christmas Rose" by Selma Lagerlof, a Swedish classic, and J. B. Phillips will show you in an entirely new way the significance of God's gift to the world as he sees it in "The Angel's Point of View." You cannot help smiling at the antics of the naughty little angel Halleluinein, and you will learn to know the old hermit known to everyone as Forest-Bear and his obsession with the Christmas event. The story of "The Poor Children's Christmas" teaches a subtle lesson on the relation of peace to nonresistance. In yet another story we see how the young French child-laborer Hyacinthe was able to produce an incredible cabinet in sandalwood with the help of the Lord Himself. And how the hardened heart of a stubborn Frisian farmer, set even against his own offspring, was changed on Christmas Eve.

For \$5.50 this is an excellent buy in inspirational and enjoyable yuletide reading.—Jan Cleysteen.

MDS to Haiti

Five men left Akron, Pa., on Nov. 2 for a two-month disaster service assignment in Haiti. They are assisting in building approximately 30 homes in the Maragot community along Haiti's southern coast which was heavily damaged by Hurricane Inez.

The five men joined Randall Ratzlaff, current leader of the MCC voluntary service unit at Hospital Albert Schweitzer and project leader for the first few weeks, and Jacob Dyck, assistant project leader who left for the construction site a week earlier. Four experienced builders and a male cook from Haiti will accompany this team.

Ratzlaff reported that hundreds of coconut and palm trees in the Maragot area had fallen and other vegetation was stripped bare. The few stone buildings in Maragot were damaged least. Other homes, however, were partially or completely destroyed. Most sites were just a pile of wood and straw. Some had parts of their walls standing. Many schools and churches were completely destroyed.

Jacob Dyck, Plum Coulee, Man., has been in Haiti before, having served in VS there from 1963 to 1966. He speaks the Haitians' language, Creole.

John Eberly, Howe, Ind., left his job as assistant foreman at a mobile home company in Shipshewana to join MDS. He is a member of the Shore Mennonite Church in Shipshewana.

Lloyd Hooley is a member of the Zion Mennonite Church in Hubbard, Oreg.



Dewayne Johns

Lloyd Hooley

Peter Toews

Levi Wingert

John Eberly

FIELD NOTES

Arnold Cressman, Field Secretary for the Commission for Christian Education, will serve as part-time Secretary of Stewardship beginning Jan. 1. Daniel Kauffman will be terminating his services as Secretary of Stewardship as of that date. Bro. Kauffman continues to be available as a stewardship resource person. Note further details in an article found elsewhere in this issue. (See page 1089.)

The full size replica of the Old Testament tabernacle known as Moses' tabernacle in the wilderness is open for you to see at 2701 13th St. South, St. Petersburg, Fla. Paul M. Zehr is pastor of the First Mennonite Church in St. Petersburg and in charge of the tabernacle operated by the Virginia Mennonite Conference. The tabernacle opens daily 9:00 a.m. to 5:00 p.m., with the exception of Saturday. The tabernacle lecture is given daily at 3:00 p.m. from Dec. 20 to March 31. You will not want to miss this significant tourist attraction should you come to Florida this winter. Please pray for many tourists who are confronted with Christ in the tabernacle lecture.

New members by baptism: One at First Mennonite, St. Petersburg, Fla.; ten by baptism and two by confession of faith at Logsdon, Oreg.; five at Tedrow, Wauson, Ohio; two at Pinto, Md.; nine by baptism and one by confession of faith at Bethel, Gettysburg, Pa.

Change of addresses: John W. Horner from Kokomo, Ind., to P.O. Box 7307, Pincraft Br., Sarasota, Fla. 33578. Howard W. Stevanus from Atmore, Ala., to R. 2, Reed Ave., Conneaut Lake, Pa. 16316.

Gerald Martin was licensed to the ministry for Central District of Virginia Conference. He will serve with Harold H. Lahman with the Elkton, Va., congregation.

Correction:

The new address for Kenneth L. Seitz printed in the Nov. 15 issue is incorrect. It should be Apdo. 8-923, Mexico 8, D.F.

C. Wilbert Loewen, Steinbach, Man., and Kenneth B. Hoover, Grantham, Pa., have been appointed to membership on the Mennonite Central Committee. They will represent the Evangelical Mennonite Brethren and the Brethren in Christ churches, respectively, succeeding E. J. Swalm, Dunroon, Ont., and Sam J. Schmidt, Marion, S. Dak.

Maddimadugu Bakkaiah Devadoss, Jadcheria, A.P., India, has volunteered for a two-year assignment with Mennonite Central Committee to become the first Asian

to serve with Vietnam Christian Service. Vernon Reimer, MCC director in India, handled negotiations. Devadoss, a lab technician, was on the staff at the Mennonite Brethren Medical Center in Jadcheria. The Mennonite Christian Service Fellowship of India endorsed his appointment.

Trainee rates will increase from \$60 to \$75 a month Feb. 20, 1967, the halfway point of the trainee year. At that time trainees transfer to different sponsors for six remaining months of work.

Two reasons cited by Emma Schlichting, director, were rising costs and increasing numbers of trainees from the Far East, which increases international travel expenses. The increase will not apply to families where the mother is not employed and the trainee helps with housekeeping and caring for the children. The \$15 allowance a trainee receives each month will also remain unchanged.

Don't miss "Christmas as It Happened," coming soon over 456 stations in the United States and Canada.

David Schroeder, author of *Learning to know the Bible*, the new leadership training course of the Mennonite Commission for Christian Education, will serve as resource leader at Laurelville Church Center, Jan. 20-22, 1967. The theme for the weekend will be the book, with an emphasis on teaching teachers. Laurelville welcomes congregations to send persons who might later serve in the congregation. All interested persons are invited. The \$3.50 registration fee should be sent at once to Laurelville, Route 2, Mt. Pleasant, Pa. 15666 (telephone: 412 423-2056). Additional costs for meals and lodging will vary from \$11.00 to \$15.00, depending on accommodations desired. The weekend event will begin at 8:00 p.m. Friday and conclude with the noon meal on Sunday.

A newly engaged couple in Indiana sent a \$50 gift recently to Mennonite Central Committee for its work in Vietnam. It took the place of an engagement gift a young man traditionally gives his fiancée.

"I wished to present her with a gift as a symbol of our mutual love," he wrote. "But on reflection, we decided that our Vietnam brothers were in far greater need of such a symbol than either of us.

"We hope and pray that this small gift will be a help in healing the wounds of body and spirit of one person in the world that God so loved."

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

Readers Say item in the Dec. 6 issue, commenting on Franklin H. Littell's article and attributed to Paul G. Landis, was written by Sanford G. Shetter, Hollisport, Pa.

* * *

We think it is a very excellent idea to include the Missionary of the Week picture. At home, we have a large world map hung on a wall on which we pinhead the place of each missionary. On the border around the map, we place the pictures of the missionaries. What better way to be able to pray for our missionaries as to know where they are located and the type of work they are doing. —Vera and Vida Schloneger, Akron, Ohio.

* * *

I appreciate your timely editorials, especially "Eternal Perspectives." Ray Brubaker's article on modesty was indeed much needed.

I was rather disappointed to see Mr. Fairfield take such a nonchalant approach to the ecumenical movement. "How long will we be halted between two opinions?" Ecumenism is either pro or anti-Christ. COCU when "weighed on the balances is found wanting." Ecumenism in America strives for organizational union rather than unity through the love of Christ. The avenue to achieve this union is compromise (to compromise one's beliefs is sin). The denotation of this movement is one world (apostate) church under the rule of Catholicism, characterized by the woman (mother of harlots). Rev. 17.

I find here a great paradox. Our forefathers, the Anabaptists, would rather die than compromise or conform to the Catholics or even the Reformation churches. How many denominations are corrupted with all sorts of heresies, and their leaders denying or explaining away the doctrines of their founders, we are advised to consider a place in this false unity! "Come out from among them, and be ye separate" (1st Cor. 6:17).

I pray that our leaders might study their Bibles and teach concerning our times. "When we see these things come to pass, know ye that the kingdom of God is nigh at hand." —Walter Keeler, Perkasie, Pa.

* * *

I would like to use this means to express my appreciation for your ministry as editor of the *Gospel Herald*. I especially appreciated the recent editorial, "God Supplies the Fire." I feel this speaks so well to a real need in our day. I also appreciated so much Nelson Kauffman's recent article, "What Does the Church Say?" and the very timely one on modesty by Brubaker. —Joseph Esh, Lyndhurst, Va.

* * *

I appreciate the *Gospel Herald*—its many informative and warning articles. I was especially thankful an article came in print on modesty, by Ray Brubaker. The writer has very well covered the subject. It truly portrays this awful sin of immodesty, which has gripped our beloved church. What has happened that Christian women, who have named the name of Christ as Saviour, feel they must appear in Satan's attire to the extent it is very undesirable to sit in company of both sexes? One remark the writer has made—modest attire is that which does not call undue attention to itself.

In a booklet, *Adorned in His Fear*, I quote: "Christian women do not want to arouse sinful lustful thoughts of an evil man. This may be the purpose of bad women, but we cannot believe this is what a godly woman wants. Nevertheless, the evil man cannot tell the difference between them, and herein lies the great sin." Let us take warning. —Hattie Nolt, Ephrata, Pa.

Calendar

Milwood Winter Bible School, Gap, Pa., Jan. 23-25
 Mennoite Publication Board meeting, Elizabethtown, Pa., March 30 to April 1
 General Mission Board meeting, Heston, Kans., June 22-25
 Mennoite World Conference, Amsterdam, Holland, July 23-30
 Mennoite General Conference, Franconia Conference, Aug. 19-24
 Board of Education, Eastern Mennoite College, Harrisonburg, Va., Oct. 20, 21.

Births

"Lo, children are an heritage of the Lord"
 (Psalm 127:3)

Alwine, Ernest M. and Emma May (Yoder), Hollisapple, Pa., second child, first son, Ernest Merle, Jr., Oct. 24, 1966.
Baer, Adam and Trella (Bontrager), Perkasie, Pa., second child, first daughter, Lisa Annette, July 5, 1966.
Beiler, George and Rhoda (Stoltzfus), New Providence, Pa., fifth child, second son, John Derrell, Oct. 30, 1966.
Bender, Earl and Ferne (Schumm), New Hamburg, Ont., fourth child, third son, Philip Earl, Oct. 24, 1966.
Bowman, John and Carol (Rohrer), Lancaster, Pa., fourth child, second daughter, Diane Sue, Nov. 14, 1966.
Brownberger, James and Carol (James), Elkhart, Ind., third daughter, Debra Kay, Oct. 15, 1966.
Chupp, Mervin D. and Edna R. (Eigsti), Goshen, Ind., second child, first daughter, Lynette Kay, Nov. 17, 1966.
Danner, Walter J. and Mary Lois (Shank), Hanover, Pa., sixth child, fourth son, Ethan Melvin, Nov. 8, 1966.
Dombach, John and Doris (Mellinger), Williamsport, Md., second son, Brian Keith, Oct. 28, 1966.
Eash, Floyd L. and Jean (Eicher), Pinckney, Mich., sixth child, fourth son, David Lowell, Oct. 24, 1966.
Eichelberger, Ray and Madelyn (Good), Hebron, Ind., fifth child, fourth daughter, Marilyn Mae, Aug. 10, 1966.
Ferguson, Roy and Goldie (Yoder), Listowel, Ont., first child, Darren Roy, Nov. 7, 1966.
Fox, John and Kathleen (Felpel), Glenview, Ill., first child, Stephen Troy, Nov. 16, 1966.
Gingerich, Loren and Ruth (Delagrang), Hicksville, Ohio, second son, Elton Wade, Nov. 6, 1966.
Harnish, David M. and Florence (Rheinheimer), Philadelphia, Pa., third child, second daughter, Anne Elizabeth, Oct. 6, 1966.
Headings, Elton and Beulah (Yoder), Blountstown, Fla., second daughter, Dorothy Arlene, Oct. 24, 1966.
Heimbach, Elden and Carol (Burkholder), Selinsgrove, Pa., fourth daughter, Brenda Gay, Oct. 28, 1966.
Helm, Dennis and Sally (Yohn), Lancaster, Pa., first child, Randy Michael, Nov. 12, 1966.
Herr, Dr. John R., Jr., and Roberta (Landis), El Cerrito, Calif., first child, Kathleen Esther, Nov. 21, 1966.
Hertzel, Lester E. and Arlene (Witmer), Dillsburg, Pa., fourth child, third son, Stephen Henry, Nov. 2, 1966.
Keener, George S. and Rose Mary (Martin), Hagerstown, Md., third child, second daughter, Denise Renee, Sept. 30, 1966.
King, David S. and Martha (Spicher), Belleville, Pa., third child, second daughter, Marlene Joy.

Lapp, James M. and Nancy (Swartzentruber), Perkasie, Pa., second child, first son, James Michel, Nov. 22, 1966.
Lehman, Harold E. and Beulah (Kinsey), Wells-ville, N.Y., eighth living child, fourth daughter, Alma Catherine, Oct. 28, 1966.
Lichty, Richard and Mary (Mosemann), Kalona, Iowa, second child, first son, John Milton, Oct. 15, 1966.
Martin, Alton and Carol (Knechtel), Waterloo, Ont., second son, Darcy Lynn, July 16, 1966.
Metzler, Samuel and Mary Jane (Boll), Peach Bottom, Pa., second son, James Lester, Oct. 17, 1966.
Miller, David J. and Marian (Swartz), Alden, N.Y., second child, Regina Kay, Nov. 9, 1966. (First son deceased.)
Miller, Eugene and Myrtle (Stoltzfus), Goshen, Ind., second child, first son, Brian Lamar, Nov. 4, 1966.
Morhart, Ray and Mary (Yoder), Hicksville, Ohio, fifth child, fourth daughter, Rebecca Kay, Oct. 11, 1966.
Mumaw, James and Mae (Nitschke), Olmsted Falls, Ohio, second child, first daughter, Julie Mae, Oct. 25, 1966.
Mumaw, Wayne and Wilma (Yutz), Andale, Kans., first child, Lisa Diane, Nov. 4, 1966.
Nussbaum, Herman and Marilyn (Gerber), Apple Creek, Ohio, third child, first child son, Kim LaMar, Nov. 5, 1966.
Pierantonio, David and Elaine (Zimmerman), Honey Brook, Pa., third child, second daughter, Doris Elaine, Oct. 16, 1966.
Rowe, Robert C. and Naomi (Brubaker), Jess-up, Md., fourth child, third daughter, Rebecca Joy, Nov. 1, 1966.
Shelly, James and Gloria (Kreider), Mogadishu, Somali Republic, second daughter, Joanne Marie, Nov. 15, 1966.
Shrook, Eugene and Lois (Deputy), Nappanee, Ind., first child, Jill Michelle, Oct. 4, 1966.
Stalter, Leland and Mary (Litwiler), Chenoa, Ill., fourth child, second daughter, Sharon Marie, Nov. 8, 1966.
Steckley, Harvey and Margaret (Yoder), Grabill, Ind., second child, first daughter, Lori Lynne, Sept. 1, 1966.
Stoltzfus, Stephen and Almada (King), Myers-town, Pa., fifth living child, third daughter, Lily Rebekah, Nov. 18, 1966.
Stutzman, James and Beulah (Detweiler), Kutztown, Pa., sixth child, third daughter, Joan Louise, Nov. 9, 1966.
Yoder, Dale and Debbie (Silvers), Hicksville, Ohio, first child, Kristie Lynne, Nov. 9, 1966.
Yoder, Henry and Edna Mae (Yoder), Goshen, Ind., fourth child, second daughter, Denise Ann, Aug. 25, 1966.
Yoder, William W. and Erma (Zook), Bristol, Ind., second daughter, Barbara Lucille, Nov. 11, 1966.
Zeager, P. Thomas and Helen (Sauder), Elizabethtown, Pa., first child, Ruth Marie, Oct. 13, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.
Austen—Steckle.—Robert Grant Austen and Margaret Pauline Steckle, both of London, Ont., Valleyview cong., by Ephraim Gingerich, Nov. 5, 1966.
Clemmer—Moyer.—Joseph D. Clemmer, Schwenksville, Pa., Finland cong., and Marie Moyer, Souderton, Pa., Perkiomenville cong., by Winfield M. Ruth, Oct. 29, 1966.
Delp—Freed.—James H. Delp, Souderton, Pa., Perkasie cong., and Ruth M. Freed, Schwenksville, Pa., Herstein cong., by Stanley R. Freed and James Lapp, Sept. 10, 1966.
Eisenrott—Opel.—Sam Eiseintrout, Hazelton (W. Va.) Union Church, and Marie Opel, Accident, Md., Glade cong., by Melvin Nussbaum, Nov. 18, 1966.
Gascho—Widrick.—Clair Gascho, Louisville, N.Y., and Debora Widrick, Croghan, N.Y., both of Lowville Conservative Mennoite cong., by Richard Zehr, Nov. 5, 1966.
Graber—Stoll.—Alvis Graber, Indianapolis, Ind., First Mennoite cong., and Karen Stoll, Montgomery, Ind., Berea cong., by David J. Graber, Sept. 17, 1966.
Grabe-Gaines.—Keith Eldon Graber, Montgomery, Ind., and Gwendolyn Suzette Gaines, Washington, Ind., both of Berea cong., by David J. Graber, Nov. 12, 1966.
Graber—Shoehenko.—John David Graber, Elkhart, Ind., Berea cong., and Lucy Shoehenko, Goshen, Ind., Prairie Street cong., by David J. Graber, June 9, 1966.
Gusler—Birk.—Duane Gusler, Midland (Mich.) cong., and Cheryl Birk, Kouts, Ind., Howepwell cong., by John F. Murray, Oct. 1, 1966.
Hertzler—Graber.—C. Willard Hertzler, Berg-ton, Va., Mt. Hermon cong., and Dorothy June Graber, Broadway, Va., Morning View cong., by David J. Graber, Oct. 1, 1966.
Leatherman—Frederick.—Richard W. Leatherman, Pipersville, Pa., Deep Run cong., and Rachel Frederick, Souderton, Pa., Franconia cong., by Curtis Bergey, Nov. 12, 1966.
Martin—Martin.—Thomas Martin, Bally, Pa., Hereford cong., and Judith Martin, Kokomo, Ind., Howard-Miami cong., by Clayton Sommers, Oct. 22, 1966.
Martin—Bearinger.—Willard Martin, Elmira (Ont.) cong., and Karen Bearinger, Petersburg, Ont., Mannheim (Latschar) cong., by Osiah Horst, Sept. 23, 1966.
Overholt—Birk.—David Overholt, Fredericktown, Ohio, Gilead cong., and Myrna Birk, Kouts, Ind., Howepwell cong., by Samuel S. Miller, Nov. 19, 1966.
Reiseger—Kemp.—Melvin Reiseger, Middlebury (Ind.) cong., and Violet June Kemp, Montgomery, Ind., Berea cong., by David J. Graber, Oct. 8, 1966.
Risser—Thomas.—Mark C. Risser, Holtwood, Pa., Willow Street cong., and Anna Mary Thomas, Lancaster, Pa., New Danville cong., by David N. Thomas, Oct. 29, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.
Byler, Elmer R., son of John and Penina (Zook) Byler, was born at Belleville, Pa., June 23, 1894; died of a heart attack at Allensville, Pa., Oct. 1, 1966, age 72 y., 3 m., 8 d. On Feb. 9, 1910, he was married to Maggie Yoder, who survives. Also surviving are one daughter (Mrs. Thomas Block), one son (Eltose), 4 grandchildren, and one great-grandchild. He was a member of the Allensville Church, where funeral services were held Oct. 4, with Nelson Roth, Eltose Hartzler, and R. R. Peaseberry officiating.
Good, Baby Boy, son of Robert and Deitlind (Werner) Good, was stillborn Nov. 16, 1966. Surviving besides his parents are one brother (Stephen) and one sister (Regina). Graveside services were held Nov. 17, with John F. Murray officiating; interment in Howepwell Cemetery.
Graber, Mollie, daughter of Benjamin and Nancy (Lehman) Rohrer, was born in Medina Co., Ohio, July 3, 1890; died at her home in Wadsworth, Ohio, Nov. 4, 1966; aged 76 y., 4 m., 1 d. On June 19, 1919, she was married to Edward

—Mrs. George Zook, Mary—Mrs. Harry Wenger, Neva, Elsie, and Erna—Mrs. Melvin Jantz, 4 stepdaughters (Mrs. Cora Berger, Mrs. Alma Kneerman, Mrs. Doris Ratzliff, and Mrs. Ruth Funk), one stepson (Harold D. Williams), 5 sisters (Mrs. Ella McFarlane, Mrs. Mary McFarlane, Mrs. Ada Royer, Mrs. Ida Zook, and Mrs. Esther Crumpecker), 57 grandchildren, and 39 great-grandchildren. He was a member of the Cedar Chapel Methodist Church, where funeral services were held Nov. 2, graveside services were held at Pennsylvania Mennonite Cemetery, Zimmerdale, Kans.

Witmer, Wilbur, son of David and Elizabeth (Lechty) Witmer, was born at Brinsmade, N. Dak., March 12, 1915; died at Parkview Hospital, Ft. Wayne, Ind., Nov. 11, 1966; aged 51 y. 7 m. 30 d. On Nov. 4, 1939, he was married to Mildred McNamara, who survives. Also surviving are 2 children (Ellen Christine and James Arthur) and 4 sisters (Mrs. Dorothy King, Mrs. Gladys Harrer, Mrs. Eldora Blosser, and Mrs. Myrtle Schmucker). He was a member of the North Lee Church, where funeral services were held Nov. 14, with Carl J. Rudy officiating.

GIFTS WITH A MESSAGE



Items and Comments

The dishonesty of the average citizen is shown in the fact that the Americana Hotel, New York, during its first ten months of operation lost 38,000 demitasse spoons, 18,000 towels, 355 silver coffee pots, 15,000 finger bowls—and 100 Bibles.

A suburb of Tel Aviv, Holong, has been selected by a group of United States investors as the site of a projected 50-acre "Bible Land," which will include an entertainment area and park depicting Biblical scenes. Total cost is estimated at \$7,000,000. It will be the largest recreation area in Israel.

Leaders of the so-called Christian Peace Conference met in Sofia, Bulgaria, to make plans for the third World All-Christian Peace Congress in Prague in 1968. Exact dates were not announced. According to the Bulgarian Radio, a series of these planning sessions will be held, with clergymen from various parts of the world, including the U.S., expected to participate.

A highly sympathetic analysis of the Pentecostal movement, some of whose followers "speak in tongues," was given by a Roman Catholic priest at an international ecumenical symposium in Collegeville, Minn.

In some South American countries and elsewhere, the Pentecostals are the fastest growing Christian denomination, it was reported by Father Kilian McDonnell, O.S.B., a scholar at St. John's Abbey and University. He said it is estimated that there are 10 million Pentecostals in the world, of whom about four million are in the United States.

McDonnell suggested that a reason for the rapid growth of Pentecostals in such countries as Chile is that the established churches do not meet the worship needs of the people there.

"Our liturgies have failed," he commented during a question period following his lecture. "No personal word was spoken to them (the Latin Americans) and there was no occasion for a personal response."

The "long, hot summer of discontent" which sparked race riots in Los Angeles and other cities was described by a Protestant theologian as part of the American crisis of too much leisure. In the keynote address at a Leisure Use Conference in Grand Rapids, Minn., Dr. Robert Lee, professor at San Francisco Theological Seminary, said the flare-up of social violence, the restlessness of teenagers, the boredom of housewives, and the anxiety and tensions of workingmen are all related.

"People don't know how to use time," Dr. Lee said. By the year 2000, the work week will be down to 20 hours a week—"a terrifying prospect," he said, "unless we develop a new gospel of leisure."

Religious man's commitment to witness for peace and an obedience to a higher law than the state were stressed at San Francisco by two nationally known clergymen. Speaking before 250 delegates to the second annual meeting of the San Francisco Conference on Religion and Peace, Father Peter Riga, Catholic theologian, declared that "for a person to always declare that the state knows best in matters of war and peace is a blasphemy for the Christian conscience; it is to be a coward to the spirit of God.

"If the church itself is not ready to take risks in order to achieve God's justice, then it has enslaved itself to the world for the sake of security and comfort. The church that will be intimidated by its wealth and stand idly by the shedding of innocent blood will see its wealth gone in God's day."

Dr. Harold A. Bosley, minister of Christ Church (Methodist) of New York City, emphasized that the churches and synagogues must avoid trading security for immorality.

"With the world today always on the verge of making a mistake which could end the human enterprise," he said, "the clergy must learn how to articulate our major social issues to the people similar to those men who preached at the beginning of the American Revolution."

A FARTHING IN HER HAND

edited by Helen Alderfer

A book of stewardship for women. Every woman is a steward whether she wills it or not, and thus must come to a personal definition of stewardship. Here twelve women have put into words their search in the area of personal resources for stewardship. In light of the demands of society, and the temptations of self-centeredness, they ask one hard question: How does God want me to use my resources? A practical book. An excellent gift.

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GOD'S WORD WRITTEN

by J. C. Wenger

The author emphasizes the authority, reliability, and centrality of the Scriptures, and the role they play in God's dealings with man down through the ages. He documents his statements with illustrations from the Scripture which make the subject fascinating reading. A must for every minister and teacher in the church. \$3.50

SERVANT OF GOD'S SERVANTS

by Paul M. Miller

A book on the work of the Christian pastor. The author sees the minister not as one ordained to be a religious chore boy but as one who is called to serve the church, through preaching, counseling, and leading in the worship of God. This book should help many a minister shed the role of administrator and become in fact a minister of God to His church. \$4.50

RAMON'S WORLD

by Dave Hill

Illustrated by Allan Eitzen

What's it like to be a member of a migrant family? To always be on the move? To live in shacks and be hated for it? Here is migrant life as eleven-year-old Ramon saw it. Ramon was one of five children in the Martinez family of Mexican-Americans. This story shows that people are people even though they may have a different national background or a different color of skin. \$2.50

BUCKWHEAT SUMMER

by Ruth Unrau

The story of an eleven-year-old girl and her personal problems during one summer's vacation. Although her problems were many, they sum up into one—that of "growing up." Very good on family relationships and getting along with people of other nationalities. \$2.75



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Christmas Sharing Fund



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We go to "extra" expense at Christmastime to give to our families and friends. Can we do the same for the church?

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Cover photo by Three Lions

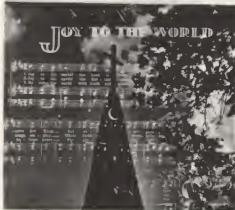
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Tuesday, December 20, 1966

Volume LIX, Number 49



Christians Can Interpret Christmas

By Vernon Leis

Christmas is almost here! Again people are asking about the meaning of it all. There are numerous interpretations of Christmas. For the student Christmas may be primarily a holiday. It is a real heyday for the merchant. Sometimes children remember only the tinsel and holly that are associated with the day. To shoppers Christmas is often a time of worry and hurry. Others think of Christmas as the best time of the year "to get happy." Even among Christians there is uncertainty about the interpretation of Christmas. Karl Barth has deplored the tendency of Christians to celebrate Christmas as if it were a carnival.

As a Call to Worship

The hymn writers interpret Christmas for us. For them Christmas is a call to worship. One of them says: "O come, let us adore Him, O come, let us adore Him, O come, let us adore Him, Christ, the Lord." Another says: "Come and worship, come and worship, worship Christ, the newborn King." One is really not ready for Christmas unless he is prepared to worship.

In his account of the birth of Jesus, Luke stresses the fact that the advent of Christ was accompanied by singing. He records the worship responses of various people. The first words of Mary's great hymn are: "My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has regarded the low estate of his handmaiden." After Zechariah's tongue was loosed he too rejoiced in the goodness of God. He sang: "Blessed be the Lord God of Israel, for he has visited and redeemed his people. . . ." The heavenly host praised God by singing: "Glory to God in the highest. . . ." After their firsthand experience with Jesus the shepherds glorified and praised God for everything that had happened. As Simeon held the child Jesus, he sang a hymn of praise. Anna also responded in thanksgiving.

Worship was a primary concern of Jesus. He came to open heaven and to remove the hindrances to worship. Christ became angry when He saw the abuses of temple worship. He drove out the cattle, and He overturned the tables of the money changers. At Christmastime Christ would have us remove the things that hinder us in worship.

During the Christmas season we should remember the words of Jesus in Luke 10:41. They are, "But the Lord answered her, 'Martha, Martha, you are anxious and troubled about many things; one thing is needful.' " Perhaps many of us are Marthas at Christmas. To worship, to sit at Jesus' feet, is the one thing needful. Let us rejoice

in the "good tidings of great joy."

As a Call to Service

Christmas is a reminder that God's Son came to earth. J. B. Phillips' translation of the first part of John 1:14 is simple and to the point. It reads: "So the word of God became a human being and lived among us." Christ, the Son of God, shrank Himself down to our size. The thought of Him becoming one of us is incredible and absolutely unique.

The incarnation of our Lord tells us that God knows and cares about the unbearable circumstances of mankind. Jesus came to understand and to share in order that He could be of help to us. His attitude was not one of cold detachment, but one of genuine compassion. He came to be a comrade. Yes, He even spoke of Himself as a servant.

Jesus came to identify with men so that He could testify to them concerning the nature of God's grace. In Jesus, God spoke to men as He never spoke before. He had good news for the poor. He brought liberty to prisoners. He healed the sick and did away with injustice. By what He was and by what He did, Jesus told us that we have a God who is not afraid to come close to us.

Sometimes, we forget that the one who became flesh said: "As thou didst send me into the world, so I have sent them into the world." The word must become flesh in our lives. Because God cares, we care. One modern Christian has said, "Because I believe in the incarnation I must be interested in the report of the sewage board."

To love our neighbor is a Christmas concern. Too often we think only of our own interests and wants rather than concerning ourselves about the needs of our neighbors. We do calculated giving like the man who said, "I spend so much on my wife; then she goes out and spends the same amount on me. That is the way we do it." Quite obviously the person who is merely content to swap gifts has not comprehended or experienced the unselfish love which Christ revealed. Jesus questions the value of reciprocal giving in Luke 6:33 which says: "And if you do good to those who do good to you, what credit is that to you? For even sinners do the same."

Luke 14:12-14 is a passage which Christians may find helpful in their interpretation of Christmas. Verse 13 could be paraphrased to say, "When you plan a Christmas dinner, invite low-income families, the friendless outcasts, the alcoholics, or legal offenders of various kinds to be your guests." Our guest lists habitually and exclusively concentrate on our friends and on those who belong to our own circle. The joys of togetherness become our preoccupation and we become insensitive to the loneliness and despair of our neediest neighbors.

Vernon Leis is pastor of the Elmira Mennonite Church, Elmira, Ont.

Will There Be Light This Christmas?

By B. Charles Hostetter

United Airlines pilot Dale Chapman blinked in disbelief. Flying at 33,000 feet the lights of New York looked like a lake of sparkling diamonds in the distance. Then there was only blackness. Just as if someone had pulled the plug of a Christmas tree.

Captain Chapman said later, "The whole city of New York was missing. It looked like the end of the world."

At that same moment, 5:28 p.m., Nov. 9, a subway train had just jolted to a stop. Then suddenly the lights fluttered and went out. Passengers climbed the dark stairs up to the lightless streets. . . . There was uneasiness and fear. Eyes climbed the walls of the city canyons. Darkness . . . everywhere.

A patrol car stopped. "What's happened?" a voice demanded. "Are the lights out all the way down the street?" "Yes, sir," said the policeman, "and everywhere else, too—Eastside, Westside, all around the town. . . ."

Darkness in a city of millions of lights! Neon lights, office lights, search lights, street lights, Broadway lights. . . . And not there alone . . . Boston, Albany, Toronto, Syracuse, Buffalo, Hamilton, Rochester, Hartford, all went black.

Within the space of a few minutes a silent avalanche of night had engulfed the Western Hemisphere's most heavily populated and power-dependent region. The great wire arteries of the Northeast lost power, blotting out the light of cities, crippling industry, stopping subways, stalling elevators, muting fire alarms, and snarling traffic. Thirty million people were forced to stumble as blind men.

After the initial fears passed, men found the darkness pleasant. They loved the darkness better than the light. They didn't realize that One wiser than men had long ago observed that men prefer darkness to light . . . because it fits their deeds, their affections, and their lusts a bit better. John 3:19.

In fact . . . the party spirit and excitement that developed in the darkness was enjoyed by so many that they were sorry to see the lights come back on. *Life Magazine* said, "A sort of gay, school's-out spirit prevailed."

What started it all?

Somewhere a broken connection, a snapped power control . . . or something (no one knew what) was to blame for the inky blackness that shrouded the Northeast. Everyone knew what was wrong (current off), though no

one knew why!

That blackout, affecting 30 million people . . . was a perfect symbol of another blackout which resulted in spiritual darkness for three billion people—all the people of the earth.

The lights are out all around the world. . . . Darkness blankets men everywhere with hopelessness.

What is that darkness? It is sin! The Bible says, "All have sinned, and come short of the glory of God" (Rom. 3:23), and that "the wages of sin is death" (Rom. 6:23).

All of us know that the darkness of human failure is everywhere, but only few pause to ask why the night of evil has no dawn.

The storm clouds of war, the mists of suspicion and hate, the smogs of anger and distrust, and the blanketing fogs of crime envelop us.

Worse than the darkness about us . . . is the cold darkness within. We've lost our way. The guiding light is missing . . . and mankind the world around is floundering and afraid.

Back in New York, in the height of the bewildering darkness, a blind man, tap-tap-tapping along the street with no hesitation, plowed through the floundering crowds like a fullback heading for a touchdown. The light of his cane guided him through a world unchanged by the power failure and untouched by the fear of darkness. He had a light within.

Stop! . . . my friend, right where you are in the darkness of a war-torn, hate-filled, sin-plunging world . . . stop . . . and look.

There is Light. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2).

Yes, . . . those are the words of the Bible. But what is that Light? And which way to the Light?

This way! Turn to Him who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). This Christmas can be filled with light and warmth for you. You were not meant for darkness and fear. That's why Jesus was born. He is the "true Light, which lighteth every man that cometh into the world" (John 1:9).

Spiritual blackout and power failure is experienced only by those who reject Jesus Christ, the Light of life. So yield to Him and live in the light—because "in him is no darkness at all" (1 John 1:5).

B. Charles Hostetter delivered this message over the Mennonite Hour radio broadcast.

What's Ahead?

Reports were heard at the fall meeting of the Mennonite Commission for Christian Education from each of its area secretaries. Some of the secretaries reported new materials in the process of being prepared for the local congregation. Also Paul Lederach's report from the Curriculum Development and Service Department of the Mennonite Publishing House suggested several items which were approved by MCCE. Congregations will be interested in what is being planned. Here are some of them.

1. Preschool Sunday-school materials for four- and five-year-olds are in the early stages of development. They will eventually replace the present Kindergarten I and II materials.

2. Outlines for the two remaining Christian service training courses have been revised. Arnold Roth is writing course number five on the program of the local congregation. Erland Waltner will write course number six on the mission of the congregation.

3. Missionary education courses on the junior and youth-adult levels are prepared annually. The committee met recently to project courses to follow *Becoming God's People Today*, by Willard and Alice Roth, and *Our City Neighbors*, by Esther Eby Glass.

4. A "Peace" quarterly is planned for youth and adults for the second quarter, 1968. It will replace the uniform lessons for that quarter. The group outlining these lessons met recently in Chicago.

5. *Program Guide* is written annually for Sunday evening meetings. Next steps will be to outline the 1969 and 1970 editions. Congregations having suggestions for the further improvement of this program tool should write to MCCE or Mennonite Publishing House.

6. Instruction materials for persons anticipating church membership are planned. The committee appointed to outline these courses has not yet met. MCCE accepted a proposal for a five-part curriculum. You will be hearing more about this in the future.

7. Adult materials to accompany "Project Consensus" are envisioned. These materials will help groups come to grips with current issues that are being faced in congregational missions.

8. Luke-Acts: Leadership Training workshops are in process all over the church. Hopefully these studies will make a notable contribution to quality of teaching in our congregations.

—Arnold W. Cressman.

O God,
Give to me a grateful heart
For criticism.
You know I deserve
More blame than I receive.
Give to me that kind of spirit
Which allows the burning,
Of even a bitter word,
To melt the self
And separate the dross
From my soul.
May such meekness be mine
That all self-defense
Is turned to confession
And more complete
Commitment to Thee.

Amen.



Pleasant View, Iowa

The Pleasant View Mennonite Church, located on Lucas Street, Mt. Pleasant, Iowa, was dedicated Nov. 9, 1958. There were 29 charter members. Present membership is 70, with an average attendance of 100. At the annual business meeting, the congregation decided to enlarge the present facilities. The pastor is Glen A. Richard.

Teach Us to Weep

To cry, I wish that I could cry again
And let my tears run down to wash my pain;
To cry in full, not half, but one big cry.
A boy when late for school can weep and wail;
A total cry will shake his soul. At six
He fears his mother, teacher, schoolroom mates;
The terror failure brings can shake his frame.
At thirty-six, I cannot cry. I keep
So stiff my upper lip. Clenched fists, false smiles—
I face the world—my tears drip down in dark
Upon my soul. Why can't I cry again
And let my tears run down to wash my pain?

Once mothers cried in Bethlehem for babes
Whose cries were still. Rachel in weeping voice
Was heard. She found no comfort in Rama.
Because the child was not. He cried no more.
And while she wept, because she wept, a child
In flight from Bethlehem could cry. Egypt
Could hear His wail. That flesh of our own flesh;
That bone of our own bone—He cried like us.
And why? For all the pain that babies feel
Who torn from warmth of womb face cold and loss.
Painless childbirth there may be, but once robbed
Of mother no wee babe finds ease except
To weep. But we are those who cannot cry.

And then a voice said, "Cry." "What shall I cry?"
"All flesh is grass, its beauty like the flower."
"Yes, cry. The grass does wither; flowers fade."
And so we cry, and so we fade. Dry tears
Cannot erase the dry and ache of our
Dark sin. We fail, we fall, we lose our way.
We meant to show how smart we were; we showed
Instead our meanness, smallness, pride, and fear.
The flower fades, its beauty dries. A wind,
A heat—we shake, we fall, but do not cry.
Oh, Babe, oh, mothers, babes of Bethlehem!
Oh, teach us how to cry, the proud young ones,
The stiffly upper lippered who will not weep!

But Christ could cry. About a tomb He wept.
He loved a friend and gave Himself to tears
In shamelessness. Where others closed themselves—
His tears fell out, not in—He showed His soul.
And why? He had no fear of tears. He wept.
No hiding man was He. And He bore wounds
For our transgressions, bruised for our black sins.
But His chastisement made us whole once more.
Our sins fall out, not in; He bore my pain.
So Jesus came that I could cry again.

—By Maynard Shelly, editor of *The Mennonite*.

There is a story coming out of the French and English wars which is a parable for many today. Admiral Phipps was in charge of the British fleet which was to anchor outside Quebec, await the coming of the British land forces, and then proceed against Quebec in a joint attack.

Phipps arrived early and, being an ardent nonconformist, was greatly irritated by the statues of the saints which adorned the roof and tower of the Catholic cathedral. So he spent his time shooting at them with the guns of his ship.

History does not record how many of the statues he hit and destroyed. However, history does record that when his infantry arrived and the signal for the attack was given, Admiral Phipps was without ammunition. He had used it up on the saints.

I think of this story sometimes when I hear some sniper let loose against the church or fellow Christians. Of course saints should always be ready to look squarely at their own sins and repent of them. Also saints should not seek to hide their sins or imagine everything is all right.

However, the person who spends his time shooting the saints will not be equipped to win over the real spiritual adversaries. Satan smiles when he sees one Christian condemn another Christian, or one church criticize another church. Yet it appears that this is the chief token of nonconformity on the part of some. They declare their difference by denouncing others. Yet Christ Himself came not to condemn but to save. And those who spend their resources and time shooting other saints are ill prepared to fight the real enemy of men's souls.—D

Wrong Use of Hymns

The very next time a boring master of ceremonies or a long-winded speaker tells an audience of which you are a part: "Let's get some air in our lungs now! Let's sing hymn—while we stand and turn around, and the ushers open the windows!" for hymnody's sake say or do something by way of protest.

The use of a prayer hymn, or of a stirring call to "Rise up, O men of God," of a hymn of faith and affirmation. "I love Thy kingdom, Lord," as a substitute for dumbbells or for some simple drills that every schoolboy knows—such use debases hymns—is a mockery of things of the faith, is an affront to God to whom most of them are addressed. It is as blasphemous to use a hymn for such nonreligious purposes as to use prayer in this same way. No leader would (I hope) use the Lord's Prayer, or the Apostles' Creed, just to make men's chests act as bellows—in rhythm. Why then so use a hymn?—W. W. Reed, in *Michigan Christian Advocate*.

Gleanings from Galatians

By Norman Derstine

IV. We Maintain Deliverance by Finding True Liberty

A. Maintain It as the Only Way. 5:1-12

The simple but profound words of Christ summarize what Paul is describing in this epistle. "I am the way," said Christ. Some wanted to change this to say, "The law is the way" or "Good works is the way." But it is completely by *faith*—faith in Him who is the way. "For freedom did Christ set us free; stand fast therefore, and be not entangled again in a yoke of bondage." "The mesh of legalism in any form, Jewish or Gentile, tends to make us self-conscious instead of Christ-conscious. It is from this endless round of self-effort that Christ delivers us."¹

"Falling from grace" in the context means not some sin, such as immorality, although this kind of fall may lead to that. Rather, it is dependence upon self-effort and law rather than the Spirit of God to enable one to live righteously. "The fallen-from-grace life, though it be intensely religious, is essentially a moral life: 'I call upon myself to live up to certain standards of conduct that satisfy my religious sense of right and wrong.'"² It is the difference between Rom. 7 and Rom. 8. Under the law one is in bondage to self. Through the Spirit we are liberated: "Who shall deliver me. . . I thank God through Jesus Christ my Lord." He is the only way—any other way is a perversion of the true Gospel and leads not only to frustration but to a fall—a fall from grace.

B. Maintain It Through Living in the Spirit. 5:13-26

The whole law is fulfilled in one word—love. And the fruit of the Spirit is love. The work of the Spirit is not against law; rather, it is only as we walk after the Spirit that we do not fulfill the desires of the flesh and violate the law. Someone has said: "The Holy Spirit exercises a stricter supervision over the believer than the law ever did over the unbeliever . . . and gives the desire and power to refuse the wrong and choose the right, a thing which the law was never able to do." This is supported by the words of Scripture. "For God has done what the law, weakened by the flesh, could not do . . . in order that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit" (Rom. 8:3, 4). This section of this book on deliverance deals with the very essence of the Christian life. Apart from the indwelling presence and complete control of the Spirit there is no deliverance from the controlling power of

sin. But through the Spirit victory is assured. Paul comes right to the heart of the matter when he says, "If we live [were born again] by the Spirit, by the Spirit let us also walk." This becomes the clinching statement in this practical section of the epistle. Remember, he began by asking the question, "Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh?" All that he has said between these two revealing statements shows that we live the Christian life by faith—the same way we began to live it when we received new life through the Spirit.

The practical aspect of this for the church is found in the words of Kenneth Wuest. "He ran the world 2,500 years before the Mosaic law was enacted. He can run it again without it. He does not need the help of legalistic teachers and preachers in the church who think they are helping him control this world by imposing law on grace. Indeed, it is the general ignorance and lack of recognition of the ministry of the Holy Spirit that is responsible for the tendency in the church of adding law to grace." We must not minimize but rather magnify the work of the Holy Spirit. The fruit of the Spirit fully meets the demands of the law.

C. Maintain It Through Loving Service. 6:1-10

How we look at other people's errors and sins is an index of our spiritual life. The spiritually minded person does not engage in a censorious attitude but considers himself that, but for the grace of God, he might have done the same thing. We should then help to lift the brother who has been overtaken in a fault. This help is only helpful when the Holy Spirit is in full control. This loving service reaches into the material needs. We are instructed here and elsewhere in the Word of God to support those who minister to us in spiritual matters. The law of sowing and reaping applies to the material and the spiritual side of life. A person who is led of the Spirit will be looking for opportunity to do good to men in need and will give special attention to the brotherhood to see that there is no one in want. This attitude of loving care and service grows out of the work of the Spirit and is not a product of the law.

Summary of the Epistle. 6:11-18

We began by saying that the key word is found in 1:4—"deliver"—and the intent of this letter was to show them and us how we can be delivered from the flesh, the world, and the law or legalism. The summary verse to the entire argument that Paul brings is based on theological premises argued in this treatise as well as

¹Norman Derstine is pastor of the Roanoke congregation, Eureka, Ill.

verified by the personal experience of the apostle. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Paul is saying, The law never gave this kind of deliverance to me—neither was it ever intended that it should. The test is if you are a "new creation" born of the Spirit and living daily by the Spirit's power.

"The Galatian danger confronts every church, and it is astounding how cleverly Satan succeeds in leading people into legalism in the name of a higher spirituality. . . . The legalist deals in the external, and therefore, the obvious; our care should be to prevent the internal invasion of little evils that damage the soul. The myopic legalist is incapable of discerning the line between forbidden territory and the area of God's will. He so misunderstands the 'No Trespassing' signs on the border of forbidden territory that he transfers them to the region of innocent things, allowed in the divine will, and then spends his time straining out gnats in the fine-meshed cloth of his own definition of righteousness. . . . It is amazing how callous and cruel they can be where there is a call for kindness, sympathy, and understanding, and how keenly they can feel any disagreement with their manufactured code of prohibited peccadilloes." 3

We are all interested in holiness. Sometimes we may go about trying to get it in our personal and corporate lives in ways that are questionable. "Much of the world's religion is an external thing, whitewashed on a sepulcher that is full of dead men's bones and all uncleanness. Thousands regard religion as a terrible necessity. . . . Their duties are doled out. Some of them followed a rigorous regimen of imposed righteousness. They are ethical ritualists, going through the motions of outward obedience when their hearts are elsewhere. It is to be feared that the holiness ranks have sometimes been invaded by both rude and refined legalism in the name of superior spirituality. Men professing the highest state of grace often become legalistic detectives engaged in a microscopic search for harmless bacteria, and when they find them, they are magnified many times by the legalistic microscope until they look like devouring monsters. . . . While some have tried to broaden the narrow gate of the kingdom in order that anyone might take the world with him through it, others have placed barbed wire entanglements before the gate and made demands that God never made upon those who would enter. . . . When holiness reigns in the heart and goes forth in queenly beauty in the life, men are attracted. But when anyone undertakes to produce a home-made holiness out of a few dry sticks and dyed rags of legalism, it becomes a scarecrow that drives people from the vicinity of the ugly thing, falsely labeled 'holiness.'" 4

With Paul we desire the true thing—not the counterfeit! This is why he wrote the Book of Galatians. This is why we should study it and apply its truth!

1. Lehman Strauss, *Galatians and Ephesians*.

2. Norman Harrison, *His Side Versus Our Side*.

3. J. Paul Taylor, *Holiness the Finished Foundation*.

4. *Ibid.*

The Dutch Avoid Christmas Confusion

Christmas is meant to be a time of confession, as people around the world observe the birthday of Christ. Often, though, there is little acknowledgment of Christian belief, but rather a lot of confusion.

The Dutch seem to have solved this problem by separating the pompous show from the solemn event. They celebrate the birth of St. Nikolaas—who was born in the fourth century—on Dec. 6, by putting on a truly gala affair. The main feature is Sint Nikolaas riding a white horse, accompanied by his servant Zwarte Piet, who carries a big bag as a warning to naughty children, and distributes candies to the good ones. At night when the parade is over and the bands have marched by, members of the family exchange gifts and recite humorous poems that they have versified about each other.

This merrymaking occasion is in contrast to the day set aside less than three weeks later for the observance of the birth of Christ. On this day there is no racket or clamor, and no presents are exchanged. The day takes on an aura of the Christmas spirit as the community as a whole reverently observes this blessed event.

Hence the birthday of St. Nikolaas and that of our Saviour are both commemorated in a manner appropriate to each, thus ending the confusion that results from intertwining the two happenings.—Adapted from a meditation by Peter J. Dyck in the MCC *European Newsletter*.

December's Priests and Levites

*And so we make our annual pilgrimage
From altars of Thanksgiving
to lights of Christmastide,
And in our hurry to our family feasts
We see the wounded world,
but pass by on the other side.*

—Helen Good Brenneman

Prayer Requests

Pray that Marjory Yoder, teacher at Hokkaido International School, may be sensitive to the Spirit's leading in her contacts at school and with Japanese friends.

Pray for a small group of working girls in Sapporo, Japan, who meet monthly, that through activities and discussion a desire for Christian life and growth will be present.

Pray for this Japanese broadcast listener: "The more I think about faith, the more it seems to elude my grasp. I want to start from the beginning. Please help me."

"Love Me with All Your Heart"

By I. Merle Good

"Love me with all of your heart!"

That's actually what He meant.

Here's how it happened. Call me Pete. There were seven of us together and I say, "I'm going fishing." And they say, "We're going too." So we go—all night. All night and no fish. Great night, let me tell you. So toward dawn we near the shore and see someone standing on the beach. Stranger. "Any fish, boys?" He calls.

We feel a bit foolish—seven men and no fish. The stranger suggests that we try the other side of the boat. So we try. And you never saw the beginning or end of such a catch! The nets almost break as we pull them. Then one of the men says, "It's the Lord."

Cold shock. I grab my tunic, jump into the water, and swim to shore, a bare three hundred feet away. Somehow I feel all wet.

A fire is burning on the beach. Smell the fried fish. And there's the bread. He asks for more fish. I go and pull the net ashore. We count 153 large fish! And the nets didn't break.

"Breakfast is ready." We eat in silence. We're sure we know it's Him—but if it isn't . . . none dares to ask. And when we finish eating, and He speaks, we're sure of it.

His eyes are sad as He turns to me, voice soft and almost far away, words slow but sharp as razor ice. "Do you love me more than these?"

I think Him cruel, and yet I know the truth. I turn my head. Control yourself, I tell myself. Control yourself.

Let me explain. The day before His death He told us all of us would desert Him. I objected, "I will never desert you, even though the others do." And then He turned to me with these sad words, "Before morning comes you'll three times deny me."

You see, for years and years we've looked for a leader to bring back our nationhood. Our land has been trampled and exploited. The Assyrians took Samaria and the northern tribes hundreds of years ago. Later, Jerusalem fell to Babylon. And then the Greeks occupied our land, the Egyptians, the Persians, the Syrians, and now these crazy Romans. We want to be a people all of our own, a nation of Jews. We've

looked for the Messiah for so many years.

And this fellow seemed so promising. The miracles, the parables, the healings and resurrections, the transfiguration. And then the entry into Jerusalem as a King. And now when I said I'd die for Him, He says I'll desert Him too.

Well, it happened as He said. I tried to defend Him. I even sliced one of the servants who came to capture Him so hard that his ear fell off. But that was wrong. He healed it back in place and told me to put away my sword. I followed them and entered in the lower courtyard. And as the trial progressed a maid came by and said, "This man was with the Nazarene." I turned to her with a cold stare. "I don't know what you're talking about." Later someone else claimed my speech sounded a bit Galilee-ishy; I denied it again. Then a relative of that servant who had lost his ear walked up—"Didn't I see you in that garden?" I swore and feigned a rage. I never knew the man, I told them. I never knew the man.

It all turned out so cruel; it cut me through; I wept. I saw Him twice since He had hung there dying; twice I kept silence. And now He stands here on the beach—"Do you love me more than these?"

It hurts. "Lord, you know I love you." Three times He asks and three times I answer, just as three times I denied Him. I'd said though the others desert I wouldn't. And then I'd excelled in letting everyone in that courtyard know that I didn't love Him.

Each time I answer He says, "Feed my lambs" or "Feed my sheep." For as we fished all night and now He feeds us, so we must fish and feed. Fish to feed and feed to fish.

The Lord's questions penetrate so deep. In restlessness I turn and see another. "Lord, what about him? *What about him?*" What about all the people who follow God for what they get out of Him; or the people who follow God to find a pathway out of things that they must face; or those who put God in a box, feed this in and expect to pull that out, all the while saying, "Function, God, function!" or the guys that build an empire of Me-ism around themselves so that their god is merely an extension of their own selfishness. Lord, what about these?

Again that sad look. "What is that to you? Follow me." And what He really meant was I should love Him with all of my heart.

I. Merle Good is a Mennonite writer and college student.

The Crowning Act of Stewardship

By Paul Erb

Including in one's last will and testament bequests for religious and charitable uses has been called "the crowning act of stewardship." If it is, then many lives of Christian stewardship go uncrowned. It is still the exception rather than the rule for Christian people to leave any part of their estates to the work of the church. Many church members conscientiously give a tenth or more of their income to the Lord, but in writing their wills directing the distribution of their capital accumulations, they leave the Lord out entirely.

It seems to be taken for granted, even among Christian people, that when a man dies, the property he has accumulated should be divided among his children or other relatives. So ingrained is this idea, that many parents would feel guilty in willing their property away from their children; and many sons and daughters would feel cheated if the estate of their parents was not theirs to divide.

Why is this tradition so strong in our society, including our Christian circles? It probably reflects an economy of scarcity, in which a man's family sorely needed what their father had been able to scratch together. In those days life was shorter, and a man's sons began their struggle for a living about the time their father died. The family legacy was a practical necessity in an agricultural setting in which a father hoped to leave a farm to each of his children.

Now it is not wrong to provide for one's own. A younger man ought to have a will which, in case of his early death, permits his wife and children to carry on. It is right to make a fair, sensible, and adequate provision for loved ones in accordance with their needs.

Their needs! Aye, there's the rub! For something has happened to us here in America during the last half century. The average span of life has increased about twenty years, and most of us now exceed the Biblical threescore years and ten. Families are getting smaller, and most children are born in the first decade of marriage. So if a man lives to be eighty, as many of us do, at the time of his death his children may average fifty. By that time most of them will have achieved a success of their own in our affluent society, and scarcely need help from their parents. So why should an estate be left to them?

In fact, as things are now, the greatest period of need in a person's life is while he is getting an education and getting started in his life's vocation. Many parents feel that this is the time to give their children help, if they are able to do so. Why encumber them with help later on that they do not need, and that they may not be able to use in a Christian way?

Most of us feel that we should accumulate enough property to take care of us in old age. That is less necessary than it used to be before Social Security and Medicare. But savings still have their place. An independent old age is probably happier, and one ought to leave enough for a modest funeral and tombstone.

But beyond that one ought to direct his resources to the most Christian uses, and not leave his charities to his heirs. One can give away his estate before he dies, either by outright capital gifts or, if he needs the income, by gift annuities. There is more pleasure and satisfaction in seeing one's money at work building character and saving souls, healing bodies and feeding the hungry, than in clipping coupons and adding to the pile.

And what one does hold on to should be divided through the writing of a will—not just to leave it to our children, but to bequeath some part of it, at least, to religious causes. A tenth should be a minimum; the larger the proportion, the better. The will of a Christian is an opportunity to give witness to a Christian faith, to what that faith does to his sense of values. Through his will a Christian may express his gratitude for God's gifts to him, and give tangible form to his sense of stewardship. What shall be the confusion of that steward who in his final accounting can only say, "Part of what you gave I lived up, and the rest I left to my children"?

Probably the largest untapped resource for the support of the program of the church is our estates. When it becomes as usual for us to make capital gifts through our annuities and wills as it is every week to bring tithes and offering from our income, a new day will have come in church financing. The potentialities here are hard to estimate.

To give to the work of the Lord through our wills is a way to lay up treasure in heaven, to give our money an immortal quality, to put what God has given us beyond the reach of moth and rust. And only thus may we bring a lifetime of stewardship to full completion. A man who has not written a will, and made the church a beneficiary, is not ready to die; he has some unfinished business with God.

Paralyzed

The church is finding herself paralyzed by this sinister American disease called materialism. Surely the words of Jesus apply to us today. "Unto whomsoever much is given, of him shall be much required."—H. Raymond Charles, of Eastern Mennonite Mission Board.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I cannot help making a few comments on the article, "Much Needed Modesty," by Ray Brubaker.

I agree with most of it, except the first part about women working, especially wives. My wife has worked in a shop for 12 years where most of the workers have only a vague idea of the Bible. At different times, the Bible was brought into their conversation and because my wife knows different Bible verses she quoted several. By doing this, different women have started to read their Bible, which had gathered dust, to see if what she quoted was true.

I believe if children are raised properly then once they are old enough they can work almost anywhere and be a witness of our Savior. By the way, two of our boys have served two years in Pax service. Both are now married. One is a schoolteacher and the other is at a state university studying to be an MD. They stated recently that if we would not have helped them through college, they would not be where they are today. It would not have been possible for our boys to attain a college education if my wife had not worked.

When you want to catch fish, you don't put a rain barrel in your backyard, but you go where the fish are. Most of us like to do our fishing in our own backyard.—Paul Gerber, Walnut Creek, Ohio

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I too am one that looks forward to every issue of the *Gospel Herald*. Naturally I cannot agree with everything that is printed. However, I want to thank our brother editor for the timely article on "Much Needed Modesty," by Ray Brubaker, in the Nov. 8 issue. The writer was the Scriptures on his side and no apology is needed. I cannot understand how anyone can read I Cor. 11:1-16 and then OK that which the Scriptures speak against. I wonder why our editor went outside the church to find an article of this nature. Is there no minister in the church willing to raise his voice against this evil? We have had some frank writings from liberal-minded men within the church. Why not have some frank writings from those that are conservative men? If these truths stood fifteen years or more ago, they will stand today if they are voiced. God bless Bro. Brubaker for his courage. God bless our brother editor for choosing an article like this.—Irvin G. Gehman, Barto, Pa.

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The statement of the Lancaster Conference Bishop Board on the divorce and remarriage issue seems to categorize the position of a remarried person as a sin which is unpardonable. I question whether this is a realistic or Christian interpretation of the Scriptures.

A position statement of this nature does not reflect the loving acceptance of sinners which traditional interpretation of the Bible suggests is a pattern of life for Christians.—R. Wayne Clemens, Souderton, Pa.

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Many times I am made to rejoice in doctrinal truths presented in the *Gospel Herald*, but not so often do we hear the truth so clearly set forth as was done by Bro. Brubaker's "Much Needed Modesty" should make us all think and pray and take our Bibles and look up these references, read and reread to see where we as a church have failed in compromising and forsaking our former beliefs.

In II Thess. 2:3 Paul gives strong advice: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first." Are we living in those times? Are we prepared to meet our God? Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:40).—Nah Steekly, Milverton, Ont.

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Service to Higher Education

His contributions to the higher education arm of the church have been impressive. Early in his life he served as principal of the school of business at Goshen College.

Since 1920 he has been a member of the Mennonite Board of Education, for which he served as financial agent for more than 30 years and on the executive committee for more than 25. At the recent meeting of the Board he was elected honorary member after some 45 years of continuous service on the Board.

In naming the building President Mininger said, "Goshen College, in thinking of a name for the hall, wanted one which would exemplify Christian dedication, service, and commitment, characterizing the same qualities that motivated Clayton Kratz. The college is satisfied that the life of Orie O. Miller well demonstrates these qualities."

New Library at Goshen

Structural steel is being erected for the four-story Harold and Wilma Good Library on the campus of Goshen College.

The building will contain slightly more than 35,000 square feet on four floors (one floor completely underground). In the steel-frame building there will be shelf space for 160,000 volumes, accommodations for 432 readers, an art gallery, classroom, and faculty offices when completed and ready for occupancy in the fall of 1967.

The building, however, has been designed to accommodate 250,000 volumes and 600 readers.

Goshen College

Names New GC Buildings

Paul Mininger, president of Goshen College, has announced that the Mennonite Board of Education has approved names for the two new buildings on the campus.

The \$1,000,000 library, presently under construction, a gift by Mr. and Mrs. Harold C. Good late last year, will be named in their honor. It will be known as the Harold and Wilma Good Library.

Orie O. Miller Hall

The new \$390,000 residence hall on the east campus has been named in honor of Orie O. Miller. The hall has accommodations for 132 upperclass women.

It is fitting that Orie O. Miller Hall stand next to Clayton Kratz Hall. Both men were members of Mennonite Central Committee's overseas relief unit—organized to give relief aid to victims of the Russian civil war in the fall of 1920. Only by an abrupt change of circumstances was Kratz arrested on suspicion of being a spy, and never seen again.



Library under construction at Goshen College

CHURCH NEWS

A Congregation Mourns Its Leader

By Frank C. Peters

Part II

(Report of Mennonite Delegation to Soviet Union)

Moscow—Jacob Zhidkov is dead. He died on Thursday, Oct. 27, at the age of 81. For many years he was the leader of the Baptists in Russia and he made several visits to America. A number of our Mennonite leaders in America will remember him well.

It was a sorrowful sight to behold. We were to be introduced to the church that evening and when it was announced to the congregation that their revered leader and brother was dead, sobbing was heard everywhere. The mourning became louder and louder until it seemed that the brethren would be forced to do something. It was a spontaneous outburst of a grief which knew no suppression.

Some of us had not known this father of the faith. The stories they tell of him are such that we felt most disappointed that we had not met him. During the years after he returned from Siberia and prison, he led the Baptist people through many crises. His approach was direct and humble, and he relied on God with a childlike faith. His staid and firm leadership will be greatly missed among the Christians of Russia.

It was a rather strange occasion—with death on one hand and our welcoming on the other. The two notes seemed so discordant and the poor people had to fluctuate between them. When a speaker mentioned Bro. Zhidkov, the congregation broke out in mourning and when our fellowship was mentioned, they rejoiced. Perhaps that is really what life is all about—going through the valley of tears where we draw the waters of rejoicing.

Several brethren gave greetings and Dr. John Williams, vice-president of the Baptist World Alliance, spoke to them of the church. He emphasized that the gates of hell could not prevail against the church. In Christ, victory had come to the redeemed and nothing could actually effectively thwart such a victory. The congregation gave audible assent throughout the service.

The choir in the Moscow church is of the finest. The leader is an accomplished musician who directs a group of trained singers who seem to love to sing. There are recordings of this excellent group of singers. The soloist is a former opera singer who accepted Christ and now sings for Him.

The church with its membership of 5,000

has six services during the week. There are three services on Sunday. The choir sings at all of them. This means that the singers come to church every evening but Monday. On Friday is practice. They sing five times or more at every meeting, which always lasts more than two hours.

During the week one sees more women in the service since the meeting begins at six and men who work just cannot make it. There are also younger people. The aisle is filled with people who stand for more than two hours. Some are at least 75 and it makes one uncomfortable to see them standing so long.

It was interesting to note that greetings really mean something to these people. At home greetings are archaic and at best they must be endured as obsolete expressions which have a way of hanging on. Here the people see in the greeting an expression of oneness with Christian people all over the world.

After the meeting we made our way through the crowd to see if someone would speak to us in German. We hoped to hear a familiar Mennonite name among the many Russian people. However, we were disappointed and wondered how the Lord would lead from here.

Deadline Approaching

All persons hoping to attend the Eighth Mennonite World Conference sessions in Amsterdam next July 23-30 are encouraged to register just as soon as possible with the MWC Secretariat, 3003 Benham Ave., Elkhart, Ind., in order that proper housing reservations can be made in the Netherlands. While every effort will be made to find housing for late registrants, the initial deadline for registrations was set at Dec. 1. Housing is very scarce in Europe, especially during the tourist season, and particularly in popular Amsterdam. Our Dutch brethren report that persons not having reservations should not count on finding beds anywhere in Amsterdam next summer.

All travel arrangements should be made with the Menno Travel Service office in Akron, Pa., or one of its branches, or with an MCC office.

A limited supply of the *Lordship of Christ*, the papers and sermons and discussions of the 1962 Conference, is available at \$1.00 from the office of the Secretariat, 3003 Benham Ave., Elkhart. They are recommended for background study particularly to those who are planning to go to Amsterdam next summer.—MWC Secretariat.

Flights for World Conference

By Howard Raid

Four charter flight dates to the Mennonite World Conference at Amsterdam have been confirmed. You can now plan your economical charter flight travel for the following dates with the confidence that MCC has booked the planes. All you need to do now is fill them up. The flight dates are as follows:

- (1) July 17, leaving New York, returning to New York, July 31.
- (2) July 19, leaving New York, returning from Amsterdam, Aug. 26. This is almost six weeks.
- (3) July 19, leaving New York, returning to New York, Aug. 11.
- (4) June 27, leaving New York, returning to New York, July 30.

The Mennonite Central Committee is providing this service at the request of the church conferences and organizations. These charters, however, must be filled if they are to materialize. If they are not filled, other means of transportation will have to be secured.

Your application and an initial payment of \$50 should be made as soon as possible. The second payment is due Jan. 10, at which time additional funds have been requested by the airlines. The final payment is due April 13.

The total price is being set at \$295. After the flight has been completed, the funds remaining will be allocated equally among all of those who participated in the flight. So it is possible that this cost will be brought down to a somewhat smaller amount.

In order for the Mennonite Central Committee to provide this service to you, two things are required in addition to the payment. First, charter members must return on the same charter. Second, when a deposit is made, the Civil Aeronautics Board requires a membership list from your own congregation. This may be in your yearbook or your annual report, but your name should be listed as a member.

MCC is happy to be able to provide this service in order to provide a more economical way of traveling to the Eighth Mennonite World Conference.

Arrangement can be made to tie in with the regular tours that have been scheduled in conjunction with the World Conference, or your own special tour can be made up.

Missionary of the Week



Mary Ellen Shoup, Los Angeles, Calif., began service in Algeria the middle of September as a missionary-teacher. After applying for official assignment as a teacher, she was assigned to teach English in a high school in Boufarik, not far from Algiers, and began teaching on Oct. 3.

A veteran of a number of years' overseas relief work in France following World War II, Mary Ellen is the daughter of the late Mr. and Mrs. Harry E. Shoup.

Society Council Meets

"God's Word for a new age is a primary challenge confronting Christians in the twentieth century," says Dr. John H. McCombe of the American Bible Society.

To make the Word available in language that people understand, in a format that causes people to want it, and at a price they can afford is the American Bible Society's first objective.

At the annual meeting of the Society's Advisory Council held in New York on Nov. 14-16, 1966, representatives of more than 70 denominations and agencies were reminded of the significant work done by the American Bible Society during the past 150 years. Outweighing accomplishments of the past is the size of the challenge ahead.

A recent Bible Society survey to assess the worldwide need for the Scriptures showed that

- only one out of eight Christians in the world owns a New Testament;
- only 50 percent of Christian families

have a Bible;

—most new literates have no access to God's Word;

—there is a serious shortage of Scriptures throughout the world.

In Latin America it is estimated that 30 million copies of the Word are available to 230 million people. In other words, 200 million Latin Americans have no portion of God's Word.

The Bible is available in 80 African languages, but no part of the Bible is yet translated into 400 languages and dialects on that continent.

Nine Mennonites representing mission boards and the women's missionary auxiliaries were present to hear 1965 highlighted by officers and staff of the American Bible Society.

During 1965, 54 million copies of the Scriptures were distributed at home and abroad. The Bible was offered to 80,000 international students studying in United States colleges and universities in their mother tongue.

In 1950 the 750 millionth copy of the Bible produced by the American Bible Society came off the press.

In the short space of 20 years, translation has expanded from 150 languages to more than 500 languages in 150 countries. In addition, the Society gives counsel and help to others, such as Wycliffe Bible Translators. Institutes for persons working on translations overseas are being held periodically in various countries. The Eighth Translators' Institute was held in Kenya during 1965 with Dr. Eugene Nida participating.

The Society has long given special service to the blind by making available the Bible in Braille and through recordings. In 1965, 30 percent of the 400,000 blind people in the United States were reached with Scripture portions.

A new frontier for the Bible Society is recognition of the new openness on the part of the Roman Catholic Church toward the translation and distribution of the Bible in the vernacular. This promises to open up vast new opportunities for the Word of God.

The American Bible Society Board of Managers is concerned that churches' share in operating funds has declined in recent years. In 1965 the churches gave about 20 percent of all operating funds. The goal is to raise this to above 50 percent. The total Bible Society budget for 1967 is \$7.1 million.

The average per member giving to the Bible Society from Mennonite churches in 1965 amounted to 25 cents per member.

The American Bible Society is closely linked with missions overseas in translating, producing, and distributing the Bible. Mennonite missions are involved in translating the Bible in the Congo and in the Argentine Chaco. In July, 1966, the Society's

board approved publishing the Gospel of Mark in Toba. This work was carried out by missionary Albert Buckwalter of Mennonite Board of Missions. In the Congo missionary James Bertsche is translating the Old Testament into Gipeinde.—Wilbert R. Shenk.

MCC-Mission Workers' Retreat

The ninth annual Europe and North Africa MCC-Mission Retreat shifted setting from the Bienenberg in the hills of Switzerland to the Centre Familial on the heights of Algiers in Algeria.

For 95 missionaries and MCC workers scattered in 13 countries (Algeria, Austria, Belgium, England, France, Germany, Greece, Holland, Italy, Luxembourg, Morocco, Switzerland, and Yugoslavia), this opportunity to gather together Oct. 19-24 to study the Word, to discuss, and to fellowship was one of the year's highlights and a time of renewal.

To see old friends, to make new ones, to really be able to sing again were some of the special dividends which always accompany these retreats. This year there were some additional dividends. For many retreaters, this was their first glimpse of non-Western Islamic culture. A busload used the opportunity to visit the MCC-CCSA work in Algeria. Additional dividends came in our being able to share with our fellow workers something of our "adopted land" and our work and problems here.

"Life Together" was the theme. In introducing it Peter J. Dyck, MCC director for Europe and North Africa, spoke of three aspects of a Christian's life: (1) his personal relationship to Christ; (2) his relationship within the brotherhood; and (3) his concern in the social realm.

"The first and last have been emphasized most from Mennonite pulpits in America the last decades," said Dyck. "That may be one reason why so many volunteers find themselves in MCC who seem quite sure about their relationship to Christ, who are equally sure that God called them into service abroad, but who seem not so sure about their role in a unit. Some are quite obviously ill-prepared for life together in the confines of a team, be it MCC or mission. We are going to spend four days studying this second aspect together."—Marian Hostetler.

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The Earl Schwartzentruber family, Bragado, Argentina, was involved in an automobile accident on Nov. 20. A daughter, Donita, suffered a broken collar bone and head injuries and their son, David, minor concussion and shock.

FIELD NOTES

There will be an SBS Superintendents' Workshop at the Laurelville Mennonite Church Center, Route 2, Mt. Pleasant, Pa. 15666, Feb. 3-5, 1967. The workshop will begin Friday evening at 7:30 and end Sunday noon.

The workshop will cover four areas:

1. The Forward Look in Summer Bible School.
2. Staff Recruitment.
3. Practical Problems.
4. The Place of Summer Bible School in the Total Teaching Ministry.

The registration fee of \$16.00 per person includes meals and lodging. The workshop is open to the first 100 superintendents and assistants that register. Reservations should be sent to Laurelville Mennonite Church Center, Route 2, Mt. Pleasant, Pa. 15666, or phone (412) 423-2056. Your pastor has a registration form.

Daniel S. Lapp was ordained minister Dec. 4 to serve the Sunnyside Mennonite Church, Lancaster, Pa. Clayton Keener officiated. James M. Shank preached the ordination message. Bro. Lapp's address is: R. 1, Box 423A, Paradise, Pa. 17562. Phone: 717 442-4575.

Nevin Beachy, Greenwood, Del., became administrator of the Hudson Memorial Nursing Home, El Dorado, Ark., Nov. 30.

The telephone number of Albert Slabach, Baltic, Ohio, has been changed to: 852-2216.

Harry G. Brackbill, Malvern, Pa., well-known Mennonite lay leader, died Dec. 7. Obituary will follow.

New members by baptism: Four at Bel-dor, Swift Run, Va.

Mr. and Mrs. Mahlon S. Weaver, Goshen, Ind., celebrated their sixtieth wedding anniversary on Nov. 20 with open house at the Yellow Creek Church cabin. They were married Nov. 24, 1906.

Mr. and Mrs. Cleo N. Steiner, Sterling, Ill., celebrated their fiftieth wedding anniversary with open house on Dec. 4. They were married Dec. 3, 1916.

James Shank was ordained bishop of the Lancaster, Pa., bishop district Nov. 20. David Thomas, conference moderator officiated, assisted by H. Raymond Charles and D. Stoner Krady. J. Paul Graybill preached the ordination sermon.

Correction: In the Dec. 6 issue of *Gospel Herald* James Burkholder's article, "Board of Education Meets at Goshen," states that Hesston's enrollment is up 10 percent. It should be 22 percent.

Leslie Maust, Bay Port, Mich., is the first recipient of a scholarship offered by Church World Service to returning overseas workers who complete assignments with merit.

Mennonite Central Committee loaned Maust to a Church World Service project in Indonesia for three years—1963-66. He is studying tropical agriculture at Cornell University, Ithaca, N.Y.

During November Mr. and Mrs. Jake Friesen, MCC workers in Canton, Miss., distributed 651 clothing kits to four- to six-year-old children in Bolivar County.

Each kit contained a pair of shoes, socks, and a sweater or sweat shirt for preschool children who could not attend Head Start because they lacked necessary clothing, particularly shoes.

Mennonite Christian Service Fellowship of India, an inter-Mennonite body, sponsored a youth camp at Chandwa, Bihar, this fall.

The MCSFI contributed toward the expense, and Bihar Mennonite Church youth shared the balance.

More than 60 youth attended from the Bihar Mennonite, United Missionary, and Brethren in Christ churches. Daniel Subba, a Nepalese pastor, was the main speaker. He talked on the theme, "Let no man despise thy youth, but be thou an example. . . ." In the testimony service the last evening two young men committed their lives to Christ, and a number of others requested the group to pray for them that they may give a clear Christian witness in their home community and school situations.

Don't miss MBI's "Christmas as It Happened," soon to be heard on 456 stations in the United States and Canada. Watch for local announcements of time and station.

One hundred and eleven students are studying at Nazareth, Ethiopia, Bible Academy this year, eleven more than last year. The Academy is serving the larger Mennonite brotherhood in Africa, with two students each from Somalia and Tanzania and four Sudanese refugees.

Ten volunteers serving in a Washington, D.C., VS unit serve in a hospital service and share in the activities and outreach of the local Mennonite churches. Robert Wert is unit leader, following Melvin Reitz, who is now pastor of Peabody Street Mennonite Church. Betty Siegrist is youth worker.

Lewis Leaman, an Eastern Board VS-er, received special recognition from the general director of the hospital he serves in at Birmingham, Ala., for establishing a well-organized filing system in the administrative office. He has now been appointed as unit manager on several of the floors in the new psychiatric wing of the hospital.

The Council of Mission Board Secretaries (COMBS) has issued a mimeographed brochure, "Giving with Understanding." Naming no agencies to support or to avoid supporting, the brochure attempts to give

guidelines for evaluating appeals for contributions. The goal: that Mennonites may give intelligently for missions. A copy of the brochure may be obtained by writing: Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Carl Yoder, former Mennonite Central Committee doctor in Vietnam, and Harold Kooker, formerly in Vietnam with International Voluntary Service, share firsthand experiences in the suffering of Vietnamese people on the Mennonite Hour, Dec. 18. Previously Willard Krabill, MD, Atlee Beechey, first director of Vietnam Christian Service, and James and Everett Metzler had spoken.

On the same broadcasts David Augsburg, er spoke on "The Christian—The Universal Man"; "The Christian—The Disarmed Man"; "The Christian—The Sacrificial Man."

Mennonite Broadcast's Spanish recording studios in Puerto Rico are being used to record and copy programs prepared by Rev. Efrain Santiago, evangelist associate with the Billy Graham Association. Santiago is directing the island-wide campaign to be held in Puerto Rico during Holy Week, 1967.

Guido Comba, former treasurer of the Waldensian Church in Italy and helpful to Mennonite Central Committee relief workers in Italy following World War II, died in Rome on Oct. 22. He was 73.

Floyd and Alyce Sieber returned to Argentina on Nov. 23 after being on furlough for two years in the United States. From 1948 to 1964 Siebers served in Argentina as missionaries under the Mennonite Board of Missions, Elkhart, Ind. During his furlough Sieber was pastor of the Pleasant View congregation at Freeport, Ill. The Siebers have three children: Wanda, 20; James, 19; and John, 12.

Abiriba-Akhaba Joint Hospital in Abiriba, Nigeria, is receiving 50 beds from the Emmanuel Hospital of Portland, Ore. The Abiriba Hospital is administered for the East Nigerian government and the local community by Mennonite Board of Missions, Elkhart, Ind. The cost of shipping the beds to Nigeria was \$1,500, half raised by Lawrence Eby, MD, and the other half borne by the Abiriba Hospital. Eby served his internship at Emmanuel Hospital and served on the staff at Abiriba as an overseas mission associate.

Martha Bender, RN, reports that in the first nine months of 1966 Abiriba, Nigeria, hospital had 230 major and 486 minor operations, 2,153 inpatients and 12,898 seen in regular clinic, 10,653 in infant welfare clinic, and 2,566 in antenatal clinic. The first step toward a midwifery school is construction of a girls' dormitory. More than 500 babies were delivered at Abiriba this year, most by midwives. Included were 23 pairs of twins, a set of triplets, and a pair of Siamese twins.

Juan Neufeld, 53, a Paraguay travel agent, is recovering from a cornea transplant to his left eye the last week of November in Goshen, Ind.

C. L. Graber, Goshen, Ind., heard of Neufeld's plight when he was in South America recently on a business trip. He urged Neufeld to come to Goshen and consult with a close friend, Dana O. Troyer, a physician and eye specialist.

Aspen Valley Hospital, Aspen, Colo., has just opened a new wing at a cost of \$329,000 raised through government grants and community contributions. The hospital is operated for the community by the Mennonite Board of Missions, Elkhart, Ind. The new wing provides a kitchen, laundry, large storage area, boiler room, maintenance shop, and 14 additional beds. The additional beds bring the total number of beds to 31. The total facility is valued at more than \$800,000. A helicopter landing site has also been constructed at the hospital, as a community project, the only one located near a hospital in Colorado.

Mrs. Naomi Stoltzfus Mayo, director of nursing at the Aspen, Colo., Valley Hospital, recently terminated her services there. Samuel Janzen, executive director of the hospital, commented that she contributed much toward the development of the hospital.

The Ramos Mejia, Argentina, Mennonite church choir recently visited three churches and the seminary in Montevideo, Uruguay. They gave two programs and participated in a baptismal service and a youth meeting. The 16 members are directed by Rone Assef.

Lee Kanagy, beginning work at Furano, Japan, reports that the Furano Christian Center opened Oct. 30 with students and parents using all available seats. . . . English classes began Oct. 31. . . . Enrollment: 42.

New addresses: Dr. and Mrs. James Snider, formerly medical missionaries in Somanya, Ghana: 1603 Third Street N.E., Rochester, Minn. Mennie Kanagy, former missionary to India: Rich Mobile Home Court, Lot # 1, R.R. 2, New Castle, Pa. 16101.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bauman, Ronald and Beatrice (Bowman), West Montrose, Ont., second son, Gary Lee, Nov. 19, 1966.

Fries, John S. and Margaret (Yoder), Sarasota, Fla., second son, Theodore Paul, Nov. 27, 1966.

Hooley, Richard J. and Lavera (Troyer), Middlebury, Ind., third child, second son, Allen Wayne, Nov. 19, 1966.

Kilmer, Wayne and Peggy, North Lawrence, Ohio, second child, first son, Kenneth Allen, Oct. 7, 1966.

Kurtz, Chester and Catherine (Good), Nairobi, Kenya, third child, first son, Eric Allen, Nov. 29, 1966.

Kurtz, Enos and Nettie (Shettler), Hartsville, Ohio, fifth child, third daughter, Lisa Marie, Nov. 25, 1966.

Leach, William and Linda (Kutzi), Wauseon, Ohio, first child, Matthew Dale, Nov. 23, 1966.

Mellinger, Glen and Fannie (Kanagy), Bird in Hand, Pa., third son, Duane Eugene, Nov. 23, 1966.

Miller, Joseph, Jr., and Phyllis (Hahn), Mishawaka, Ind., second daughter, Sheila Ann, Oct. 25, 1966.

Miller, Levi S. and Fern (Stutzman), Middlebury, Ind., third child, second daughter, Linda Irene, Nov. 24, 1966.

Schmidt, Kenneth and Phyllis (Egli), Rocky Ford, Colo., fourth child, third daughter, Susan June, Nov. 26, 1966.

Steele, Paul and Kathryn (Erb), Zurich, Ont., first child, Cameron Paul, Nov. 25, 1966.

Stein, Palmer and Joan (Kaufman), Apple Creek, Ohio, fifth child, third son, Brent Edward, Sept. 27, 1966.

Stutzman, Leon and Esther (Swartz), Turner, Mich., fifth child, third son, Benjamin Scott, Nov. 10, 1966.

Troyer, Adin and Ester (Yoder), Plain City, Ohio, Darlene Dawn, born Aug. 15, 1966; received for adoption, Nov. 18, 1966.

Wyse, Don and Joyce (Miller), Columbus, Ohio, third child, first daughter, Jill Elaine, Nov. 22, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Gascho—Lefever.—Alfred Gascho, Ingolstadt (Germany) cong., and Lois Coe Lefever, Lancaster, Pa., Mellinger cong., by Amos W. Weaver and Harry S. Lefever, Nov. 23, 1966.

Hershberger—Hershberger.—Levi Hershberger, Goshen, Ind., Salem cong., and Vida Hershberger, Berlin (Ohio) cong., by Jency Hershberger, son of the groom, assisted by Paul Hummel, Nov. 19, 1966.

Hurst—Hess.—Walter E. Hurst, Lititz, Pa., Erb's cong., and Shirley E. Hess, Elizabethtown (Pa.) cong., by H. Howard Witmer, Nov. 26, 1966.

Lee—Smoker.—Roland William Lee and Maryann Smoker, both of Newport News, Va., Providence cong., by Wilbur H. Smoker, father of the bride, Nov. 19, 1966.

McDorman—Stalter.—Hershel McDorman, Dayton, Va., Rawley Springs cong., and Mildred Stalter, Stuarts Draft (Va.) cong., by Paul Barnhart, Nov. 24, 1966.

Miller—Yoder.—Leon Ray Miller, Wellman (Iowa) cong., and Mary Beth Yoder, Kalona, Iowa, East Union cong., by J. John J. Miller, Nov. 26, 1966.

Riehl—Stoltzfus.—Elmer Riehl, Kinzers, Pa., Church of the Brethren, and Barbara Ann Stoltzfus, Quarryville, Pa., Maple Grove cong., by Aaron F. Stoltzfus, Oct. 22, 1966.

Shank—Rahn.—Philip M. Shank, Ephrata, Pa., Scottdale (Pa.) cong., and Carol J. Rahn, Galt, Ont., United Church of Canada, by Fred Roberts, Nov. 25, 1966.

Smoker—Stoltzfus.—Daniel Smoker, Gordonville, Pa., and Lydia Stoltzfus, Peach Bottom, Pa., both of Bart cong., by Titus Kaufman, Sept. 3, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brenneman, Herschel, son of Samuel S. and Elizabeth (Stemen) Brenneman, was born near Delphos, Ohio, Sept. 2, 1888; died Nov. 14, 1966; aged 78 y. 2 m. 12 d. On Feb. 22, 1917, he was married to Edna Rebecca Good, who died March 30, 1919. This union was blessed with one son. On April 24, 1926, he was married to Mary G. Good, who died July 10, 1957. To this union three children were born. On Oct. 13, 1888, he was married to Nettie Miller, who survives. Also surviving are one son (Carroll), 3 daughters (Jeanette—Mrs. Clair Gossard, Joan—Mrs. Joe Thomas, and Charlotte), 3 stepdaughters (Gladys Marie—Mrs. Clyde Gerber, Dorothy—Mrs. Alford Mast, and Mary—Mrs. Alford Unstead), one stepson (Rufus), 11 grandchildren, 9 stepgrandchildren, 4 great-grandchildren, and one brother (Ira). Funeral services were in charge of Walter Smetzer, interment in Pike Cemetery.

Chandler, Lillie (Desper), was born in Augusta Co., Va., Nov. 3, 1888; died at King's Daughters' Hospital, Staunton, Va., Sept. 20, 1966; aged 77 y. 10 m. 17 d. She was married to James W. Chandler, who preceded her in death. Surviving are 6 children (Stobert A., William F., Mrs. Earl Desper, Mrs. Anna Lee Fitzgerald, Mrs. C. E. Elick, and Mrs. W. H. Hicks), 2 brothers (Ervin and Wilson), and 3 sisters (Mrs. Corneilia Brooks, Mrs. Betty Danner, and Mrs. Myrtle Brown). She was a member of the Staunton Church. Funeral services were held at the White Hill Church of the Brethren, Sept. 23, with Paul L. Kratz and Paul R. Barnhart officiating.

Delp, Mary (nee Lapp), was born Dec. 2, 1878; died Nov. 14, 1966; aged 87 y. 11 m. 12 d. She was married to Abraham Delp, who preceded her in death in August, 1939. Surviving are 2 daughters, 2 sons, 9 grandchildren, and 24 great-grandchildren. One son and one daughter also preceded her in death. She was a member of the Plains Church. Funeral services were held at the Eastern Mennonite Home, Nov. 16, interment in Pike Cemetery.

Destrine, Susan R., daughter of Daniel A. and Catherine (Ruth) Landes, was born in Montgomery Co., Pa. Feb. 9, 1878; died at her residence, Nov. 22, 1966; aged 88 y. 9 m. 13 d. She was married to Abraham Z. Destrine, who died Aug. 1, 1942. Surviving are 4 stepsons (Rufus D., Elwood D., Rowland D., and Abram D.), 31 stepgrandchildren, one sister (Sallie), and 2 brothers (Daniel R. and Elias R.). She was a member of the Franconia Church, where funeral services were held Nov. 26, with Leroy Godshall and Curtis Bergey officiating.

Kandel, William J., son of Joseph A. and Mary (Weaver) Kandel, was born in Holmes County, Ohio, Jan. 4, 1886; died at his home in Berlin, Ohio, Nov. 30, 1966; aged 80 y. 10 m. 26 d. On March 31, 1907, he was married to Lucinda Hochstetler, who died April 5, 1961. Surviving are 8 sons (Daniel, Joseph, Walter, John, Roman, Vernon, Eli, and Paul), 3 daughters (Mary—Mrs. Levi Weaver, Susan—Mrs. David Speelman, and Alta), 2 sisters (Mrs. Susan Weaver and Mrs. William Miller), 6 half sisters (Mrs. Mary Miller, and Mrs. Roy Mullet, Mrs. Lizzie Miller, Mrs. Iva Sampsel, Mrs. Ada Harmon, and Mrs. Sevilla Sampsel), 36 grandchildren, about 30 great-grandchildren. One son, 3 sisters, one half brother, and one half sister preceded him in death. He was a member of the Berlin Church, where funeral services were held Dec. 2, with Paul Hummel in charge.

Nolt, Joseph H., son of the late Aaron and Elizabeth (Hoover) Nolt, was born at Voganville, Pa., Jan. 31, 1889; died at Mt. Joy, Pa., Sept. 4, 1966; aged 77 y. 7 m. 3 d. On Nov. 21,

Items and Comments

1912, he was married to Nettie L. Martin, who died Dec. 31, 1956. Surviving are 3 sons (Harry M., Amos M., and Aldus M.), one brother (Jacob), one sister (Katie)—Mrs. John Zimmermann, 13 grandchildren, and 2 great-grandchildren. He was a member of the Grotto de la Frame Church, where funeral services were held Sept. 7, with Samuel Martin, Luke Good, Joseph Weaver, and Jerry Sensenig officiating.

Richard, Sarah Evelyn, daughter of Jacob and Anna Graber, was born near Sterling, Ohio, Dec. 15, 1903; died at the Akron (Ohio) General Hospital, Nov. 8, 1966, following a fall from which she was critically injured and never regained consciousness; aged 62 y., 10 m. 23 d. On March 18, 1924, she was married to Joseph Richard, who preceded her in death two years ago. Surviving are 5 children (Helen—Mrs. Chester Steiner, Elmer, Anna—Mrs. John Gehman, Ruth—Mrs. Wilford Steiner, Mary—Mrs. Marvin Hilly, Martha—Mrs. Charles Steiner, Joseph, Jr., and Paul), 31 grandchildren, 4 brothers (Edward, Christ, Jacob, and Eli), and 3 sisters (Anna, Mrs. Louis Weirich, Mrs. Mary Fattig, and Katie—Mrs. Fred Graser). One brother (Alvin) preceded her in death. She was a member of the Pleasant Hill Church, where funeral services were held Nov. 11, in charge of Stanford Mumaw.

Rittenhouse, Mary M., daughter of Isaiah and Kate (Clemmer) Lipp, was born at Lancaster, Pa., Feb. 11, 1903; died at Grand View Hospital, Sellersville, Pa., Nov. 27, 1966; aged 63 y., 9 m. 16 d. On June 3, 1925, she was married to Harvey B. Rittenhouse, who survives. Also surviving are 2 sons (Henry L. and Lester L.), one daughter (Mary L.), 7 grandchildren, and 2 brothers (John E. and L. Wilbur). She was a member of the Franconia Church, where funeral services were held Nov. 30, with Leroy Godshall and Curtis Bergey officiating.

Schmucker, Eleanor, daughter of Christian and Anna (Krabill) Conrad, was born near Louisville, Ohio, Oct. 4, 1881; died at the home of her daughter, Nov. 20, 1966; aged 85 y., 1 m. 16 d. On Sept. 14, 1915, she was married to Noah Schmucker, who preceded her in death July 15, 1959. She is survived by one daughter (Eileen), 2 sons (Myron and Merlin), 2 sisters (Laura—Mrs. Levi Linder and Ada—Mrs. Homer Graber), 18 grandchildren, and 5 great-grandchildren. One son, one daughter, 4 sisters, and 3 brothers preceded her in death. She was a member of the Beech Church, where funeral services were held Nov. 23, in charge of O. N. Johns and Wayne North.

Troyer, Jerry E., son of Jacob and Elizabeth (Troyer) Troyer, was born in Indiana; died at the Lancaster (Pa.) General Hospital, aged 63 y. He was married to Mabel Neuhouser, who survives. Also surviving are 2 daughters (Sara Ellen—Mrs. Jesse Riehl and Jean Lois—Mrs. Amos Zook, Jr.), one son (John Jerry), one foster daughter (Mrs. James Harker), 5 grandchildren, and 5 brothers and sisters (Mary—Mrs. Lee Niffenegger, Oliver, Levi, Mada—Mrs. Jacob Stoltzfus, and Velma—Mrs. Walter Dusinger). He was a member of the Ridgeview Church, Gordonville, Pa., where funeral services were held, with Elan Lantz and Herman Glick officiating.

Zehr, Magdalena O., daughter of Joseph S. and Hanna (Wagler) Overholt, was born in Montgomery, Ind., Nov. 6, 1904; died at her home in Pierrepont Manor, N.Y., July 3, 1966; aged 61 y., 7 m. 27 d. On April 12, 1925, she was married to Harold Zehr, who survives. Also surviving are 3 sons (Duane, Abram, and Kenneth), one daughter (Oletta—Mrs. Virgil Miller), 6 sisters (Fanny—Mrs. Jonathan King, Mary—Mrs. John King, Delilah—Mrs. Martin Sommers, Cathrine—Mrs. Enos Wagler, Nancy—Mrs. David Dewiler, and Amanda—Mrs. Roman Miller), 3 brothers (William, Joseph, and John), and 9 grandchildren. She was a member of the Woodville Church, where funeral services were held July 6, with Andrew Gingerich officiating.

The Mecklenburg Presbytery of the Presbyterian Church, U.S., adopted a report of the Christian Action Committee urging member churches to observe simple funeral practices with closed, covered caskets, a few flower arrangements, and a brief service based on Scripture.

Graham McChesney, chairman of the committee, estimated that only 10 percent of the approximately 110 churches in the presbytery conform to the advice in the report.

Among practices recommended were that no funerals be held on Sunday "except in cases of absolute necessity," that casket furnishings, flowers, and other funeral articles should avoid showiness and "undue expense," and that the church shall provide a Christian flag or a pall to cover the casket, concealing casket construction.

It was suggested further that flowers in the sanctuary may be used "in a fashion similar to a regular service of worship" and that a fitting memorial suggestion will provide people "with an opportunity to express esteem and concern" in line of sending large quantities of flowers.

"The service," the report recommended, "should normally be held in a church and the casket should remain closed," and fraternal or civic funeral rites should be conducted separately from the church service.

"Emphasis should be placed upon the readings of the Holy Scripture for the declaration of the Christian hope," the report said, adding that ministers' remarks, if any, should be brief and reflect the same type of "Christian hope."

"This service," it said, "shall ordinarily be held in a building set apart to the worship of God, and conducted by a minister of the Word."

Billy Graham concluded an eight-day crusade in Germany Hall in West Berlin with a final rally before some 15,000 persons, bringing total attendance to 90,000.

A spokesman for the American evangelist reported that a total of 2,749 persons had come forward following the eight rallies to make "decisions for Christ." About half of them were young people.

Canada's first independent, evangelical liberal arts college is scheduled to open in September of 1967, Canada's centennial year. It is being sponsored by a group known as the Association for Higher Education and Evangelism.

Chief promoters are Dr. John Wesley White, a Canadian associate of Billy Graham, and Elmer S. McVety, editor of the *Evangelical Christian*. Among other supporters are several educators and Members of Parliament, both federal and provincial.

A Mormon president? Twenty-five years ago Mormons were concentrated in Utah and in nearby Arizona, Idaho, and southern California. They numbered 850,000. Today the church has a world membership of 2,400,000 and one of the members, Governor George Romney of Michigan, is being talked of as a possible Republican candidate for the White House in 1968. There are eleven Mormons in Congress.

Mormons claim some 12,000 missionaries.

All young men and young women must serve two years in full-time missionary work with no salary. All adult Mormons are expected to tithe, and all families are asked to fast two meals each month, donating to the church the money which would have been spent on the meals.

The rector of Trinity Episcopal Church, New York, is the highest paid minister in the U.S. His salary is \$50,000. A handful of Presbyterian and Episcopal churches give their ministers between \$30,000 and \$35,000. Four Southern Baptist churches run to \$25,000. The top among Lutherans and Methodists is \$20,000. Best paying denomination, however, is the Seventh-Day Adventist, where most ordained ministers receive \$9,375 plus housing allowance.

Lutherans in the United States will be encouraged to follow a year-long Bible reading program in 1967 as part of the commemoration of the 450th anniversary of the Reformation.

The Reverend John Kucera, chairman of local observances for the event, said at Lakewood, Ohio, that a 120-page manual offering a variety of program suggestions and resources has been sent to 17,000 Lutheran congregations.

South Dakota's decision to restrict colonies of religious minorities is questioned in the lead article of the pilot issue of a new Midwestern interreligious magazine started in Madison, S. Dak.

The Great Plains Observer reported that population expansion and the farmer's cost-price squeeze have pinched South Dakota Hutterite colonies up against a 1955 state law which restricts their expansion. It pointed out that in 1935, a South Dakota legislator studied Hutterite beliefs and drafted the communal corporation act of 1935 to fit their situation. Hundreds of Hutterites who had fled to Canada after World War I began to return to South Dakota. However, in 1955, the state legislature rescinded the act and forbade expansion or creation of new colonies as communal corporation.

Christmas Sharing Fund



Enclosed find \$_____ to be shared by:

- Mennonite Board of Missions
- Mennonite General Conference
- Mennonite Church Colleges
(Goshen, Eastern Mennonite, Hesston)

Please mail to:

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We go to "extra" expense at Christmastime to give to our families and friends. Can we do the same for the church?

Is the church included on your Christmas list? The Christmas Sharing Fund is an annual appeal to individuals and families for "plus" giving. The receipts are shared equally by the Mennonite Board of Missions, Mennonite General Conference, and the Mennonite Church Colleges. The amounts received go for expanded services of the agencies.

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Year End Prayer

I. MERLE GOOD

Lord Jesus,
as the curtains of another year
close behind us,
as the last grains in the sandglass fall
through a moment's tiny opening
in the incessant march of Time—
Show us yourself.

Shine through the glittering of our
holiday decorations
pretense of faith
butter-smooth words;

Speak through the din of
noisy festivities
shopping centers
hectic schedules;

Reach through the thickness of
December darkness
commercialization of holy things
frustrations of living;

Come, Immanuel,
and cleanse our hearts
forgive our sin
transform our lives;

Give us, O Son of God,
calmness amid conflict
faith amid fear
purpose amid paradox.

Christ of Christmas, keep
your perfection before us
your power about us
your presence within us
Today and forever. Amen.

What Answer to Black Power?

By Vincent Harding

"What Answer to Black Power?" asks a sincere and serious question which confronts Mennonite Christians today. It presents clearly and graphically some of the questions our Negro brethren and sisters face in our current American situation. How shall we answer?

I have many friends who are a part of the Black Power movement and I love them deeply. I have many friends who are convinced that revolution is necessary in America because of the tremendous inequalities in the distribution of wealth and power. These friends point to the world around us, they point to the nonwhite world, and they point to the fact that the gap between them and the white northern European-American is actually growing, that the white European-American world is getting wealthier and wealthier all the time while the nonwhite world is getting poorer and poorer.

These friends ask how this can go on, how this can continue. They say, "Don't look at the middle-class Negroes, but look at the Negroes of the ghettos and the slums of Los Angeles, San Francisco, Chicago, Denver, Omaha, New York, Atlanta, and Birmingham. Look at the Negroes in those ghettos and you will see that their condition is worsening rather than getting better."

The poor are getting poorer in relation to the rest of America and their segregation is getting worse. Their schools are becoming more deteriorated and they ask me, "Vincent, what do you think about that?" They ask me in light of the knowledge that I am a Christian of the Anabaptist heritage, who for want of a better name is called "Mennonite." And they ask me, "Vincent, why do you go in that direction when you see the condition of the world around you: the poor in our cities, the poor and underprivileged of the world who have been stepped on by the white, middle-class Christian world? Why do you keep going in the direction you are going?"

Join the Revolution

"You grew up in Harlem, Vincent, without a father. You know what's happening. You grew up on public welfare. You know what it's like. The Mennonites, many of them, would have called you family lazy, shiftless, and without initiative. Why do you associate with them?"

"They are proud people, those Mennonites. They are proud of their background, proud of their status, proud of their reputation for humility, proud of their independence,

proud that they don't need anybody to help them, proud of their history. They are proud, Vincent, and because they are proud they can't feel. Pride is like a great iron shell around them. It is like a great wall between us and them. They can't understand why somebody else might need help all his life because they never needed any. Why do you go in their direction? Why don't you come with us?"

And they say to me and my wife, who graduated from Goshen College, "You need to work with us. You need to work among the dispossessed. This is where you came from and this is where you belong. You belong among the poor because you know what it means to be poor. You know what it's like to be hungry. You know what it's like to live in tenements. You know what it's like to be exploited. You've seen what the police do to black people simply because they are black. And you need to help change that, Vincent. You need to join the revolutionary forces of this nation and this world."

"You need to change this situation, not as the Mennonites say, 'one of these days,' not as the Mennonites say, 'with patience.' You need to change it now, very, very soon and with impatience. You need to bring justice to the people who have been stepped on. You need to bring justice to the people who have been used, who have been used by the white, middle-class world of which your Mennonites are among the foremost members, Vincent."

Brotherhood for Real?

"How can you stay with them when they have participated by their silence and complacency in the exploitation of your people? Yes, your people, Vincent. You go to the Mennonites, and they say, 'brothers,' and they say, 'we're all one in Christ,' but they still say, 'your people,' Vincent, because they know that you are not really brothers. They still say, 'your people, how do your people feel, Brother Harding? What do your people think, Brother Harding? Do they really consider you 'brother' if they are still talking about 'your people'? You need to break, Vincent. You need to break with them because they are not for real."

Then I try to talk to them about the Anabaptist vision. And I try to tell them what caught me when I first read about the Anabaptists and about the tremendous heroism of this persecuted and suffering people. And I tell them the story that came out of Basel and Zurich and Strasbourg and the Palatinate and Baden and all over the Netherlands. And I tell them that these were the things that drew me to the church, that drew me to seek some way of encompassing and living out the Anabaptist

"What Answer to Black Power?" was first given as a talk in the Goshen College Mennonite Church on Oct. 16, 1966. Vincent Harding is on the faculty of Spelman College, Atlanta, Ga., and formerly served as copastor of the Woodlawn Mennonite Church in Chicago.

vision in the midst of a suffering and hopeless world.

And they say, "We understand that, but if these Mennonites really believe in discipleship, aren't they supposed to follow Christ wherever He leads, whatever the cost? Aren't they supposed to be ready to give up all they have to follow Christ? Show us a few who are ready to follow Christ among us, among the poor, the dispossessed, the weak, the exploited. Show us a few of your Mennonite friends who are Anabaptists."

And they say, "Sure, Vince, we've heard about them. We've heard about the brotherhood of the Anabaptist believers, about how they shared all that they had with one another, how they were ready to bear each other's burdens even to the end. Are these Anabaptist brothers of yours ready to bear your burdens? Are they ready to bear the burdens of your black people? Are they ready to follow you with your burdens into the halls of this society in this world? What about that brotherhood of the Anabaptists, Vince? Have you tasted any of it lately?"

"Yes" to Jesus?

And then they say, "We understand the Anabaptists loved their enemies so much that when an enemy was chasing one of them and fell into the water, he went back to rescue his enemy and then his enemy took him to the stake and killed him. Do you say the Anabaptists actually lived like that? What about your Mennonites? We hate them, Vince. We hate their money, we hate their color, we hate their status, we hate their opulence, we hate their pride, and we want to get it. We want to get what they have. Do you think they love us? Do you think they love us so that they will voluntarily give up what they have? We're their enemies, Vince. Do they love us or are they going to call the police and shout, 'Kill the niggers'? Where are the Anabaptists, Vince? Are they just in your books? Why don't you join your books if that's the only place there are any Anabaptists?"



Armed National Guard troopers with bayonets fixed moved in to disperse a crowd on Chicago's troubled West side last July. Some 3,000 guardsmen were called into the tense area to help police restore relative calm after three nights of violence.

And the last thing they say about the Anabaptists is this: "I thought those Anabaptists were ready to break with the past. I thought that the thing that really struck the world about these Anabaptists was that they were ready to say 'no' to everything in the past, including the church, so that they could say 'yes' to Jesus Christ and to the suffering people of the world. Are there any around like that, Vince? Are any of the Mennonites ready to say 'no' even to their own church in order that they can say 'yes' to Jesus?"

"Or are they tied to all of their buildings and all of their churches and all of their songs and all of their liturgies? Is that what they are tied to? If they are tied to them, Vince, they can't possibly be Anabaptists anymore. If they are tied to their money, houses, families, or color, they can't be Anabaptists, because Anabaptists are ready to cut everything in order to follow Jesus. Do you have any Anabaptists around?"

And they say, "Come with us, for we at least care for the poor and we at least are ready to fight for the poor to the very end. And, Vince, didn't Jesus say, 'Inasmuch as you have done it unto the least of these, you've done it to me'? We've given up everything we have, Vince: our college education, our middle-class black prestige, our reputation, our comfortable homes. We've given up everything we have to come and fight for the poor. What about you? Are you going to stay with those nice white Mennonites, Anabaptists, Christians? Are any of them going to join the fight, Vince? Where do they stand, Vince? Where do they stand?"

...

Voluntary Service

From *Life and Work*, the magazine of the Church of Scotland, we quote excerpts from an address by Lady Reading on "Serving Without a Price":

"Voluntary service is to my mind a proud expression of individual duty knowingly accepted, accepted with full understanding of what the burden can be and what the responsibility actually is.

"I like to think of voluntary service as the colored thread that makes a glorious thing of a fabric, the fabric of a nation, and I think that a nation without that thread is a fabric not only not strong enough but not beautiful enough.

"To me voluntary service is very like love—it transcends things. It has been said of love that the measure of love is love without measure, and like love, the measure of voluntary service is voluntary service without measure.

"The ultimate strength of a nation lies not in her trading nor yet in the multitude of her financial transactions. It is not found in her banking operations, nor in the acumen of her leaders. The ultimate strength of a nation lies in the character of the men and women who are that nation; and voluntary service is an integral part of that character."

"Off" "On" Witness

It fits our American bent for gadgetry to believe we can turn our Christian witness off or on. We think we can choose the times and places. We act as if witness were a sort of flow, like electricity to a light switch or like water to a tap which can be controlled at will.

We are told to witness more, to put forth additional effort, to let our light shine. I hear Christians depreciating themselves no end for not doing and saying more for Jesus. They feel better when they have gone out on some deliberate attempt to "confront the enemy" with some tracts, some quoted Bible verses, or the blunt question, Are you saved? Then they "witnessed."

Let me suggest that whatever good there may be in an "off" "on" approach to witness, it is much too limited. If we think we are witnessing only when we turn witnessing on, then we are free not to witness when we turn it off. And it is this that makes such witnessing wicked—not the moments of witness but all the rest of the time when we have the switch set at "off."

A second danger in the "off" "on" view is that then we are likely to concentrate on the when and the how of witnessing, on technique. We are apt to calculate our efforts for efficiency. We begin talking in terms of statistics, the number won, and what methods get the best results. Persons are lost sight of in an effort to perfect technique.

Jesus told a simple story. A man fell among thieves. Two skilled religious "technologists" went by. They knew when to turn their witnessing on. This was neither the time nor the place. It would be awfully inefficient to help one wounded man along a road. They were on the way to witness where it would make an impact.

A Samaritan came by. And he was neighbor to him who was hurt. Someday, at the judgment, Christ will tell an ordinary man, "YOU were the Samaritan in my story." And the man will be surprised. Why? Because witnessing is not something you turn on so that you can get a recording of the good deed done. It is rather a way of life that is as natural as eating. And who remembers what he ate on a given day and at a given place? Witnessing is the whole man living out his wholeness so that others can get the benefit of it. And no man can be whole unless Christ has made him whole.

We would do better to help Christians to be total disciples than to perfect for them a kit of religious gadgetry which they can be free to turn off or on at will. Our objective in Christian education is to cooperate with Christ in making men whole.

—Arnold W. Cressman.

The Publican

*Thou Lord of Life,
Let Thy light go before me
And Thy love follow me
So that I may be guarded
From the dangers
I cannot see,
And from the doubts
I cannot surmount.
Help me walk
In your light and love
So that I may never
Desire darkness
To hide a wrong thought
Or stoop to selfish aims.*

Amen.



Mt. Pisgah, Leonard, Mo.

The Mt. Pisgah Mennonite Church, Leonard, Mo., was started sometime in 1869 or 1870. It was located eleven and one-half miles south of Cherry Box, Mo. It was sold and the group built again one-half mile south of Cherry Box. The present membership is 38. Daniel Kauffman is the pastor.

Guarding All the Gates

Ancient Babylon was thought by its inhabitants to be invincible and unconquerable. If the enemy would have attacked where the defense was centered and concentrated, it might well have been. But there was a weak spot, an Achilles' heel. The Euphrates River flowed through the city by means of an opening under the wall. The Medes and Persians diverted the flow of the river and their armies entered the city on the riverbed to the surprise and astonishment of the confident defenders and populace. In spite of the extensive defenses of the gates, the end result was the same; the city was captured.

All of us as individuals and groups have vulnerable spots. In some areas our defenses are stronger than in others. We all attempt to defend ourselves against the onslaughts from without, but what usually happens is that some gates are more heavily guarded than others. And it may be that the enemy will overtake through one of these less heavily guarded gates.

Samson is an excellent example. As a Nazarite he probably never touched strong drink. No drunkard he. Not even a moderate drinker. His defenses here were very strong. But regardless of how strong this gate was, the enemy entered through an unguarded gate and eventually he became a prisoner of the Philistines.

The end result was the same. He was overtaken. Had all the gates been guarded adequately, he would not have fallen victim of the wiles of a seductive woman.

How tragic when so much effort and toil is spent on a few selected areas, but at the same time the enemy is permitted to conquer by default.

There is a lesson here for our conference and congregations, as well as individuals. We must guard all the gates against all the forms the enemy may use to attack. Our forces must be deployed in such a way as to accomplish this.

We can spend ourselves shoring up our defenses against the extreme right and in the process be overwhelmed by the extreme left. By concentrating on the dangers and shortcomings of traditionalism we may be overtaken by license. An overemphasis on overt acts may be pushed to the extent that we become victims of imbalance through the neglect of forming proper attitudes.

We might marshal our forces to guard against intemperance through strong drink and tobacco, and let unguarded and neglected the gate of gluttony and improper use of the body in other ways. We might concentrate on "the all things" to the extent that we neglect the other things that should not be left undone. Matt. 23:23.

We must have a proper perspective—a view of the whole. We must have vision. We must be balanced. We must be alert in all areas. We must guard all the gates.—Elmer S. Yoder in *Missionary Bulletin*.

"Yes, it's a fine thing to have an open mind," said J. B. Phillips, "if it means you're willing to hear both sides of a question, and then make up your mind!"

"But sometimes," continues Phillips, "when people say they like to 'keep an open mind,' they mean something rather different. They mean they want to save themselves the trouble of making a decision or bearing any responsibility which that might bring."

Well said! Too many times the "open mind" slogan simply means indecision, even a lack of desire to decide. A mind, truly open, is not a mind of unconcern. Rather, it is a searching mind. It is a mind ready to decide when the "goods" is produced. It is a mind ready to make a commitment. The fact is, in relation to spiritual truth, Jesus said if you refuse to commit yourself, you will never really know. But if you are ready to commit yourself, you shall know.

Now to Phillips again. "That's why," he says, "the Christian, without meaning to be, is often so infuriating to the man with the open mind. For all his faults and failures, the Christian knows, now he has committed himself, that he is on the right track; while the man with the open mind doesn't really know why he's here or where he's going, or even what life's all about. You can hardly blame him for being so annoyed that his way is the right one, can you?"

"Keep an open mind, never make a decision about Jesus Christ, and you'll never be really sure of anything all your life.

"But once you've made up your mind about Him, you'll be one of the people who know what they are doing, the followers of Jesus Christ."—D.

A Good Suggestion

Phyllis M. Rogers of Grove City, Ohio, writes, "Your readers may be interested to know that, in England, during the last war, it was proposed that all the nation join in silent prayer for peace every day during the striking of Big Ben, at 6:00 p.m. . . .

"This to me was one of those highlights contributing to our finest hour." I suggest, to all the church, that, with our emphasis on peace, such a movement is urgently needed at this time. All can take part anywhere. I feel, however, it is the most effective when we know we are praying at the same time in one prayer of supplication.

"I imagine most people can remember 12 noon. . . . I hope churches and individuals will join in a moment or two of silent prayer for the Lord's intervention in the misery and inhumanity of war. It seems the Christmas season is an appropriate time to begin."

I like this suggestion. We too often merely talk about our belief in prayer instead of praying.—D.

Make These New Year's Resolutions

Will the new year be a happier experience for you than the preceding twelve months?

The answer will undoubtedly not depend on your success in keeping such good resolutions as "Must lose weight" or "Join more social activities." Human relations experts—psychologists and clergymen—have pinpointed six major ideas in which many people's attitudes need changing.

Make your goals more realistic. Success and failure are not objective, say psychologists; they are highly subjective, highly personal states of mind. In a long study of housewives and businessmen, Dr. Pauline Sears of the University of California found that the ones who felt unsuccessful were those who had set their goals either too high or too low.

According to Dr. David Atkinson of Yale University, being successful involves three needs: (1) the need for idealism, to keep our aims high enough for self-respect; (2) the need for realism, to make our goals conform with life as it is; (3) the need to tolerate frustration, avoiding a feeling of failure by recognizing that "falls are part of the race."

Dr. Atkinson and Sears agree that it is better for most people to lower their sights, at least temporarily: accomplish these aims and then go on to higher, but still realistic, goals.

Master your anxiety. If you worry about everything from paying your bills to threat of nuclear war, you have plenty of company—so much, in fact, that one of the nation's top magazines recently devoted a cover story to "The Anxious Age." Psychiatrists and psychologists have a word—the German term *Angst*—for the feelings of fear, anxiety, and anguish they observe in so many people.

What is the cause—and the solution? According to Dr. Oswald Hoffmann, whose weekly addresses on The Lutheran Hour are heard by 30 million people around the world, the problem comes about because "For many people, God has vanished, and there is no one to take His place. People cannot distinguish right from wrong because a God is not there to provide the standards. People do not even know what makes them men because they have denied the God who made them. Not knowing what to do or what not to do, they fall quite naturally into a restless sea of anxiety, uncertainty, and fear."

To all who feel this way, Dr. Hoffmann has an eloquent answer in a paraphrase of St. Paul (Phil. 4:6, 7: "Cast your care and anxiety upon God, and the peace of God which is beyond our utmost understanding will stand guard over your hearts and minds in Christ Jesus."

Improve your understanding of others. Dr. Kurt Lewin, the famous Iowa University psychologist, advises that we try

to imagine what the other person's duties (or job) require to gain an "inside" view of what he is feeling.

Dr. Neal Cameron, Tufts College psychologist, takes a similar view. He observes that all actions should be balanced or cooperative: for instance, when one person talks, the other listens; when one carries a load, the other opens the door. These are simple examples; more complex kinds of co-operation—between husband and wife, boss and employee—are possible only when we think about the other person's role, and try to help him fulfill it.

Reexamine your attitudes toward criticism. There would be fewer hurt feelings—even, in many instances, fewer hurt careers—if more people viewed criticism as an opportunity rather than a threat.

According to psychologists, when a person criticizes you, it sometimes means that he's taken an active interest in you! In any case, the mature, well-adjusted person will seek to benefit from even unfair criticism—looking for the grain of truth in it and asking himself what he can learn from it—instead of frantically mobilizing his defenses to fight it.

When you are doing the criticizing, remember that your remarks will be better received if you find something to commend first.

Strengthen family ties. Though the resolution to spend more time with the family is a common one, very often it's the quality and not the quantity of time spent together that could stand improvement. An evening of joint TV-watching, with all eyes glued to the screen and conversation limited to monosyllables, hardly fosters togetherness.

Time spent together may be more enjoyable, and family projects may increase in frequency, if you accept family members—and your occasionally negative feelings toward them—realistically. The Lutheran Hour speaker has observed that children often make themselves hard to love. Parents, on the other hand, lay down rules they do not observe—and then react with pain when they are imitated instead of obeyed. Recognizing such common sources of friction can give you a head start toward overcoming them.

Face up to what's bothering you. Guilt feelings are universal; everyone who has a conscience is sorry for something done or left undone. Repressed guilt wreaked havoc thousands of years before Freud described its unhealthy consequences: "When I declared not my sin," said King David, "my body wasted away through my groaning all day long" (Psalm 32:3, RSV).

The first step, as both psychologists and clergymen will tell you, is to bring these uncomfortable feelings out into the open. Admit to yourself, even if to no one else, that

you have fallen painfully short of being the person you'd like to be—then, seek a solution. For many, faith is the answer. In a recent sermon on The Lutheran Hour, Dr. Hoffmann told his audience: "If it were not for God, we would have to live with this guilt of ours."

None of these resolutions are easy. But if you tackle even one or two of them, you may find each year a "Happier New Year" than the one that went before. —*The Cumberland Presbyterian.*

Forgetting—Press On

By Donald E. Yoder

A news story from Atlanta, Ga., tells about an annual custom in one of the Atlanta churches on New Year's Eve. Carefully tended they have a dozen small fires burning at the altar. The two thousand members of this church are handed white slips of paper and a pencil. Then they write down their darkest, innermost thoughts.

After the sermon, each person walks slowly down the aisle to the altar and drops his slip of paper into the fire. The thoughts written on it are those each person wants to get rid of in the new year. The pastor tells the congregation: "Only you and God know what was on that paper. When you put your paper in the fire and watch it burn, it becomes a covenant between you and God. The psychology of it is in seeing the wrong disappear."

It is a unique ceremony. At the beginning of this year let's do something like that—in our minds and imaginations. We can face the things which give us a "burn" and turn them over to God's fires of love and forgiveness and forgiveness, and let them be destroyed, as if by fire, forever!

Do you have some thoughts and memories you'd like to get rid of? Face them—name them—perhaps write them down, for only God and you to see. What about the jealousy you and I may have; the envy of that person we think gets all the breaks? What about our resentment toward a former friend, a parent, a brother, or sister, or boss, or whomever? What about our fear of being found out because once we did something we should not have done? What about our anxiety that makes us almost sick with worry, and takes the joy out of living? What about our bad habits? Why not deliberately turn these over to God, and take His forgiveness and cleansing? And then believe as the Bible says, "As far as the east is from the west, so far does he remove our transgressions" from Him. If God can do this, He can help us do it too!

Let go of the past. Go into the new day with peace at the center, and courage, and hope. We do not go into the new year alone. Accept the companionship God offers. We do not need to look forward with fear and apprehension, for "God works for good with those who love him, who are called according to his purpose" (Rom. 8:28).

Donald E. Yoder is pastor of Trinity Mennonite Church, Glendale, Ariz. Taken from his pastor's letter.

Guard My Tongue

By Merry Mary Yoder

Recently, I knew I'd spend a day with a woman who is known for her sharp tongue. I asked God, "Please help me not to talk about people's faults. . . ." That morning I read Psalm 37 and made it my prayer.

Before we had started on the day's work, several people had been raked over the coals. As the day went by, more and more folks were criticized. "Oh, maybe I shouldn't say this . . .," but she would proceed to say it in great detail.

God did guard my tongue. A few times I tried to defend some of the victims, but mostly I was quiet—maybe too quiet. Several times I walked away to keep from becoming involved, and to ask God's help. During the last few hours of the day no one was talked about. Maybe she was out of wind, or maybe God was helping.

The next morning I was baring my soul to my husband. As I was telling him about the struggles of the previous day, I suddenly realized how critical I was of this lady. Humbly, I asked God to forgive me. All day, whenever I'd think of this lady I would quickly pray: "Dear God, help her see how her tongue can hurt people, and please help me to love her as one of your dear children."

This Is the Day

By Lorie C. Gooding

This is the day that the Lord hath made.
Yesterday is done.

Tomorrow's secrets are undisclosed.

Today is newly begun.

Yesterday's cloud or tomorrow's shadow
shall not dim today's bright sun.

This is the day that the Lord hath made—
He makes them one by one.

If yesterday's hours were wasted in dreaming,
today's can be given employ.

If yesterday's moments were lost to sorrow,
today's can be saved for joy.

This is the day of a new beginning,
the day of a larger creed,
of a stronger hope and a braver faith,
the day of a truer deed.

Yesterday is past change or revision,
tho' we won or we lost in the affray.
Tho' today well. If there's never tomorrow,
we have made the most of today.

The past and the future alike escape us,
but whether in sunshine or shade,
one day at a time, we have only to live
in the day that the Lord hath made.

Delegation to Soviet Union Report

By Frank C. Peters

On Friday noon, Oct. 28, we were entertained by the Baptists in their headquarters. The Council of the Union of Evangelical Christians-Baptists was present to answer questions which our delegation might ask. After borscht and steak the tables were cleared for discussion.

Bro. Karev, the secretary, gave a comprehensive report of church life in Russia. The Baptist Union is made up of some twenty nationalities of which our Mennonites are one. Some of the Pentecostals who are registered with the government have also entered the Union.

The speaker outlined the liberties which the registered churches now enjoy. There is no law forbidding them to preach, but they may not have Sunday schools, youth meetings, or women's meetings. The registered churches have decided to obey the laws of the land in these matters. They feel that the home is now the place where they must teach their children and rear them in the ways of the Bible. Of late they cannot speak of suffering, for nothing has been put in their way.

Some local congregations for some reason or other are refused registration and accuse the registered churches of compromising with the world. This has disturbed the spirit of unity somewhat and this grieves the Baptist brethren very much. However, their prayer is for unity.

The number of dissenters was reported to be about 15,000. This is but a small fraction of the 500,000 represented in the Union by registration. Some of the leaders of the dissenting group are now in prison and investigations are being carried on by the government.

During May a group came with a petition to Moscow and were arrested in front of the building of the Central Committee of the Communist Party. The Baptist brethren tried to intercede for those apprehended by cabling government offices. As yet the leaders of the dissenters have not been released.

On Oct. 4-6 the Union held a congress in Moscow to which 1,026 delegates came. Of these, 67 were Mennonites. The meeting was the largest of 39 congresses held in the history of the Baptist churches of Russia. At this congress several projects were discussed and decided upon. A revised constitution was adopted which has as its main feature a reformation of the present administrative structure. Historic Baptist doctrines were affirmed.

It was also decided to ask for permission to print 20,000

Bibles and 30,000 hymnals. This would assure the Union that every preacher would have a Bible.

The congress also agreed to work toward the opening of a Bible school. Whether such a school would be a residence school or a correspondence school would be determined by the possibilities which exist. There is, of course, a great need for teachers of the Word. The Lord has given the church some very excellent men through the annexation of Estonia, where the Baptist Church had some well-trained teachers of the Word. Their works have been translated into Russian.

Six students from Russia have already gone abroad to study. We spoke with five who had studied in Baptist schools in England. Each one speaks a fairly good English and three are presently pastoring large Baptist churches in the major cities. The Union hopes to send more men to foreign countries for theological study. Perhaps with time one of these could also be a Mennonite who would study in a Mennonite school.

The USSR government has promised to extend the physical property of the Baptist church in Moscow. Very soon they hope to annex several additional floors to the present rooms and this will permit them to expand their work as well.

As Mennonites we were anxious to hear about our own brethren. The speaker explained that there were two kinds of Mennonites in Russia—the Brethren and the “Church” Mennonites. Approximately 16,000 of the Mennonite Brethren have already joined with the Baptists. These represent about 120 congregations.

The form of baptism practiced by the “Church” Mennonites creates a problem for the Baptists. The speaker asked the general secretary of the World Baptist Alliance, Dr. Josef Nordenhaug, what the Alliance would say if the Baptists would accept these without immersion. Dr. Nordenhaug suggested that the Alliance does not exercise authority over existing Baptist conventions nor does it function as a convention. However, membership in the Alliance is based on adherence to Baptist principles. It seemed rather obvious to us as Mennonites that this meant that no non-immersed members should be taken into the full membership of the Union.

Bro. Karev continued to amplify their position on the Mennonites. Not all, according to him, are born again. Some participate in affairs which they as Baptists would consider to be worldly. However, all Mennonites who are “inclined” toward the Baptists are being registered. This was obviously a reference to the Mennonite Brethren.

Mennonites on the Baptist-Mennonite delegation visit to churches in the Soviet Union were William T. Snyder, executive secretary of MCC; Frank C. Peters, chairman of the Mennonite Brethren Conference; and David P. Neufeld, executive secretary of the Conference of Mennonites in Canada. Previous reports in news section of *Gospel Herald*.

Next year will be the centennial for the Baptist Union in Russia. They plan a large celebration in Tbilisi, the cradle of Baptists in Russia.

Of deep concern to speaker Karev was the unity in the Baptist Church. A special Unity Sunday is observed in October, and this year the churches had agreed to fast as well.

The speaker concluded by giving us a picture of the polity of the Baptist Union. The Council is composed of 25 full members and eight alternate members. There are 46 district conferences, each having a superintendent who visits the churches; all districts relate to the Council in Moscow and participate in its financial support. The revised constitution calls for an election of superintendents by the districts rather than appointment by the Council.

Mennonites from Central Asia

Although our hosts had asked the government office for permission to have us visit Mennonite communities in Asia, it was now clear to us that our tour of Russia would not take us directly to these areas. Consequently, the Baptist brethren had arranged for a number of Mennonite preachers from Central Asia to come to Moscow for a conference with us.

Two brethren arrived early and we met them on Friday night. We noticed them standing somewhat apart observing us intently. Since we had been on the lookout for Mennonite faces for some time and had concluded that all faces here could be Mennonite faces, we hesitated to approach them. Finally one of us left the reception line and shook hands with them. Our hearts leaped with joy, for one was a Martens and the other a Kliewer. The next sentence was Low German and their faces just beamed. This was our first contact with Mennonite leaders from Central Asia.

We were hurried away by the others, but when we went to the hall for our coats, we met them again.

One asked whether we knew Rev. Henry Thielman from Clearbrook, B.C., or Peter, his brother.

"Certainly, Peter is a member of the Kitchener church," I replied. "I saw him last Sunday."

He threw his arms around the writer and wept.

Then it was Bro. Martens' turn and again the sincere brother kiss from a fellow Mennonite. The brethren wanted to say something but their emotions kept them speechless.

The next day we saw a number of other Mennonites who had arrived during the night. Larger churches were represented in this delegation. The brethren spoke of the great fellowship which they were enjoying in Central Asia at this time. The churches seem to be flourishing. They have enjoyed a great revival and many of the converts are young people. The preachers are younger men since many of the older brethren are no more.

The church buildings are well used. In one city, Novosibirsk, there are five services on a Sunday and two of these are Mennonite services. This congregation has 14 ministers who preach the Word.

Another minister, Heese by name, asked about his sister in Kitchener. Fortunately we could tell him that she

had been in the service the previous Sunday. Such instances meant much to the brethren.

Four brethren preached in the Baptist services that night. The service was two hours long. I spoke first through an interpreter, then it was D. P. Neufeld's turn. Later Adolf Klauipiks spoke in Russian and Dr. Williams in English, which was again interpreted. It was a real joy to preach to these people, for they literally drink in every word.

The singing reminded us of home. Of course, a number of the hymns were in the minor key and these the older people loved to sing. Many were sung from memory. The younger people were more adept at our kind of music, and the youth choir which sang almost resembled one of our choirs. When a congregational hymn is sung, all people sing. The spirit of these meetings was thrilling.

After the service we were again surrounded by our Mennonites. It seemed that there was so much to say and so little time to say it. In general, however, the brethren seemed in excellent spirits and were so overwhelmed with joy that tears and words mixed freely. After session broke up, I discovered that I had been left behind by the taxis which transported the delegates. One Russian brother was willing to take me to the hotel.

During the day we did a bit of shopping with American currency. We received some coupons as change and we thought these were negotiable as cash. In one department store, Dr. Williams and I stood in line to buy some ice cream. When we were finally served, we offered the coupons in payment. The lady was horrified at this "currency." In the meantime Dr. Williams was munching at his ice cream. Finally, I gave her ten rubles and she ran for change. It seems that these coupons are for tourists only and must be used at tourist centers.

People queue up for almost everything. One queue stretched up the stairs of three floors and led us to a counter selling sweaters. The queue for hats was four abreast the length of the store, which is about the size of Eatons in Winnipeg. People stand in line for hours. Those who are able to do so hire someone to stand in line for them.

Prayer Requests

Pray for the five Christian families in the pioneer Pilot Farm area in Nakashibetsu, Japan, as they meet together regularly and witness to others.

A Japanese broadcast listener writes: "Every day is a meaningless existence for me. Please, teach me."

A broadcast listener from Mexico writes: "Pray for my family. They do not know the Word of God, and do not wish to accept it."

Support in prayer those believers who dare in faith to remain in Israel as living witnesses.

Pray that the Ghanaian church leaders may be Spirit-filled and Spirit-led as they serve their churches.

The Great Heart of God

By Frances Burkey

With our finite understanding and limited human love we cannot comprehend the scope of the love and the grace of God. It is like the vastness of the universe, for that, too, baffles the imagination and leaves us breathless with wonder.

God is seeking, ever seeking companionship with His children. He is constantly making overtures of mercy to them, and yet they so often evade and turn away from Him. A certain writer has said, "The loneliness of God is the dominant note of the Scriptures." It is a new and a touching thought, but we find many evidences of it in the Bible.

In the first book of the Old Testament God is seeking man. He says, "Adam, where art thou?" In the last book of the New Testament He is still seeking man. He says, "Behold, I stand at the door and knock." Between these two books there are many instances of man's indifference and callous attitudes, and yet the great heart of God goes right on making another offer of mercy.

To me, one of the saddest verses in the Bible is Rom. 10:21—"All day long I have stretched forth my hands unto a disobedient and gainsaying people." Although this was addressed to Israel, it applies to other nations as well. Every age has its disobedient and gainsaying people, and God desires to draw all of them into the circle of His love and forgiveness, all day long.

This is not a twenty-four-hour day, nor even a thousand-year day. It is a timeless day, reaching from the dawn of man's creation to the present moment, and as much longer as God wills.

The outstretched hand—what does it mean? It means invitation, pleading, welcome—to the prodigal, the wayward, the unfaithful. Isa. 55:7 tells us what it means: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

It is possible, though, for man to draw upon such great grace too heavily. The gross, gross sin of which the children of Israel were guilty after their miraculous deliverance from bondage in Egypt is an example of this.

Fashioning a golden image from their own trinkets they boldly declared, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Their hearts were so empty of gratitude to God for all of His mercies that they carelessly flung this terrible falsehood into His holy ear.

Nor was this all that they did. They offered burnt offerings unto the image, and made merry around it, and worshiped it. If Moses had not interceded for them, God would have consumed all of them in His anger, but wishing to honor His faithful servant, He gave the sinning people another chance.

As we follow the course of Israel's history, we find many

occasions on which they were guilty of repeated offenses against God. The prophet Ezekiel tells us of a representative group of them who turned their backs to the temple of the Lord, and faced the east, and worshiped the sun. The prophet Jeremiah tells us that some of them burned incense to the queen of heaven, giving her credit for supplying them with many blessings, and intimating that when they served the Lord they lacked all these.

It is a long, long story of rebellion, retribution, repentance, restoration. When the people repented, they were restored again to God's favor.

To the God of love this disobedience caused great sorrow of heart. The Lord Jesus expressed it also, when He mourned over Jerusalem, saying, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

In Isa. 30:9, 10, God says, "This is a rebellious people, lying children, children that will not hear the law of the Lord: which say . . . to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits."

Is there any similarity between that day and this? Do average Christians search the Scriptures to learn God's will concerning their attitudes, their habits, their mode of attire? Do they not rather pattern their manner of life after the ways of the people around them, who recognize no authority but their own desires? Is not the trend of today as it was in the time described in Judg. 21:25, when "every man did that which was right in his own eyes"?

It is possible to become so engrossed with organizations, systems, commitments, drives, and various lines of study that there is little time for conscious, definite, intimate fellowship with the Lord. These may all be good in themselves, but will not give the Christian his greatest blessing.

It is possible to keep the door closed against the Lord Jesus Christ, while He stands outside, patiently waiting to enter in, and sup with us. When He is invited to come inside, He provides the feast, and rich it is, indeed.

The more He is honored and magnified, the more sustenances the soul receives for the uncertain days ahead. When we magnify anything, we do not make it greater than it is. We only make it appear greater to ourselves.

When we magnify our Lord, He becomes increasingly greater in our sight, and ever more precious to our souls. He opens unto us the riches of His grace as He walks with us through life.

When He walked with two disciples on the evening of His resurrection day, "he expounded unto them in all the scriptures the things concerning himself." This will He do for us, also, as we seek to cultivate His abiding presence, and feast on His Word, day by day.

Frances E. Burkey is a writer from Tikiliwa, Ill.

CHURCH NEWS

Part IV

Mennonites of Russia

By Frank C. Peters

The Baptists had arranged for a special meeting with Mennonite leaders from the larger Mennonite churches of Central Asia. Both General Conference and Mennonite Brethren were represented.

William Snyder gave an introductory message to the group, which included Baptists from Russia and America. He outlined the purpose of our coming as twofold: to fellowship with the brethren and to get a better understanding of the work of the church in Russia. He told them that the three Mennonite delegates represented the Mennonites of North America, and that all of them are interested in the welfare of their Russian brethren.

The brethren were asked to give a brief description of the work of their churches so that we might feel the pulse of the Lord's work in Russia. P. Penner of Frunse, an elder of the General Conference church, spoke first and reported that it is now possible to register Mennonite churches separately. This will be a great help for the churches. Four General Conference churches have applied and at least one has been accepted. They have no youth meetings but a large number of young people attend the services.

Jacob Fast, a member of the Council of the All Union of Evangelical Christians-Baptists and a Mennonite Brethren minister from Novosibirsk, is the assistant to the local Russian Baptist leader. Here Baptists and Mennonite Brethren are united in one congregation of 1,500 members. About 200 of these are Mennonite Brethren. The services were begun in 1956 and separate German meetings are also held. During one year this congregation baptized 150 candidates and presently they average around thirty per year. They have a choir of 40 voices.

Fast reported many blessings in the work with the Baptist brethren and seemed most certain that this arrangement would be continued in the future. It is possible for them to hear radio broadcasts from Korea, Monte Carlo, and Quito, especially in the winter time when there is less interference.

A. Friesen from Karaganda is a lawyer who leads a large church. The congregation began in 1956 with 13 members and less than a year later it had 450 members. In 1958 they baptized 400 people. The brethren who preach are laymen and they still preach that which they remember from childhood. Here, too, there is a very close

relationship between Baptists and Mennonites.

"It is this way," said Pastor Friesen. "We just stammer the Gospel and the Holy Spirit uses it to bring conviction to sinners." There are six services every week, three in German and three in Russian. There is also a very intimate relationship between General Conference Mennonites and Mennonite Brethren. At present the General Conference church has 300 members and the Mennonite Brethren have 800 members. The latter church has 21 ordained ministers.

T. Quiring from Dushanbe spoke of many Mennonites worshipping with the Baptist congregation of 700 members. They have separate German services. The Mennonite Brethren pastor, Bro. Quiring, is also the assistant minister of the entire congregation. He also reported an intimate fellowship with General Conference Mennonites who take part in the services and sing in the choir. Some of them also preach. Quiring was accompanied by a teacher by the name of Funk who also spoke briefly.

Johann Martens of Kant spoke of a newly organized church now totaling 705 members, of whom 80 percent are Mennonites. They have eleven ordained ministers. Four services a week are held. All preachers have less than high-school education. Both Russian and German messages are brought on Sunday, two in Russian and one in German. When the suggestion was made that perhaps the Mennonites should have separate services, the Russian brethren said, "Let's stay together; we'll have two German sermons and one Russian." Martens made it clear that there was no thought of separating from the Baptist brethren. "We need each other and we shall stay together," was his comment.

One brother refreshed us with a testimony of his conversion and call to preach. He was saved in 1957 and baptized by the Baptists. During the next year he was elected leader of a small congregation. He won others and baptized 18 that year. Now he is one of the preachers at Kant. He is the nephew of Henry Thielen of Clearbrook, B.C.

The last to speak was an elderly brother, P. Heese, from the General Conference church at Tokmak. This is the first registered General Conference church. It has about 100 members. They do not belong

to the Baptist Union. He reported that their meetings resembled those of previous years.

Now followed a time of questions and answers. One brother reported that there were 16,000 Mennonite Brethren in the Baptist Union and about 4,000 outside the Union. He felt that there were about as many General Conference Mennonites in Russia, bringing the total number to 40,000. Another asked about our missionary program and wanted to know how our candidates were selected and sent forth. How did we select ministers for our churches?

The question of nonresistance was brought up by our Russian Mennonites. Was the church still adhering to this principle? It appeared to us that they were quite eager to hear about it and they seemed to cherish this stand as a mark of our historic New Testament faith. They also wanted to know how we as Mennonite groups felt toward each other and how we fellowshiped with each other in Canada and the United States.

This ended the first part of our meeting. Since our room was now to be used for preparations for the funeral, we retired to the next room, a rather small office, for further personal discussions.

The brethren were very much interested in our personal reactions to their fellowship with the Baptists. We made it very clear to them that we had not come to advise them, because we were not in the position to do this. We assured them that the prayers of our brotherhood were with them, but that they would have to decide. On the other hand, we assured them that we understood and supported them.

The Baptists have made every effort to make it possible for our brethren to worship in freedom. Often the arrangement is to have services in both languages—the Russian and the German. Mennonite preachers are greatly in demand as speakers. The relationship between the Baptists and the two Mennonite denominations is very cordial. In certain localities Mennonite Brethren and General Conference Mennonites use the same building and have many things in common.

It was time to go. We sent along a few small gifts, a few German Bibles, a few books, and some small things for their families. We sent warm greetings to the churches. Then we joined in prayer.

The brethren expressed their appreciation for the coming of the Mennonite delegation from America. "When we go back to our churches," they said, "and report that we spoke with the brethren from America, they will be happy. We are again officially in touch with our brethren in America. This is a historical event. You will come again and visit our churches!"

El Salvador Seminar

John Koppenhaver, of Hesston College, has been selected to lead the fourth annual seminar to El Salvador in the summer of 1967.

The seminar will take a group of students from Mennonite and Brethren colleges for an intensive study of El Salvador, leaving from Earedo, Texas, on June 14 and returning



John Koppenhaver

to New Orleans on July 28. The first two weeks are spent in a study of Mexico and Guatemala while the students travel by bus through these two countries en route to El Salvador. All lectures are in English.

Professor Koppenhaver is currently professor of Spanish at Hesston College, Hesston, Kans. He served as a missionary in Argentina from 1948 to 1959.

The seminar is operated by the Council of Mennonite Colleges, an organization of ten Mennonite colleges in the United States and Canada. The program is carried out cooperatively with six Brethren colleges. More information about the seminar is available from any dean in a Mennonite

or Brethren college, or from the Secretary for International Education Services of the Council of Mennonite Colleges, Goshen College, Goshen, Ind.

Hesston Ministers' School

The fifth Annual Inter-Mennonite School for Ministers is scheduled for Feb. 7-10, 1967, with morning sessions to be held at Hesston College and afternoon sessions at Bethel College. A banquet for the ministers and their wives will be held at Hillsboro the evening of Feb. 9.

Three district conferences—the South Central Mennonite, the Western District General Conference Mennonite, and the Southern District Mennonite Brethren—have planned the school in cooperation with Hesston, Bethel, and Tabor colleges. It is designed to serve the constituency west of the Mississippi and the state of Illinois.

J. J. Enz, professor of Old Testament at the Mennonite Biblical Seminary, Elkhart, Ind., will conduct an Old Testament book study each morning and will lecture on the Inter-Testament period and on archaeology in the afternoons.

Werner Kroecker of the Mennonite Brethren Seminary, Fresno, Calif., will discuss "The Role of Preaching" in his morning sessions. Afternoon seminars under Kroecker's guidance will study communications as it relates to ministers.

Wives of the ministers are also invited. A ministers' wives auxiliary, made up of two representatives from each conference, has planned the women's schedule and is taking care of details such as baby-sitting services and refreshments for the daily fellowship period.

Partially overlapping with ministers' week will be the 1966-67 Conrad Grebel Lectures by Melvin Gingerich, archivist at the Mennonite Historical Library, Goshen, the evenings of Feb. 5-8, at the Hesston Mennonite Church. This will give the ministers and their wives the opportunity of hearing Dr. Gingerich. Summarizations of the lectures missed will be presented. The lectures are entitled "The Christian in Revolution."

In 1966 the school for ministers had an attendance of over 100. Several attended from other denominations.

MMAA Meeting

Mutual aid, "adjusted to the needs of the late twentieth century," was launched into new and broader channels of operation at the first fraternal delegate meeting of the Mennonite Mutual Aid Association held Friday, Nov. 11, at the Atlantic Hotel in Chicago.

The association, originally chartered as a nonprofit Pennsylvania corporation, repre-



Mennonite church volunteers in the November, 1966, MCC orientation: (sitting, l to r) David Mullet, Audrey Swartzendruber, Eric Schiller, Jay Daniels. (Standing) Kenneth Swartzendruber, Bonnie Hackel, Marlin Derstine, Frances Schiller.

MCC Orients 16

Sixteen persons (eight from Mennonite churches) attended the ninth and final MCC orientation of 1966 on Nov. 16-29. This brings to 263, a record, the number of volunteers in these schools during any given year.

Jay Daniels, Elida, Ohio, accepted an assignment in West Berlin, Germany. He belongs to the Jefferson Street Mennonite Church in Lima, Ohio.

Marlin Derstine, son of Mr. and Mrs. Abram Derstine, will complete three months of language study before going to the Congo for relief and agricultural work. He is a member of the Souderton Mennonite Church in Souderton, Pa.

Bonnie Hackel, a member of the Light-

house Mennonite Church in East Goshen, Ind., joined information services at MCC headquarters in Akron, Pa.

David Mullet volunteered for service in Brazil. He belongs to Hesston, Kans., Mennonite Church.

Eric and Frances Schiller, Scarborough, Ont., will serve for three years in Tanzania under the Teachers Abroad Program. The Schillers belong to the Warden Avenue Mennonite Church in Scarborough.

Ken and Audrey Swartzendruber of Kalona, Iowa, will assist with community development in Appalachia. Ken is a member of the Wellman Mennonite Church, Wellman, Iowa, and she belongs to the Midland Mennonite Church in Mich.

sents the largest cooperative mutual aid effort in the Mennonite denomination.

"To address this first association meeting is part of a dream fulfilled," said Harold L. Swartzendruber, MMAA secretary and manager. "To have created a Mennonite Mutual Aid Association is in some folks' mind a miracle. Today it is alive and beginning to flex its muscles."

With years of impressive record already behind it (serving more than 30,000 adults and 22,000 children in health services and other related fields) the recent reorganization as a churchwide fraternal society makes possible "creative approaches in helping local congregations to face the other needs of their members and to constructively assist them in meeting this responsibility," Swartzendruber said. "It can meet special needs through catastrophe aid and other special funds."

Board President A. P. Hallman, Akron, Pa., chaired the meeting and extended words of welcome to the 65 delegates and invited guests from the Mennonite (Old), Mennonite Brethren, General Conference, Evangelical Brethren, and Brethren in Christ churches.

"Mutual Aid Among Anabaptists Historically" was presented in an address by Howard Raid, Bluffton College (Ohio) economics professor. Guy F. Hershberger, professor of history and sociology at Goshen College (Ind.), spoke on "The Congregation and Its Need for a Dedicant in a Changing Era."

D. Lowell Nissley, MMAA director of field services, projected "New Frontiers for Congregational Activity" as envisioned under the new "fraternal association" structure. Nissley emphasized that "this newly acquired status must not be an end in itself but a means—a means to meaningful Christian sharing."

"The Biblical Basis for Mutual Aid" was outlined by Richard Yordy, MMAA vice-president, Champaign, Ill. As a brotherhood in Christ, "we are called not only to be members of a forgiven fellowship but also to be committed disciples," Yordy said.

Mennonite Mutual Aid Association is an Indiana fraternal beneficiary association, with head offices located at Goshen, Ind.

Mennonite Graduate Students

The Mennonite Graduate Fellowship has released the program for this year's conference which will be held at Rock Springs Ranch in central Kansas, Dec. 29-31.

Discussing the theme of "God's Action in Contemporary History" will be Gordon Kaufman, professor of theology at Harvard

University; Marvin Harder, professor of political science at Wichita University; John A. Lapp, history professor at Eastern Mennonite College; Roy Just, president of Tabor College; and Harold Vogt, clinical psychologist in Wichita, Kans. Graduate students will present aspects of the topic and lead discussion groups.

Detailed information on the program and the registration form are being sent to Mennonite graduate students whose addresses are available to the committee. This includes most Old Mennonite students. Any interested student who has not received a program by Nov. 28 may receive one by writing Delbert Wiens, 1040 W. Diversey, Chicago, Ill. 60614. Travel grants are available for many otherwise unable to attend.

Broadcasts Buy Equipment

Mennonite Broadcasts, Inc., has purchased the recording equipment of Weaver Audio Studios of Harrisonburg, Va. Included in the arrangement is the lease of studio property located in Park View.

Mennonite Broadcasts, Inc., the mass communications division of Mennonite Board of Missions, produces The Mennonite Hour, Heart to Heart for homemakers, minute broadcasts, and special seasonal programs in English, in addition to a number of broadcasts in other languages. The various English broadcasts are heard over more than 500 radio stations in the U.S. and Canada.

Weaver Audio Studios were begun by Richard Weaver in 1951. He built the first polycylindrical recording room in the area to secure highest quality sound reproduction. Richard Weaver is pastor of the Broad Street Mennonite Church and manager of Weaver Hams, Inc. This new arrangement will give Bro. Weaver more time for pastoral responsibilities.



Weaver Studio Control Room

Missionary of the Week



Ruth L. Sauder began service July 28, 1966, as an Overseas Missions Associate teacher at Pine Grove Academy, Tegucigalpa, Honduras. She will be teaching grades seven through nine. Pine Grove is a school for missionary children.

A member of the East Petersburg congregation, Ruth is the daughter of Amos H. Sauder, Manheim, Pa. She graduated from Eastern Mennonite College in 1966 with a degree in elementary education.

Vietnam Battle

Mr. Phuoc and Mr. Luc, both members of the Mennonite fellowship in Vietnam now working in the Mekong delta, visited Saigon for several days in November. Mr. Phuoc, a bookroom attendant and first baptized member of the Vietnam Mennonite Church, has requested prayer for his spiritual renewal. Because of difficulties with in-laws and other temptations, his faith in Christ has not remained steadfast. He now expects soon to be called to military training.

Both men are heartsick at the destruction they see. Mr. Phuoc serves as interpreter for a USAID doctor at a provincial hospital. He reports that 300-400 civilians come every month for treatment of war injuries. Since this hospital serves more than one third of the province, there must be nearly 1,000 innocent victims a month in this one province alone! The doctor knows one village where 500 persons are maimed and disabled by loss of limb or eye. An increasing number of Vietnamese are saying, "Communism would be better than this—anything would be!"

A neighbor of Mennonite missionaries died at the hands of VC terrorists. He was one of four policemen on pa-

trol when VC dressed in national police uniforms captured and shot them.

"The Christian Warfare" was James Stauffer's morning message Nov. 6 at Gia Dinh Center in Saigon. Each month all members of the Mennonite fellowship come together in a joint meeting. Several persons from the Saigon center confessed faith in Christ. After the meeting, 30 adults and ten children ate a fellowship meal together.

Missionaries praise the Lord that He is meeting the needs of all who look to Him. They are confident that "the very weapons we use are not those of human warfare but powerful in God's warfare for the destruction of the enemy's strongholds" (II Cor. 10:4, Phillips). They ask for prayer for the triumph of good over evil in the hearts of all who love God; for a testimony of love, both among Christians working together at the mission centers, and in the activities of Vietnam Christian Service workers throughout the country.

MDS Recognized

By John Thiessen

Mennonite Disaster Service operations after the Topeka, Kans., tornado this summer received unequal publicity, and Mennonite amateur radio operators have banded together to found a "Mennonet." These were some of the key observations at two recent MDS meetings.

Compared to MDS's large 1965 year, 1966 has not been as busy except that Kansas had a good workout after the Topeka tornado. Cleanup after this catastrophe triggered national publicity unequalled in the history of MDS. A

Voice of America recording featuring MDS was distributed throughout the world. Most of the cleanup was done by more than 500 men involved at one time during the first week after the twister struck.

A new and interesting development in MDS has been the offer of amateur radio operators to assist in communicating in times of emergency. Of 270,000 ham radio operators in the United States, about 100 are Mennonites, who call their network "Mennonet." A list of their names, addresses, and call numbers has been prepared for the MDS coordinator's office. Their service could be invaluable in communication between stress areas and the coordinating office, besides implementing a huge saving in long-distance calls and getting through when lines are down.

These observations were made at the MDS Oct. 6 sectional meeting in Chicago, and the Nov. 4, 5 Region III meeting in Hesston, Kans.

The brief summary of 1966 MDS activity was given by the coordinator, Delmar Stahly, Akron, Pa. Stahly reported that:

1. Post-Betsy cleanup in New Orleans, La., involved 283 individuals from 16 units in 14 states.

2. The Manitoba, Canada, unit girded itself for a mammoth effort during spring floods in the Red River Valley. MDS helped in preventive operations and prepared for large-scale cleanup. Although a relatively small part of the total capacity was utilized, the unit demonstrated its ability to maintain organized alertness.

3. An April tornado in Tampa and Lakeland, Fla., resulted in unusual activity for Sarasota MDS.

4. Rebuilding in Mississippi and Alabama following a tornado revealed the desire of MDS to help all colores, creeds, and races. In this case homes of both Negro and white were rebuilt.

5. A six-man building team went to Haiti in October in the wake of capricious Hurricane Inez.

6. Several MDS builders have gone to Istanbul and Ankara, Turkey, to join three members of the Church World Service in leadership roles in rebuilding homes for earthquake victims.

One searching question asked at Hesston was: "Do we lose sight of the person behind the broken trees and the debris who is really also in need of personal help?" It was noted that it is somehow easier for workers to clean up debris than to communicate with stricken victims. As important as building physical walls is, it is equally important to break down the barriers to communication, to listen and to talk. Putting a person together again when he is inwardly in pieces is just as important as restoring his house.

It was suggested that both pastors and women should play a larger role in MDS. Pastors could serve as counselors. Women, who have the innate gift of becoming involved with those who suffer, could simply share their tender loving care with the distraught victims of disaster.

The commandment to love demands involvement. Love may mean more listening than picking up. It is the warm heartbeat of concerned Christians which is opening the door far beyond that of only material help.

So far MDS has confined itself more or less to emergencies caused by "acts of God," that is, to nonnatural emergencies, but questions arise whether to get involved in situations not caused by storm or fire, but where a human disaster is taking the toll of lives because of living conditions, such as slums, poverty, and unemployment.

Summing up, one speaker said, "The material of our sermon is in the deeds we do. Faith without works is dead—or prayer without action is blasphemy."

Climax in Acts

The Youth Service Committee, Salunga, Pa., produced a 12" long-play album entitled "Climax in Acts" which was released a number of weeks ago. Side one of the album is entitled "Scenes from Acts" and is composed of voice drama and music. Side two, a sort of living memorial, consists of excerpts from the First Youth Congress, which approximately 1,500 youth attended this summer. Youth groups are using the record as a reminder, a study help, and a witness opportunity. The record sells for \$2.45 as long as the supply lasts.



The committee planning the churchwide missions meeting scheduled for June, 1967, at Hesston, Kans., includes (l. to r.): James Hershberger, Hesston, Kans.; H. Eugene Herr, Harper, Kans.; Peter Wiebe, Hesston, Kans.; John Otto, Spencer, Okla.; H. Ernest Bennett, Elkhart, Ind.; and Lewis Strite, Harrisonburg, Va. Three members not present on Nov. 29, when this photo was taken, were: Chester Slagell, Weatherford, Okla.; Vern Miller, Cleveland, Ohio; and E. E. Miller, Goshen, Ind.

FIELD NOTES

J. C. Wenger spoke in a weekend Bible Conference at the Erisman Church, Manheim, Pa., in the twenty-fourth delivery of messages based on the 1966 Conrad Grebel Lectures, "God's Word Written."

Change of address: Wallace Jantz from Perryton, Texas, to Emanuel Mennonite Church, Fifth and Harriet, La Junta, Colo. 81050. **John M. Yoder** from Parnell, Iowa, to c/o Paul E. M. Yoder, North English, Iowa 52316. **John Paul Wenger**, from Kansas City, Kans., to 2410 West Kellogg Ave., Peoria, Ill. 61604.

Stevanus Gerber, R. 1, Millbank, Ont., and **Alvin D. Leis**, R. 1, Wellesley, Ont., were ordained to the ministry Dec. 11, to serve the Mapleview and Crosshill congregations under the Western Ontario Mennonite Conference. Ivan J. Miller was the officiating bishop, assisted by Henry Yantz and Crist Streicher.

Woodlin and Thallis Lewis, were received into fellowship of the Nanih Waiya Mennonite Church at Preston, Miss., she by baptism and he upon confession of faith, on Sunday, Oct. 30. They have already been bringing others along to worship services and are taking an active part in the church program.



Woodlin and Thallis Lewis, new members of the Nanih Waiya Mennonite Church, Preston, Miss., and daughter Janie.

Calendar

Millwood Winter Bible School, Gap, Pa., Jan. 2-13
Mennonite Publication Board meeting, Elizabethtown, Pa., March 30 to April 1.
General Mission Board meeting Hesston, Kans., June 22-25.
Mennonite World Conference, Amsterdam, Holland, July 23-30.
Mennonite General Conference, Franconia Conference, Aug. 19-24.
Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

More than 700 youth and adults crowded the final rally of the recent Winchester, Ind., Central Crusade. David Augsburger, Mennonite Hour speaker, spoke during the four-day series sponsored by 25 Friends congregations winding up a year long Evangelism in Depth. Augsburger's booklet, *Won By One*, was used in 800 copies to train personal workers.

New Every-Home-Plan congregations for Gospel Herald are Wooster Mennonite Church, Wooster, Ohio, and Calvary Mennonite Church, Mathis, Texas.

Laurelville Church Center announces a retreat for Church Councils, including pastors, Feb. 17-19, 1967, with Glenn Esh, Columbus, Ohio, as resource leader. Any persons interested should write at once to Laurelville Church Center, Route 2, Mt. Pleasant, Pa. 15666 or call 412 423-2056.

New members by baptism: Twelve at Lower Deer Creek, Kalona, Iowa; three at Stahl, Johnstown, Pa.; nine at Midway, Columbiana, Ohio; eight at Hicksville, Ohio; two at Rainbow Mennonite Chapel, Shouns, Tenn.

Final services were held at the Mennonite Church in Cumberland, Md., on Christmas Day. Services are now being held in a dwelling house on the plot of ground in suburban LaVale where a new church, made necessary by urban renewal in Cumberland, will be erected in 1967.

Paul Erb, Scottdale, Pa., will teach the course, *Learning to Know the Bible*, at the Christopher Dock Mennonite School, Lansdale, Pa., Jan. 2-6, 1967.

D. Glenn Myers was ordained Dec. 11 to serve as minister at the Nanih Waiya Mennonite Church, Preston, Miss. Raymond Byler, Blountstown, Fla., officiated and Roy Souder, Archbold, Ohio, preached the ordination message.

The Lancaster Area Christian Writers' Fellowship will meet at 1:30 p.m., Sunday, Jan. 15, 1967, at the Mennonite Information Center, Lincoln Highway East. Anyone interested in writing is invited. Those desiring may bring manuscripts for criticism.

Peter Hartman has been temporarily appointed congregational leader of the Lyon Street Mennonite Church, Hannibal, Mo. All correspondence should be addressed to him at 901 Pine.

Milton Vot wrote from Bihar, India, in November: "Last Sunday at Chetang five adults were received into church fellowship by baptism. About three weeks before the preachers and men of the church had gone to their houses and cast out the

evil spirits by prayer, Scripture reading, and taking the items which they used for spirit worship out of the house."

"God's Action in Contemporary History" is the theme of this year's annual conference of Mennonite Graduate Fellowship. The group will meet at Rock Springs Ranch in central Kansas, Dec. 29-31. Hosts for the affair are the Kansas State University Mennonite Fellowship. Lodging, bedding, and meals will be provided by Rock Springs Ranch, a conference center with excellent facilities. The total cost, including lodging, meals, and registration, is \$12.95.

Mission Mennonite Francaise has purchased a 22-room chateau and other buildings about 30 miles from Paris, France, for use as a home for mentally retarded and a conference and retreat center.

Approximately 50 mentally retarded young men can be cared for from Monday to Friday.

Robert Witmer, General Board missionary, said that the property will be valuable as a conference center. Evangelical groups in the Paris area do not have facilities for retreats, Bible conferences, seminars, and youth outings. Another evangelical group is helping with the purchase.

The John Driver family, living recently at Hesston, Kans., leaves for Uruguay on Jan. 6. John becomes dean of the Evangelical Mennonite Seminary in Montevideo.

The Harvey Graber family, Topeka, Ind., begin a five-year mission term Feb. 2 when they leave for language school in Campinas, Brazil.

A new \$500,000 Froh Community Home in Sturgis, Mich., broke ground late in November. The retirement and nursing home is operated by the Mennonite Board of Missions, Elkhart, Ind. Funds for construction come from a community fund-raising drive and government grants. The new building will house 72 residents and replace the 32-resident home now in operation. The new building is expected to be completed early in 1967. Paul Oswald is superintendent.



Participants in Froh Community Home ground breaking, Nov. 20, 1966, forced inside because of bad weather (from left): Luke Kirby, secretary of Health & Welfare, MBMC; Don Norris, Sturgis, mayor; Glen E. Yoder, chairman of board; Lawrence Cherrington, board of directors; Paul Oswald, superintendent.

Readers Say

Submissions to Readers Say column should conform on printed articles and be limited to approximately 200 words.

This letter overdue. I am writing to tell you how very much I receive from reading the Gospel Herald.

My own church paper comes first because of loyalty to Christ and our church. I have been a member of the Neffville EUB Church for over 50 years. I am 63 years old. Next to Church and Home, your paper is the most Christ-like of any paper I receive. I read it from cover to cover. Your editorials are just grand.

Now this is how I receive your paper. It is through the kindness of Mr. David Barnes of Manheim, R.D. 1. He is a faithful member of Hernley's Mennonite Church. After he reads it, he saves it for me. I greatly appreciate what you as a church are doing to point people to our Saviour, and also to feed the hungry and clothe the naked. Every home in your great church should receive your church paper. How much they are missing by not receiving it!—Mrs. Charles R. Hartenstein, Litzitz, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beiler, Elam and Nancy (Graybill), Milliflung, Pa., fourth child, third son, Randall Duane, Dec. 1, 1966.

Brubaker, Harold L. and Miriam (Gross), Strasburg, Pa., fifth child, third living son, Harold L., Jr., Aug. 7, 1966.

Herr, Edward and Delia (Leichty), Orrville, Ohio, fourth child, second daughter, Jennifer Louise, Nov. 12, 1966.

Holer, Sam and Joyce (Eligst), Morton, Ill., third child, first son, Ross Samuel, Nov. 14, 1966.

Holst, Clarence and Victoria (Zehr), St. Agatha, Ont., eighth child, sixth son, Michael Larry, Nov. 23, 1966.

Kreider, Stanley and Mabel (Wert), Lancaster, Pa., third child, second daughter, Joy Celeste, born May 22, 1966; received for adoption, Nov. 22, 1966.

Lahman, Richard and Betty (Williams), Elkton, Va., first child, Andrew Richard, Sept. 5, 1966.

Lehman, Elton and Phyllis (Schlenger), Mt. Eaton, Ohio, first child, Brenda Lee, Oct. 18, 1966.

Lengacher, Jack and Nadine (Richards), Wakarusa, Ind., second son, Jamie Alan, Dec. 20, 1966.

Martin, Arlin D. and Janet (Yoder), Harrisonburg, Va., third child, first son, Bruce Alan, Nov. 29, 1966.

Martin, Nelson E. and Mary (Shertzer), Ephrata, Pa., first child, Cynthia Jane, Sept. 30, 1966.

Miller, David and Barbara (Nisly), Hutchinson, Kans., first child, Donald Jay, July 21, 1966.

Miller, Loren and Marcia (Kaufman), Goshen, Ind., first child, Anthony Drake, Oct. 11, 1966.

Miller, Marlin Dale and Marie (Headings), Hutchinson, Kans., first child, Roger Eugene, Sept. 28, 1966.

Nisly, Daniel and Iva (Burkholder), Harrison, Ark., first child, David Edward, April 8, 1966.

Nisly, Elmer and Cora (Yoder), Hutchinson, Kans., second daughter, Violet Dawn, Sept. 25, 1966.

Nisly, Harley and Emma (Yutzy), Hutchinson, Kans., sixth child, fourth daughter, Doris, March 6, 1966.

Nisly, Lester and Edna (Hershberger), Hutchinson, Kans., second child, first daughter, Delores, March 29, 1966.

Nisly, William and Elizabeth (Miller), Hutchinson, Kans., fifth child, second son, Eugene, Sept. 16, 1966.

Ober, Jacob S. and Miriam (Clugston), Conestoga, Pa., fourth child, second son, Dean Larverne, Nov. 16, 1966.

Risser, Donald E. and June (Christner), Maugansville, Md., first child, Donald Eugene II, Nov. 18, 1966.

Ross, Richard and Margaret (Bucher), Lima, Ohio, second child, first son, Ronald Lee, Sept. 12, 1966.

Rupp, Don R. and Doris (Wyse), Wauseon, Ohio, sixth child, fourth daughter, Cathy Jean, Oct. 4, 1966.

Shawalter, Dr. C. Robert and Charity (Shank), Charlottesville, Va., first child, Claudia Robyn, Nov. 1966.

Shawalter, Larry D. and Rhoda (Knively), Mt. Freedom, N.J., first child, Eldwin Daniel, Nov. 15, 1966.

Sommers, Roger and Clara Jean (Swartzendruber), Amboy, Ind., first child, Christina Michelle, Nov. 17, 1966.

Wiley, Elton and Phoebe (Beachy), Springs, Pa., second child, first son, James Donald.

Wyse, Wayne and Arlene (Biesgecker), Archbold, Ohio, fifth child, third son, Tracy Neil, Nov. 7, 1966.

Yoder, Jerry and Rhoda (Yoder), Montezuma, Ga., third child, first daughter, Rosanna, June 28, 1966.

Yoder, S. Glen and Doris (Detrow), Benton, Ind., first child, JoAnn Marie, Nov. 17, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bergey—Derstine.—Ronald Lee Bergey, Telford, Pa., and Suzanne Derstine, Harleysville, Pa., both of Salford cong., by James Derstine and Willis Miller, Nov. 26, 1966.

Hess—Gochbauer.—Herbert L. Hess, Manheim, Pa., and Ruth Arlene Gochbauer, Lancaster, Pa., both of Hernley cong., by James F. Meyer, Dec. 3, 1966.

Homes—Detwiler.—Randall E. Homes, Goshen, Ind., Yellow Creek cong., and Joyce Marie Detwiler, Nappanee, Ind., Yellow Creek Brethren Church, by W. A. Petry, Nov. 12, 1966.

Yoder—Swartzendruber.—Gerald Orval Yoder and Kathryn Elaine Swartzendruber, both of Wellman, Iowa, East Union cong., by Dean Swartzendruber, Dec. 3, 1966.

Yoder—Yoder.—Paul Yoder and Amanda Yoder, both of Montezuma, Ga., A.M. Church, by Jonas Hershberger, Aug. 12, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Clymer, Samuel Bayshe, son of Samuel and Amanda (Bayshe) Clymer, was born at Sellersville, Pa., Jan. 9, 1878; died at the Eastern Mennonite Home, Souderton, Pa., Dec. 4, 1966; aged 88 y. 10 m. 25 d. On Sept. 1, 1960, he was married to Lizzie Detwiler, who died May 25, 1917. Surviving are 2 children (Harold and Anna—Mrs. Howard Derstine), 9 grandchildren, and 19 great-grandchildren. Three daughters pre-

ceded him in death. He was a member of the Blooming Glen Church. Funeral services were held at the Eastern Mennonite Home, Dec. 7, with Marvin Anders and David F. Derstine, Jr., officiating; interment in Blooming Glen Church Cemetery.

Hahn, Calvin, son of Joseph and Susanna (Wenger) Hahn, was born in Madison Twp. (Ind.), Jan. 25, 1886; died at his home Nov. 30, 1966; aged 80 y. 10 m. 5 d. He is survived by one brother (Melvin), one sister (Ida—Mrs. Ira Null), and 16 nieces and nephews. He was a member of the Hockman Church. Funeral services were held at the Olive Church, Wakarusa, Ind., Dec. 2, with David A. Yoder and David Cressman officiating.

Hershberger, Mattie, daughter of Noah and Caroline (Schrock, Kendall) Troyer, was born in Howard Co., Ind., Feb. 18, 1880; died after an extended illness Nov. 19, 1966; aged 86 y. 9 m. 1 d. On May 2, 1903, she was married to Noah Hershberger, who died Aug. 30, 1956. Surviving are one daughter (Ruth—Mrs. Clayton Sommers), one son (Marvin) 2 brothers (Dr. George and Emanuel), 4 grandchildren, and 2 great-grandchildren. One son preceded her in death. She was a member of the Howard-Miami Church, where funeral services were held Nov. 21, with Harold Mast officiating; interment in Mast Cemetery.

Hertzler, John M., son of Henry M. and Lafena (Mast) Hertzler, was born in Lancaster Co., Pa., Feb. 26, 1880; died at the Lancaster General Hospital, Nov. 15, 1966; aged 86 y. 8 m. 20 d. On Jan. 24, 1907, he was married to Lena Swartzendruber, who survives. Also surviving are 6 children (Mrs. Grace Stoltz, Mabel—Mrs. Christian T. Landes, Linda—Mrs. Wilbur Lapp, Ralph S. Erma—Mrs. E. Frank Stoltz, and Cora—Mrs. Samuel Umble) and one brother (David M.). One daughter (Alta) preceded him in death. He was a member of the Conestoga Church, where funeral services were held Nov. 19, with Ira Kurtz and Christian Kurtz officiating.

Hoover, John Maynard, son of William and Emma J. (Stamm) Hoover, was born in Hart Co., Ind., July 16, 1900; died unexpectedly Oct. 18, 1966, from a heart attack in Paintsville, Ky., where he had gone for a board of directors meeting of the Rod and Staff Press; aged 66 y. 3 m. 2 d. On June 1, 1922, he was married to Mandella Bachtel, who died Oct. 10, 1948. On Dec. 12, 1949, he was married to Hilde Weiss, who survives. Also surviving are 3 sons (Fred, Donald, and John), 5 daughters (Edith—Mrs. Galen Johns, Miriam—Mrs. Vernon Bontreger, Arlene—Mrs. Edwin Hershberger, Lucile—Mrs. Menno Chupp, and Ruth), 30 grandchildren, 4 brothers (George, Paul, Lewis, and Warren), and one sister (Mrs. Martha Good). He was a member of the Faith Haven Mennonite Church. Funeral services were held at the Yellow Creek Church, Oct. 21, with Paul Landes officiating.

Landis, Levi B., son of David E. and Susan R. (Bucher) Landis, was born in Bainbridge, Pa., April 26, 1891; died in the Harrisburg Polyclinic Hospital, Oct. 1, 1966; aged 75 y. 5 m. 5 d. Surviving are 3 sisters (Annie B., Ada B., and Mrs. Barbara B. Longenecker) and one brother (Joseph B.). He was a member of God's Church, where funeral services were held Oct. 4, with Russell Baer, Jay Bechtold, and Ira Miller officiating.

Lapp, Leatrice Marie, daughter of Joe C. and Lela (Farless) Conner, was born at Dodson, Mont., Aug. 14, 1923; died at her home in Kalispell, Mont., Nov. 17, 1966; aged 43 y. 3 m. 3 d. On May 1, 1942, she was married to Clarence Lapp, who survives. Also surviving are 2 daughters (Lynda and Lela—Mrs. Garry Toavs), one grandson, her father and stepmother (Mr. and Mrs. Joe Conner), and 2 brothers (James and Royce). Her mother preceded her in death in 1943. She was a member of the Evergreen Alliance Church, where funeral services were held Nov. 19, with L. R. Erdman officiating; interment in Conrad Memorial Cemetery.

Lohman, Mae, daughter of George and Anis (Anderson) Voorhees, was born in Carmi, Ill.,

May 23, 1882; died at Peoria, Ill., Dec. 1, 1966; aged 84 y. 6 m. 8 d. On Oct. 15, 1857, she was married to George J. Lohman, who survives. Also surviving are 3 stepchildren (Mrs. Johannann Bouch, Mrs. Ella Swearingen, and Albert). Four sisters and 5 brothers preceded her in death. She was a member of the Ann Street Church. Funeral services were held at the Davison Funeral Home, Dec. 5, with J. J. Hostettler officiating; interment in Parkview Cemetery.

Ramer, Golda, daughter of David and Eva (Loucks) Wenger, was born April 14, 1903; died at her home Nov. 17, 1966; aged 63 y. 7 m. 3 d. On April 20, 1922, she was married to John Ramer, who died Feb. 10, 1966. Surviving are 2 daughters (Nila—Mrs. Donald Flora and Florence—Mrs. Pete Yoder), 3 sons (Roy L., Lewis E., and Carl B.), 13 grandchildren, and 5 sisters (Mrs. Sam Bimler, Mrs. Oscar Weaver, Mrs. William Miller, Mrs. Florence Schrock, and Mrs. Oma Martin). One brother (Charles) preceded her in death. She was a member of the Yellow Creek Church. Funeral services were held at the Olive Church, Nov. 20, with Mahlon Miller, Paul Hoover, and D. A. Yoder officiating.

Schrock, Lyle Kent, aged 22, died Dec. 7, 1966, when he lost control of the truck he was driving near Columbia, Mo. He was born in Garden City, Mo., and lived in Cass County most of his life. Surviving are a son (Karl Kent), his father (Albert R. Schrock), and one brother (Philip Ray). He was a member of the Sycamore Grove Church, where funeral services were held Dec. 10; interment in Clearfork Cemetery.

Shank, Agnes E., daughter of Henry F. and Maggie (Ebersole) Landis, was born in Whiteside Co., Ill., Jan. 19, 1892; died at the Dixon Public Hospital, Nov. 14, 1966; aged 74 y. 9 m. 26 d. On Jan. 28, 1915, she was married to Ward Shank, who survives. Also surviving are 4 daughters (Wilda—Mrs. P. P. Yoder, Mrs. Harold Fry, Grace—Mrs. Clifford Witmer, and Goldie—Mrs. Marvin Pile), 3 sons (Ralph, Raymond, and Wilmer), 2 sisters (Mrs. Bertha Long and Pearl—Mrs. Menno Long), 3 brothers (William, Harry, and Ray), 29 grandchildren, and 4 great-grandchildren. She was preceded in death by 3 sisters and one granddaughter. She was a member of the Science Ridge Church, where funeral services were held Nov. 17, with Edwin J. Stalter, A. C. Good, and Donald Blosser officiating.

Shetler, Rebecca Joy, daughter of Rollin and Sarah (Prinkey) Shetler, of Clare, Mich., was stillborn Dec. 7, 1966. Surviving in addition to her parents are one brother (George), 2 sisters (Bernice and Ruth), and one grandmother (Mrs. Maude Shetler). Graveside services were held Dec. 9.

Swartley, Anna W., daughter of Harvey and Lydia (Wisler) Kratz, was born Feb. 13, 1897; died at the Eastern Mennonite Home, Souderton, Pa., Nov. 4, 1966; aged 69 y. 8 m. 22 d. She was married to Jacob Swartley, who died in 1948. Surviving are 6 children (Edith—Mrs. Harry Clinton, Emma—Mrs. Laurence Beckman, Henry, Miriam—Mrs. Joseph Gaertner, Irene—Mrs. Robert Fry, and Shirley—Mrs. Herman Slozer), 16 grandchildren, 2 great-grandchildren, 5 sisters (Mrs. Raymond Erb, Mrs. Raymond Moyer, Bertha, Mrs. Leon Dry, and Mrs. Leidy Knechel), and 4 brothers (Amos W., Harvey, Alton W., and Ronald). She was a member of the Souderton Church. Funeral services were held at the Eastern Mennonite Home, Nov. 7, with Marvin Anders and Russell B. Musselman officiating; interment in Souderton Church Cemetery.

Swartz, John S., son of John H. and Mary (Sell) Swartz, was born at Franconia, Pa., March 12, 1892; died at the North Penn Hospital, Lansdale, Pa., Dec. 1, 1966; aged 74 y. 8 m. 19 d. Surviving are one brother (Henry S.), one sister (Susan—Mrs. Harry Souder), one niece, and 3 nephews. He was a member of the Franconia Church, where funeral services were held Dec. 4, with Leroy Godshall and Curtis Bergey officiating.

Wideman, Allan, son of Jacob G. and Elizabeth (Nighswander) Wideman, born near Stouffville, Ont., Sept. 10, 1895; died at the Western Hospital, Toronto, Ont., Sept. 16, 1966; aged 71 y. 6 d. On Nov. 4, 1919, he was married to Elizabeth Reesor, who survives. Also surviving are 2

daughters (Ruth—Mrs. Cecil Reesor and Anna), one sister (Annie—Mrs. Simeon Reesor), and 5 grandchildren. He was a member of the Reesor Church. Funeral services were held at Wideman's Church, Sept. 19, with Abram Smith and Amsey Martin officiating.

Items and Comments

It is questionable whether governmental action in committing a nation to war will ever again command the same overwhelming majority support as in the past, the president of the Methodist Church of New Zealand said at the denomination's annual conference at Auckland, N.Z.

The Reverend Ashleigh K. Petch said there was an impatience abroad in the world—impatience with war, with colonial domination, with racial and economic injustice, and with the church. In speaking of war he referred to the "unprecedented division of opinion throughout the world, and notably in the United States itself," over the Vietnam struggle, and asked: "Could it be that among an increasingly wide section of mankind impatience with war as a means of settling international disputes in a nuclear age is reaching exasperation point?"

Mr. Petch said the challenge to the church presented by the world's impatience was "devastating." So long as Methodists can wholeheartedly declare unswerving hostility to the liquor traffic, yet not find it possible to be so wholehearted in declaring unswerving hostility to war, he said, "a world impatient for peace is left to draw its own conclusions as to our sense of values."

The only evangelism worthy today, he held, was an evangelism supported by

deeds and eloquent with authority based on the church's character and not on its status.

* * *

The government's action in dealing with health hazards in smoking is a "scandal" according to Senator Robert Kennedy (D., N.Y.). In an interview with David Susskind for use on several TV stations, Senator Kennedy said the tobacco industry's code has not been satisfactory, as evidenced by the recent reports on the ineffectiveness of filters in screening out the dangerous elements in cigarettes.

"And the advertising—out of the ten children's shows in the U.S. that are aimed at young people, five of them have TV advertising cigarettes. There are 5,000 young people starting at the age of 13—5,000 young people who begin smoking every day in the U.S."

"Sen. Kennedy said 1,000,000 children in school now will die prematurely because of smoking cigarettes. He said government should raise as much furor about this danger as it did about the dangers of the automobile. He left the impression that TV and newspapers have soft-pedaled this 'scandal' because they have so much cigarette advertising."

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A Jewish lay leader suggested in New York that if a common Christian Bible is produced by Catholic and Protestant scholars, any references now in the New Testament blaming Jews for the crucifixion of Christ should be deleted.

If this were done, said Seymour M. Liebowitz, president of the National Federation of Temple Brotherhoods, "it would eliminate a major cause of anti-Semitism and pave the way for a tremendous advance in the ecumenical spirit for improved interfaith understanding in the last third of the twentieth century."

* * *

Religion outranks all other interests of Twin Cities' area residents, according to a survey conducted by the *Minneapolis Star's* Metro-Poll.

Thirty-nine percent of all adults interviewed cited religion as the subject which interests them the most, the survey found. This was more than the combined first preferences given to sports, cooking, politics and government, and home decorating.

The more education a person has, the less he tends to place religion in the primary position, the poll found. Thirty-two percent of the college-educated did give religion first preference, compared with nearly half of those (49 percent) who reported little or no formal education.

This is the way the participants indicated their interest in the eleven subject areas: Religion was listed by 84 percent; music, 69 percent; sports, 67 percent; politics and government, 64 percent; international affairs, 62 percent; home decoration, 60 percent; literature, 59 percent; cooking, 58 percent; history, 54 percent; science, 48 percent; and art, 38 percent.

* * *

Bishops of the Methodist Church, at a meeting in Chicago, expressed their readiness to meet with representatives of other religious groups to seek ways to most effectively work together for peace in Vietnam.

"Dramatic action is needed to break the present impasse" in Vietnam, the denominations' Council of Bishops declared in a resolution. "This can begin with the households of faith. We acknowledge the great responsibility which surely rests upon the religious communities in all lands with respect to this crisis."

A parallel call for a world convocation of representatives of all religious groups was issued earlier by the Episcopal House of Bishops at their Wheeling, W. Va., meeting. That body urged a "worldwide gathering of Christians, Jews, Moslems, and leaders of Eastern religions" to search for religious initiatives for peace and the elimination of poverty.

SADIE KUDRINSKY
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GOSPEL HERALD

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